

An Inductive Bible Commentary

Extensions of the Kingdom

1 Timothy

Titus

By Bernard Spencer

ABOUT THIS BOOK

To locate Material regarding a particular chapter and verse, look up the verse by chapter and verse number in the Questions section, in the Answers section, and in the Spirit of Prophecy references section, where there is one.

To facilitate using this volume for a class studying the books of 1 Timothy and/or Titus the material has been divided into 13 lessons.

General Introduction

List as much as you can about the issues implied or expressed in the following Biblical passages, as you write out answers to the following questions. These questions are designed to guide you into an increased awareness of the message of the prophet being studied. Be precise. Seek to avoid using overworked words like share and relationship.

In the opinion of this author, the more effort you put into finding the answers on your own, before you consult the answers section of this booklet, the greater will be the blessing you realize from these studies.

Most of the answer will not require more information than is supplied in the Biblical passage being studied; but word dictionaries, dictionaries of theology, and commentaries will at times be a source of enlightenment with which to surround the precise answer.

Using a King James version of the Bible, if you don't have an interlinear, will give you theological consistency to a good extent. Where a literal reading of the text is required to answer the questions, The New American Standard Bible is the one being used as the basis for the question because of its reasonable fidelity to the Hebrew text. Be sure to note its marginal readings.

Such popular editions of the Bible as The New English and the New International will make the questions almost impossible to answer because of the interpretive element incorporated into the translation process used by such versions.

Be prepared to support your answers by showing the relationship between the various portions of a text or passage.

You should also be prepared to support your answers from Ellen White's materials.

As a student you should always seek to be able to show from the Scripture being studied the Biblical accuracy of the Spirit of Prophecy material you cite.

To always ask, "is this true?" of the Ellen White material makes a good Bible student. Such a question does not need to be irreverent; it does not even need to imply a doubt as to the reliability of the Spirit of Prophecy. To be able to defend one's faith is to be able to share it. We may even gain a great respect for the theological keenness of the Spirit of Prophecy works as we seek to define the relation between various theological statements and Biblical passages.

Perhaps we need to be reminded again that the Bereans were more noble than the Thessalonians, not because they believed their instructor (the Apostle Paul) but because they studied to see if what Paul said was true (of Acts 17:11).

Throughout the course of this study be prepared in class to disprove this author's positions by showing from EGW that the spirit of prophecy quotes used in this lesson booklet in support are misapplied, or that the quotations presented are properly presented by using other Spirit of Prophecy material you have read; be prepared to do the same with the Biblical texts cited. Remember to

"Allow no one to be Brains for you, allow no one to do your thinking, your investigating, and your praying.... You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures? Ellen G. White, Fundamentals of Christian Education, p. 307

The effort to understand the Scriptures is worthwhile for Scripture says, "He sent His word and healed time, and delivered them from their destructions." Ps. 107:20.

"If you rest your faith only on the minister's word, you will be lost." Ellen G. White, Present Truth and Review & Herald Articles, vol. 2, p. 335.

Supplement

"Wycliffe was one of the greatest of the reformers. In breadth of intellect, in clearness of thought, in firmness to maintain the truth, and in boldness to defend it, he was equaled by few who came after him. Purity of life, unwearying diligence in study and in labor, incorruptible integrity, and Christlike love and faithfulness in her ministry, characterized the first of the Reformers. And this notwithstanding the intellectual darkness and moral corruption of the age from which he emerged.

"The character of Wycliffe is a testimony to the education, transforming power of the Holy Scriptures. It was the Bible that made him what he was. The effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties. It expands the mind, sharpens the perceptions, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul. An earnest, reverent study of the scripture, bringing the mind of the student in direct contact with the infinite mind, would give to the world men of stronger and more active intellect, as well as of nobler principle.... 'The entrance of thy words,' says the Psalmist, 'giveth light; it giveth understanding.' Psalm 119:130." Ellen White, The Great Controversy, p. 94.

Lesson 1

1 Timothy

Texts: 1 Tim 1:1, 2; Titus 1:4

Please read these verses through in your Bible.

Introduction

What the church needs in these days of peril is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trials and responsibility; men who are brave and true; men in whose hearts Christ is formed "the hope of glory," and who with lips touched with holy fire will "preach the word." For errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race.

Paul's labors at Antioch, in association with Barnabas, strengthened him in his conviction that the Lord had called him to do a special work for the Gentile world. At the time of Paul's conversion, the Lord had declared that he was to be made a minister to the Gentiles, "to open their eyes, and Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Acts 26:18. The angel that appeared to Ananias had said of Paul, "he is a chosen vessel unto Me, to bear My name before the Gentiles, and Kings, and the children of Israel." Acts 9:15. And Paul himself, later in his Christian experience, while praying in the temple at Jerusalem, and been visited by an angel from heaven, who bade him, "Depart: for I will send thee far hence unto the Gentiles." Acts 22:21. (AA159)

Thus the Lord has given Paul his commission to enter the broad missionary field of the Gentile world. To prepare him for this extensive and difficult work, God had brought him into close connection with Himself and had opened before his enraptured vision views of the beauty and glory of heaven. To him had been given the ministry of making known "the mystery" which had been "kept secret since the world began" (Romans 16:25)

God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch. But neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience when God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the Church. (AA160)

"There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manean, ... and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for other work whereunto I have called them." Before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands. Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism and to organize churches, being invested with full ecclesiastical authority.... Their teachings concerning the breaking down of "the middle wall of partition" (Ephesians 2:14) that had so long separated the Jewish and the Gentile world, would naturally subject them to the charge of heresy, and their authority as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that His servants would be called to meet, and, in order that their work should be above challenge, He instructed the church by revelation to set them apart publicly to the work of the ministry. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel. (AA161)

Both Paul and Barnabas had already received their commission from God Himself, and the ceremony of the laying on of hands added no new grace or virtual qualification. It was an acknowledged form of designation to an appointed office and a recognition of one's authority in that office. By it the seal of the church was set upon the work of God.

To the Jew this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. And when the ministers of the church of believers in Antioch laid their hands upon Paul and Barnabas, they, by that action, asked God to bestow His blessing upon the chosen apostles in their devotion to the specific work to which they had been appointed.

At a later date the rite of ordination by the laying on of hands was greatly abused; unwarrantable importance was attached to the act, as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work. But in the setting apart of these two apostles, there is no record indicating that any virtue was imparted by the mere act of laying on of hands. There is only the simple record of their ordination and of the bearing that it had on their future work.

The circumstances connected with the separation of Paul and Barnabas by the Holy Spirit to a definite line of service show clearly that the Lord works through appointed agencies in His organized Church. Years before, when the divine purpose concerning Paul was first revealed to him by the Saviour Himself, Paul was immediately afterward brought into contact with members of the newly organized church as Damascus. Furthermore, the church at that place was not long left in darkness as to the personal experience of the converted Pharisee. And now, when the divine commission given at that time was to be more fully carried out, the Holy Spirit, again bearing witness concerning Paul as a chosen vessel to bear the gospel to the Gentiles, laid upon the church the work of ordaining him and his fellow laborer. As the leaders of the church in Antioch "ministered to the Lord, and fasted, the Holy Ghost said Separate Me Barnabas and Saul for the work whereunto I have called them." (AA163)

Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his lifework. (AA165). It was from this time that he afterward dated the beginning of his apostleship in the Christian church. (AA165)

God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church while the church – Christ's body – is left in darkness. In His providence He places His servants in close connection with His church in order that they may have less confidence in themselves and greater confidence in others whom He is leading out to advance His work. (AA163)

Those who are inclined to regard their individual judgment as supreme are in grave peril. It is Satan's studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people. For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy and overthrown. The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian and church to church.

Thus the human instrumentality will be enabled to cooperate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God. (AA164)

The cause of God in the earth today is in need of living representatives of bible truth. The ordained ministers alone are not equal to the task of warning the great cities. God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved. (AA158-159)

Assignment Questions

1 Tim 1:1

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

- a. In 1 Timothy 1:1 and in Titus 1:1 Paul refers to himself as an Apostle. Study the New Testament occurrences of this word and determine its significance. Then summarize your findings to answer the question, What qualities and/or experiences go together to make one eligible to be called an apostle?
- b. According to 1 Tim 1:1a, who is our Saviour?
- c. According to 1 Tim 1:1b what is the function of Christ Jesus?

1 Tim 1:2

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

- a. In light of the fact Paul calls Timothy, the one to whom he is addressing this epistle, “a true child in faith” in this verse, can those who serve God in faith read this epistle, 1 Timothy, as an epistle written to them? Be ready to explain your answer.
- b. According to Acts of the Apostles, pp. 205, 206, does Paul have more reason than Timothy’s faith to motivate him to write this epistle to Timothy?
- c. Define Grace. List its qualities. Seek to identify the concept of grace appearing in the Spirit of prophecy materials when it is compared to other protestant authors, and when it is compared to a Catholic writer. (You may wish to consult sources such as the following:
 - a. A dictionary of theology, such as Bakers.
 - b. Steps to Christ, p. 68.
 - c. The Spirit of Prophecy Index, under “Grace, “ and “atmosphere.”
 - d. “Grace,” in The Interpreters Dictionary of the Bible.
 - e. Dictionary of Dogmatic Theology, by Emmanuel Dorozo, translator, a Roman Catholic document
 - f. Etc.
- d. Define Mercy. See 7T264. You may also wish to consult the sources you used to work out your description and definition of grace. Read the entries in the Spirit of Prophecy Index under “Mercy” should be very interesting, even if you don’t read the sources themselves.

True or false: God treats the unfallen angels without mercy.

- e. Define peace. See Child Guidance, p 173 and The Desire of Ages, p. 152 paragraph 4-p. 153. You may also find it very helpful to consult the Spirit of Prophecy Index under “peace”, especially the entries under “is, “ p. 2004, col. 2.
- f. Can one person be instrumental in another person’s receiving grace, mercy, and peace from God, according to 1 Tim 1:2?
- g. Summarize the message of 1 Tim 1:1,2, in your own words.

Titus 1:4

4 To Titus, mine own son after the common faith; Grace, mercy, and peace from God to Father and the Lord Jesus Christ our Savior.

- a. What do you think – according to Titus 1:4, does holding “a common faith” make one “a legitimate child” of God?

If you answered yes, does having a false or distorted view of God mean you are not a legitimate child?

If you have a distorted view of God, and are not a legitimate child of God, are you serving a false God?

Assignment Answers

1 Tim 1:1

a. Who is an Apostle:

Acts 1:3 – one who has seen the resurrected Jesus.

2, 4 – one commissioned by Jesus

5 – one Baptized with the Holy Spirit

What work? 8 – commissioned to be a witness to Jesus

8 – one who receives power through the Holy Spirit (cf. v. 43)

21, 22a – One who was (a man) and accompanied the disciples all the time of Jesus

work: from the baptism of John until Jesus ascension

Re: Peter 22b – a commission witness to Jesus resurrection (4:33)

2:38 – instructs others in the way of salvation

(43 – Works signs and wonders [cf. v. 8]) so did deacons: 6:8 cf. 3:1-10 healed crippled man.

3:13-15 – Witnessed Jesus trial and crucifixion and saw the resurrected One

Work 4:2 – proclaimed in Jesus the resurrection from the dead

Work 4:33 – testified to Jesus resurrection with great power; so did deacons

5:12 – did many signs and wonders so did deacons : 6:8

5:15 – even Peter's shadow, combined with faith in sick – brought healing

16 – cast out unclean spirits – all who came healed

Work 5:20 – commissioned by angel to go to tell

5:32 – apostle is eye-witness to Jesus life, death, and work in heaven

6:7 – is to be distinguished from a disciple 9:23-27

4:8 – Peter filled with Holy Spirit (2:4 all Apostles filled with Holy Spirit)

4:23,31 – All believers (assembled) filled with the Holy Spirit

6:5 (7:55) – Stephen full of the Holy Spirit

8:6-8 – Philip worked Miracles

Re: Paul 9:15 – a chosen instrument of mine to carry My name before....

Holy Spirit's

Work 13:2 – Holy Spirit selects; says set apart for me...for the work to which I have called

them

People cooperate (channels of something)

3 – after fasting and prayer hands were laid on them and they sent them off.

4 – sent out by the Holy Spirit

47 – given a specific commission

14:4,14 – called apostles

14:21 – converts through Apostles not "Apostles' but disciples'

14:28 – Apostles remained with disciples: - disciples and apostles not synonymous

15:2 – Apostles and Elders listed separately

22:15 – Paul sees Jesus and receives a commission

26:15-18 – record of Paul’s vision of Jesus and Jesus commission to him.

CONCLUSION – Rom 1:1 – called to be an Apostle; set apart for the Gospel of God

5 – Apostleship is received through Jesus to bring about the obedience of faith

1 Cor 9:1 – Am I not an Apostle? Have I not seen the Jesus or Lord?

2 – Apostleship is proved by fruits; “you are the seal of my apostleship in the Lord.”

1 Cor 1:1 – called to be an Apostle by the will of God.

SUMMARY: Who is an Apostle?

Peter’s record:

1 – one who has: seen the resurrected Jesus

2 – been commissioned by Him, to be a witness to Him

3 – been Baptized with the Holy Spirit

4 – received power through the Holy Spirit

(to be one of 12)

5 – a man:

6 – who has accompanied the disciples all the time of Jesus work; from Baptism of John to ascension of Jesus.

7 – instructs others in the way of salvation

8 – works signs and wonders

9 – witnessed Jesus trial and crucifixion and saw the resurrected One

10 – Eyewitness to Jesus life and death and work in Heaven

Paul’s Record:

1 – chose of God for a particular work

2 – designated by the Holy Spirit

3 – given a commission

4 – Sent out by the Holy Spirit

5 – Acknowledged by Brethren under Holy Spirit’s leading

6 – Called Apostles by others

7 – Sees the resurrected Jesus

CONCLUSION: An Apostle is one who:

1 – Has seen the resurrected Lord

2 – is called by God through Jesus for a particular work

3 – proves his apostleship by his works

Note: to be one of the 12 apostles one must also have seen the life of Jesus from baptism by John on –

Addendum:

It is recorded in Acts 2:22 of Jesus of Nazareth that He was “a man having been approved from God among you by powerful deeds and wonders and signs which God did through Him in midst of you....”

In 2 Corinthians 11:5 Paul writes, “For I reckon nothing to have come behind of the super apostles.” This statement he explains in 2 Corinthians 12:12 when he writes that “Indeed the signs of the apostle were wrought among you in all endurance, both by signs and by wonders and by powerful deeds.” – the same words that describe the work God did through Jesus the Nazarene as approval of Jesus in Acts 2:22.

Because Jesus credibility is said to be established by the Works God did through Him, and because Paul claims these same qualities prove him to be “nothing behind” the “super apostles,” the significance of these acts is worth studying.

For much of this material I am indebted to Earle Hilgert and a lecture on the Meaning and Nature of Miracle.

In Acts 1:1 Luke points out he has recorded “all that Jesus began both to do and teach.”

The significance of recording the teachings of Jesus is apparent to all of us. But what is the significance of the acts of Jesus which are recorded? Why are these particular acts recorded, out of all that Jesus did?

The first clue to why the acts of Jesus are recorded comes from Luke in Acts 2:22 where he writes, “Jesus of Nazareth, “a man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you, as ye yourselves also know, ...”

Jesus works show He is approved of God as Jesus of Nazareth.

The second reason we can find why Jesus works are recorded is that presented by Matthew in his gospel – Matt 11:2-6 – When he record that Jesus answer to the disciples of John the Baptist is to whether He was the Expected One was to point them to His works.

This means that Jesus works were testimonies to who He was – the expected One – the Messiah.

The Apostles John points to this testimonial purpose of the works of Jesus when he writes in his gospel (20:30,31),

“And many other signs truly did Jesus in the presence of His disciples, which are not written in this book:

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.”

Third – Jesus works enable us to believe He is the Christ – the Son of God, and by believing we have life through His name.

Jesus works then show –

1. He is the approved of God, as Jesus of Nazareth
2. They show He is the Expected One
3. That He is the Christ, the Son of God

The purpose for which Jesus works were recorded is that we might believe in Him – and by believing have life through His name.

While we know now why Jesus works were recorded we still need to study Jesus works, to see how each work testifies to His being the Christ, the Son of God.

An analysis of the recorded works or miracles of Jesus points to their being divisible into four divisions; (1) miracles of healing, (2) the miracle of raising the dead, and (3) miracles of exorcism or casting out devils, and (4) Nature miracles.

Miracles of healing done by Jesus were aimed at the ordinary ills of any oriental village; the blind were given sight, and lame were made whole, the deaf were made to hear, and the lepers were restored whole.

In Mark 2:17 Jesus connects sickness with sin when He says, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

In the case of leprosy the ritual required for the restoration of the healed leper was a complete portrayal of the Gospel – (of, Lev, 14:1-20).

Sickness and sin are very closely related in Scripture. Isaiah writes (35:3-10) of salvation as bringing physical healing to man and earth.

Often Jesus went through villages healing, and when he left there was not one person who was still sick – even the chronically ill were healed.

In the story of the healing of the man sick of the palsy recorded in Mark 2:3-12, healing and forgiveness of sin are interchanged by Jesus, again emphasizing the close relationship between sickness, sin, and restoration.

Mrs. White speaks of this close relationship when she writes: "disease is the result of violating God's laws, both natural and spiritual. The great misery in the world would not exist did man but live in harmony with the Creator's plan" (DA824)

Before Jesus healed the paralytic, forgiving his sins and giving him a new life, He first drew him to Himself by His love even though his afflictions were the result of his own sins.

Because the woman who has been ill for 12 years was healed by simply reaching out in faith to Jesus, we know that however chronic our evilness has been Jesus is able to make us clean if we but reach out in faith to Him.

The healing of the blind man of Jerico resulted in his becoming a follower of Jesus (Mark 10:52). Just so if we leave our old garments and come to Jesus seeking sight our eyes will be opened and we will be followers of Jesus in the way. To know Jesus – to see Him as He is – is to love Him.

But one might reason that while Jesus can surely heal the ordinary sins of life as in illustrated by His healing the ordinary ills of the people of His time – the blind were made whole, and the lepers were cleansed – that there were no sins so dreadful – so extensive – that Jesus can't heal them. Jesus as there are people who however sick they have been – even after years of continued sickness – get worse, and die. When sickness has reached its greatest extent – when it can never get worse the person dies.

Therefore if Jesus were to raise someone from the dead such as deed would point sinners to the greatness of His power to heal sinners – sin in its greatest extremity would by such a miracle be shown to be subject to His healing touch. And as you know Jesus did raise people from the dead.

When the widow of Nain lost her son to death it was the great blow to her – she needed her son in addition to love him. He was her monogenes her unique one – her only son – and she had no husband.

Jesus raising of this woman's son tells us that when Satan has apparently succeeded in destroying our most prized and needed possession Jesus is often waiting to restore it. Jesus knows our needs and cares for us.

Jesus allowing Lazarus to die tells us that God doesn't always work in the way that we expect him to – while His raising Lazarus from death shows that even when He disappoints our hopes and allows us to suffer what appears to be unrecoverable loss He is only leading in the way that will result in our having even greater trust and faith in Him – in whom we believe is to have eternal life.

Jesus raising of Lazarus shows us that He not only can open the eyes of the blind, or prevent us from suffering, but that when sin has apparently gained the final victory Jesus is able to bring us the greatest joy and proof of His power and care.

But Jesus not only knows our needs and care for us, as His raising of the widow of Nain's son shows; He not only responds to bring glory to God and established men's hearts in a trust relation with Him – as the raising of Lazarus shows but He responds and manifests His great power in our behalf when our only need is that of an aching heart.

In [Mark 5:21-43](#) we read of a father with an aching heart.

This man didn't need his little girl – she wasn't his only means of support.

Jesus knew He would raise Lazarus; He didn't need this miracle to prove His power over the grave.

When Jesus raised this little girl it showed that He cares when our hearts are heavy and full of sorrow.

There's another type of miracle – miracles of exorcism.

In [Mark 1:21-28, 32-34](#) we read of Jesus being confronted directly by the devil in church. The miracles of exorcism are different from miracles of healing and raising from the dead in that Jesus is not here dealing with the effects of sin – but He is rather in direct confrontation with the supernatural world of evil.

In casting out demons Jesus showed that He not only can heal sin – even when it is so extensive as to cause death – but that He is able to rebuke the causers of sin and suffering. This work of Jesus is that which tells us there really will be a time when evil is no more (1 Cor 15:24).

Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when He shall have put down all rule and all authority and power.

Miracles of exorcism are not only healing but are a lifting to a cosmic level of conquest of sin – and they are a prediction of the ultimate victory of Christ over evil.

The commission to the disciples was to preach the gospel and cast out demons – therefore preaching the gospel is very closely connected to the casting out of Satan.

When Jesus healed the demoniac in the synagogue the people learned of Jesus power and all the city came to Him for healing.

When Jesus heals sin in someone's life today it is an invitation to all who hear to come to Him and be healed.

In Mark 9:14-29 we read of a man who had heard of Jesus great power to heal and restore. When He brought his boy to Jesus for healing Mrs. White writes again "the Prince of life and the prince of darkness...met on the field of battle, - Christ in fulfillment of His mission to 'preach deliverance to the captives, ... to set at liberty them that are bruised' (Luke 4:18), Satan seeking to hold his victim under his control. Angles of light and hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought.

"The multitude looked on with bated breath, the father in an agony of hope and fear. Jesus asked, 'How long is it since this came unto him?' The father told the story of long years of suffering, and then, as if he could endure no more, exclaimed, 'If thou canst do anything, have compassion on us, and help us.' 'If Thou canst!' Even now the Father questioned the power of Christ.

"Jesus answers, 'If thou canst believe, all things are possible to him that believeth.' There is no lack of power on the part of Christ; the healing of the son depends upon the father's faith. With a burst of tears, realizing his own weakness, the father casts himself upon Christ's mercy, and with the cry, 'Lord, I believe; help Thou mine unbelief.'

"Jesus turns to the suffering one, and says, 'Thou dumb and deaf sprit, I charge thee, come out of him, and enter no more into him.'

"There is a cry, and agonized struggle. The demon, in passing, seems about to rend the life from his victim. The boy lies motionless, and apparently lifeless. The multitude whisper, 'He is dead.' But Jesus takes him by the hand, and lifting him up, presents him, in perfect soundness of mind and body, to his father. Father and son praise the name of their deliverer" (DA 4).

In the Desire of Ages, pp. 429-431, we read

The multitude are "amazed at the mighty power of God, " while the scribes, defeated and crestfallen, turn sullenly away.

"If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all, the pitying Saviour's answer is, " If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. Faith comes by the word of God. Then grasp His promise, "him that cometh to Me I will in nowise cast out." John 6:37. Cast yourself at

His feet with the cry, "Lord, I believe; help Thou mine unbelief." You can never perish while you do this – never.

In a brief space of time the favored disciples have beheld the extreme of glory and of humiliation. They have seen humanity as transfigured into the image of God and as debased into the likeness of Satan. From the mountain where He has talked with the heavenly messengers, and has been proclaimed the Son of God by the voice from the radiant glory, they have seen Jesus descend to meet that most distressing and revolting spectacle, the maniac boy, with distorted countenance, gnashing his teeth in spasms of agony that no human power could relieve. And this mighty Redeemer, who but a few hours before stood glorified before His wondering disciples, stoops to lift the victim of Satan from the earth where he is wallowing, and in health of mind and body restores him to his father and his home.

It was an object lesson of redemption – the Divine One from the Father's glory stooping to save the lost. It represented also the disciples' mission. Not alone upon the mountaintop with Jesus, in hours of spiritual illumination, is the life of Christ's servants to be spent. There is work for them down in the plain. Souls whom Satan has enslaved are waiting for the Word of faith and prayer to set them free.

The nine disciples were yet pondering upon the bitter fact of their own failure; and when Jesus was once more alone with them, they questioned, "Why could not we cast him out?" Jesus answered them, "Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Their unbelief, that shut them out from deeper sympathy with Christ, and the carelessness with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness.

The words of Christ pointing to His death had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan.

In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication of God in faith – faith that leads to entire dependence upon God, and unreserved consecration to His work – can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places.

"If ye have faith as a grain of mustard seed," said Jesus "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Though the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen, and will bring to

your aid the power of heaven. The obstacles that are piled by Satan across your path, though apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you."

The invitation to come to Jesus and have Satan cast out of our lives is applicable to everyone who hears of His power to heal today, just as it was in Jesus own time – but it is also true that just as the healing of the possessed son, requested by the father, was dependent on his believing, so today we have a part to act if Christ is to cast Satan out of our lives – and we can't shift our work over onto God for him to do. Just as Jesus would have refused the father's request had he refused to believe, and just as the disciples were powerless to work for God when they grumbled in their hearts against him, so god will refuse our requests for His aid, and we will be unable to work for Him if we don't trust and believe.

"Without faith it is impossible to please him." But faith in God is easy because He tells us, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an unexpected end.

"Then shall ye call upon me, and ye shall go and pray unto me, and I will harken unto you.

"And ye shall seek me, and find me, when ye shall search for me with all your heart,

"And I will be found of you, saith the Lord..." (Hebrews 11:6, Jeremiah 28:11-14a)

Have you lived without faith? Remember –

"Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength" (Isaiah 30:15).

The last aspect of miracle that we wish to examine is that of Nature Miracles.

The first thing we want to notice about nature miracles is that they were capable of causing people to ask "What manner of man is this? That even the wind and the sea obey Him."

This question comes from the story recorded in Mark 4:35-41.

This passage not only raises the question as to what manner of man Jesus is but it implies the answer.

The sea in Scripture is often the habitation of dragons or evil.

The greek word for wind is the same greek word that means spirit.

Therefore a storm on the sea with the winds and waves can be a symbol of evil spirits on a rampage.

It has been suggested the ship is a symbol for the church.

With this understanding, the symbolical message conveyed through Christ's act of stilling the storm is very rich for each of us.

The ship – the church – with God's people in it (the apostles) is in the midst of the forces of evil and apparently about to be overcome by evil – even though Jesus is in the church (the ship). But His presence doesn't bring any apparent saving effect until His people call on Him for help; but when they call to Him for help He stands up and speaks to the wind – saying, be quiet, muzzle

yourself – the same word he used to tell the demon to be quiet in MK 1:25. The fact of Jesus waking from sleep may point to the victory gained by His resurrection.

So for us individually – Jesus comes promising peace and giving it to all who ask and seek.

What manner of man is Jesus? He is the One to whom sickness, death, demons, and nature are all subject. What must we do to have Him help us? Ask, and believe.

Jesus miracle of feeding the 5,000 He tells us shows He is the Bread of life (John 6:26-59). If the disciples had understood this miracle, which points to the communion service, they would have known who Jesus was.

Again the miracle of Jesus walking on the water shows He and His constant followers only have victory over evil. As long as Peter walks toward Jesus he is safe, even while walking on the water – but when he takes his eyes off Jesus he immediately begins to sink – a warning from Jesus to Him to re-establish his awareness of his need of Jesus, a call to renewed trust before he perishes.

Summary

The miracles of healing performed by Jesus tell us that Jesus loves us and seeks to make us whole even while we are in our sin.

They tell us that Jesus is able and willing to make us whole if we but reach out in faith to Him; He will open our eyes that we may see His loveliness if we but ask Him to.

Jesus miracles of raising the dead tell us that when Satan has been allowed to destroy our most prized and needed possession is often at hand to restore it – thus leading us to a greater awareness of His power, and to bring us the greatest joy. They also tell us that He cares for more than our necessities – He cares when our hearts ache – and brings the comfort we need.

Miracles of exorcism are proof that Jesus is strong than the Devil and won't let us be tempted more than we are able to bear. They also assure us that if we have fallen under the power of sin until we are unable to speak of our need, that He reads our hearts and is able to free us. But they also point us to the fact that without faith in Him, it is impossible for us to work for him – even if he has called and commissioned us as He did the twelve. We have a part to act if Christ's plan and work for our lives is to succeed and we are to be with Him at last. We are to believe, and preach the Gospel.

The Nature Miracles of Jesus raise before us the question – “What manner of man do we serve?” – the answer that is given is He is the One to whom sickness, death, demons, and nature are all subject.

What a great God we serve – what a wonderful Lord. What is the message of miracle?

Our Lord will come – He will save us. In the desserts of our lives springs of living water are promised through Isaiah and fulfilled by Jesus.

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (JN 4:14).

“Cast not away therefore your confidence, which hath great recompense of reward.... For yet a little while, and He that shall come with come, and will not tarry” (Heb 10:35, 37).

Every miracle recorded in Scripture is an invitation to us to bring our problems to our Great Heavenly Father.

Addendum Conclusion – the miracles performed by Paul taught these same lessons – they showed his God to be the same as Jesus of Nazareth God – and established who Paul was.

- b. God the Father is here our Saviour.
- c. Jesus is our hope.

1 Tim 1:2

- a. In general, yes. The counsels of Paul were for one who followed the life of faith. Those counsels are God’s word to us if we choose to live the life of faith.
- b. Yes; Paul wishes Timothy to be the one who replaces him (Acts of the Apostles, pp. 506, 507).

In addition, “Paul and Timothy were bound together by an affection unusually deep and strong. Since his conversion, Timothy had shared Paul’s labors and sufferings, and the friendship between the two had grown stronger, deeper, and more sacred, until all that a son could be to a loved and honored father, Timothy was to the aged, toilworn apostle.

The desire for love and sympathy is implanted in the heart by God Himself. Christ, in His hour of agony in Gethsemane, longed for the sympathy of His disciples. And Paul, though apparently indifferent to hardship and suffering, yearned for sympathy and companionship (Acts of the Apostles, pp. 498, 499, 491).

- c. Grace as a doctrine essentially means that God is for us; that God has effectually acted toward us, according to Baker’s Dictionary of Theology – a basic protestant work.

In A Dictionary of Christian Theology, edited by Alan Richardson, a more philosophical work, we read that grace has the general meaning of a “favour freely shown, especially by a superior to an inferior. In the NT, it denotes primarily the favour and kindness of God, freely shown to men in the incarnate life and atoning death of his son...”

These concepts of grace are said to be that which distinguishes Christianity from other religions.

Grace can here be said to be carrying the meaning of “the redemptive activity of divine love” (Richardson, p. 148).

In Catholicism grace is primarily a power conveyed through various vehicles to people.

According to the Dictionary of Dogmatic Theology by Parente, et al., a Catholic work, grace is “A gratuitous gift infused by God into the rational creature with reference to the end of eternal life: (p. 116).

In this understanding “Grace, in general, confers on man the capacity or power to act supernaturally, in a way proportionate to life eternal. It transcends the natural order” (p. 116)

These general understanding so grace are divided into several kinds of grace, one of which is “habitual grace” which is defined by Parente as “A divine gift infused by God into the soul....” (p. 117).

It should be noted that this Catholic concept of grace as something which God infuses into the soul, as a divine gift, is quite different from the protestant concept of grace as a favor freely shown by God to fallen man, which favour is the redemptive activity of divine love.

With these contrasting positions very generally summarized before us we will now at some material from the Spirit of Prophecy, noticing briefly the concepts grace, and soul there presented.

Note the following Spirit of Prophecy material taken from a study regarding Soul and Grace in First Peter.

1. The Word gives Immortal vigor to the soul.

“Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever” (The Faith I Live By, p. 22).

2. Christ will give life to dead souls.

“... Christ is able and longs to deliver. He will impart life to the soul that is ‘dead in trespasses.’ Eph 2:1” (The Desire of Ages, p. 203).

3. The entire being must be brought into subjection to God.

“The entire being, body, soul, and spirit, must be brought into subjection to God, ...” (The Youth’s Instructor, Nov 8, 1900, p. 286)

4. The Soul and the body of man are distinguishable.

“A healthy soul in a healthy body makes a man or woman more precious than silver or gold, ...” (Pacific Union Recorder Articles, p. 1).

5. “The Spirit of God, received into the soul, quickens all its faculties” (Gospel Workers, p. 285)
6. “When the soul has been cleansed, it is the duty of the Christian to keep it undefiled” (The Youth’s Instructor, p. 562)
7. The soul, once dead in trespasses and sins, but healed by Christ and quickened in all its faculties by the Spirit of God, is capable of participating in immortality.

“Yes, the Word of God is the bread of life, eat of it daily. It will infuse immortal vigor into your soul, ...” (Pacific Union Recorder Articles, p. 164).

“The soul that God has created and Christ has redeemed is of great value because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities that it may possess if vitalized by the word of God, and the immortality it may gain through the hope presented in the gospel” (The Acts of the Apostles, p. 370).

NOTE also The Faith I Live By, p. 22: “It gives immortal vigor to the soul.”

8. “If you do evil you injure and mar your own soul” (Present Truth and Review and Herald Articles, vol. 3, p. 115).

9. "When truth becomes an abiding principle in the life, the soul is born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (The Acts of the Apostles, p. 520).

10. Through the Holy Spirit infuses spiritual life into the soul.

"The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for His kingdom" (Messages to Young People, P. 55).

11. "It is the grace of God that gives life to the soul" (The Desire of Ages, p. 181).
12. "It is the grace of God alone which can vitalize and refresh the soul" (Signs of the Times Articles, vol. 3, p. 54).

"His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness...." (The Faith I Live B, p. 96).

13. "The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise" (Messages to Young People, p. 72).
14. The grace of God, which makes alive (quickens) the soul, has existence; it is as real as the air.

"In the matchless gift of His Son God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus" (Steps to Christ, p. 68).

15. The fiercer the conflict, the greater the supply of grace.

"The fiercer the conflict, the greater the supply of grace to meet the need of the soul; and the very nature of the grace received will enlarge the capacity of the servant of Christ to know God, and Jesus Christ whom he hath sent" (The Present Truth and Review and Herald Articles, vol 3, p. 367).

16. The Word of God activates the life of God in the soul, through ministering grace to the hearer.

"Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God hidden therein, unfolds at His call in the rain and sunshine, men marvel at his vision of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace, which, free as the rain and the sunshine, comes with its benediction to all. It is the word of God that creates the flowers, and the same world will produce in you the grace of His Spirit" (Thoughts from the Mount of Blessings, P. 97).

17. By His grace we are to be made perfect: (Present Truth and Review and Herald Articles, vol. 2, p. 593).
18. One application of grace is not enough; we must be growing.

"Our growth in grace, our joy, our usefulness – all depend upon our union with Christ. It is by communion with Him, daily, hourly, - by abiding in him, - that we are to grow in grace" (Steps to Christ, p. 69). Additional results of Grace working in us.

19. "Additional results of Grace working in us."

“Through the provisions of divine grace we may attain almost to the excellency of the angels” (Present Truth and Review and Herald Articles, vol. 1, p. 323).

“By his grace he will work upon the soul until it will be like a jewel polished for the heavenly kingdom” (the Youth’s Instructor, p. 223).

“The nature of the grace that he receives, enlarges his capacity to know God and His Son” (The Acts of the Apostles, p. 50).

“Man cannot conceive what he may be and what he may become. Through the grace of Christ he is capable of constant mental progress” (God’s amazing Grace, p. 278).

“It is the grace of Christ alone, through faith that can make us holy” (The Faith I Live By, p. 93).

“By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence” (Ministry of Healing, p. 25).

20. God’s goal, of desired conclusion to the work of grace in the soul.

“As the sunbeam imparts to the flowers there varied and delicate tints, so does god impart to the soul and beauty of His own character” (The Desire of Ages, p. 313).

“Christ abides in the soul of the believer” (Signs of the Times, vol. 2, p. 498).

21. The Grace that changes the soul and enables it to participate in immortality brings changes that last eternally. The soul is unharmed though the body dies for Christ.

“When He suffers death for Christ’s sake, the Saviour says to him, they may kill the body, but they cannot hurt the soul” (The Acts of the Apostles, p. 85).

22. Christians have immortality in them now.

“All believers who pass through a natural death have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, . . .” (The Seventh-day Adventist Bible Commentary, Vol 7, p. 926).

23. A participant of grace is protected in death.

“The life giver will call up His purchased possession in the first resurrection, and until that triumphant hour, . . . every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name” (Sons and Daughters of god, p. 359).

24. Grace keeps us from the slumber of death. Mrs. White writes that the Holy spirit is ready to supply every soul with grace according to the capacity to receive. Next she adds,

“then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God” (Present Truth and Review and herald Articles, vol. 2, p. 555)

25. If we don’t make the proper preparations, “ye lie down in the grace unsheltered, . . .” (Testimonies from the church, vol. 1, p. 133)

26. Truth followers of Christ come forth from the grace partly by the life within them.

“By the power of the Saviour that dwelt in them while living and because they were partakers of the divine nature, they are brought forth from the death? (Sons and Daughters of God, p. 359

27. To conclude this survey of statement from the Spirit of Prophecy regarding soul and grace and death, we will quote an eschatological statement that is very fascinating. The exact message of this quotation is not real clear, but if it says what I think it says, it means that god's people serve him whenever He needs them – whether that is before death, or while they are still in their graves, or after the resurrection.

“When the defiance of God’s law is almost universal, . . . then will the voice be heard from the graves of the martyrs, . . . ” (Pacific Union Recorder Articles, p. 336)

Addendum

“Some ministers, when they find before them unbelievers who are prejudice against our views upon the nonimmortality of the soul out of Christ, feel all stirred up to give a discourse on that very subject” (Evangelism, p. 248).

“A wide door to destruction is open to all those who believe in the immortality of the soul, and do not believe that Christ alone brings life and immortality to light” (Counsels to Writers and Editors, p. 156).

Summary and conclusion

In the statements quoted above man is a three-part being; a being who possesses a soul, dead in trespasses and sins until resurrected through the work of grace – which is as real as the air – that comes through the study of the Bible, the agency of the Holy Spirit, and expressed faith.

Under the work of grace man is capable of attaining almost to the excellency of the angels; he is capable of constant mental progress.

As he participates in grace his soul becomes a partaker of the elements of eternal life,

[“The living Christian will be filled with cheerfulness and peace, because he lives as seeing Him who is invisible; and those who seek Christ in his true character have within the elements of everlasting life, because they are partakers of the divine nature, . . . ” (Present Truth and Review and Herald Articles, vol. 3, p. 117, col. 3.)]

And when he dies his soul is protected in death until the time when the eternal life in him enables him to hear the call of the lifegiver and come up in the first resurrection.

We turn now to our study of First Peter.

1 Peter, Chapter 1-5

- a. The central theme of this book of Peter’s is the grace of god and how people can be benefitted by it to salvation.
- b. Grace comes to people from God in conjunction with their acts of obedience to the expressed will of God about how life is to be lived and responded to.
- c. In my opinion Peter’s first epistle and Mrs. White’s materials express the same nature of man.

For Peter the soul is to be saved through a faith response (1:9). This is because the various experiences through which people pass, if one responds properly, become a channel of grace (4:19; 1:9, 10; 5:10). Those who follow god stand in grace (5:12).

For Mrs. White also the soul is to be saved through grace because she writes that “by his grace he will work upon the soul until it will be like a jewel polished for the heavenly kingdom” (y.l. 223). In addition life’s experiences become channels of grace. Notice again.

“You receive grace, you develop grace, and as you reveal grace in your words, in your spirit and actions, God pours upon you a larger measure of grace. In proportion as you surrender yourselves to the working of the Holy Spirit, you are supplied with heavenly grace. You are molded and fashioned a vessel unto honor, and become a channel through which God makes manifest his grace to the world.” (Ellen White, The Youth’s Instructor, p. 222).

Our next quote from Mrs. White is not one of Peter’s points in my opinion, it sounds more like Paul, but it shows the reason for Peter’s exhortations and counsels regarding how people conduct themselves. “The flesh in which the soul tabernacles belongs to God” (The Youth’s Instructor, p. 487).

Finally, Peter we found concluded his study about grace saying that those who serve God stand in grace. Mrs. White has the same concept. Those who by faith serve God are surrounded by the atmosphere of heaven which is grace, and which they breathe in.

See Steps in Christ, p. 68, and notice the following. “He who abides in Christ is in an atmosphere that forbids evil, . . .” (Y.l., 320)

Christians realize that in order to bring the principles of Christianity into daily life, they need much of the grace of Christ. . . .”

“Whatever may be your defects, the Holy Spirit will reveal them, and grace will be given you to overcome” (The Youth’s Instructor, p. 551).

Summary and Conclusion

“The life of Christ was an ever-widening, shoreless influence, an influence that bound him to God and to the whole human family. Through Christ God has invested man with an influence that makes it impossible for him to live to himself. . . .

“Every soul is surrounded by an atmosphere of its own – an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

“This is a responsibility from which we cannot free ourselves. . . .

“It is only through the grace of God that we can make a right use of this endowment. There is nothing we can make a right use of this endowment. There is nothing in use of ourselves by which we can influence others for good. If we realize our helplessness and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions.

Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world” (E.G. white, Christ’s Object Lessons, pp.339-342).

- d. Mercy is sometimes called a communicable attribute of God; a definition which serves to emphasize the ability of man to become like his Creator, and the willingness of God to share His qualities with those He loves.

God's willingness to share implies the object toward which the sharing is directed is less than the One doing the sharing.

Ellen White writes that

"God's love for the fallen race is a peculiar manifestation of love – a love born of mercy, for human beings are all undeserving. Mercy implies imperfection of the object toward which it is shown. It is because of sin that mercy was brought into active exercise" (7T264).

Our Catholic Dictionary (Parente) defines "merit" as "the right to a reward due for a morally good action." This Catholic concept is one I have been aware of for sometime, but it is not until I started to write this material that I realized that such a definition means that this Catholic dictionary does not list the word mercy. Defective objects cannot earn a reward.

Therefore it is clear that the biblical teaching that men are rewarded according to their works (Rev 22:12; Matt 25:31-46, etc.), means that as long as the Bible also teaches men are the objects of God's mercy, man can and must remember He will be judged by his works although these works give him no basis for making a claim against God. Any reward is because of God's kindness to defective being – not because of man's earned right to merit.

With these definitions before us it is clear that God extends no mercy to the angels – for they are not defective.

- e. The most common Hebrew word which is translated by the English word peace is Shalom, which has the dictionary meaning of to be complete or sound (BDB1022), when it appears as a verb, and which has the added meaning of wellness as a noun (BDB1022).

These meanings include the extended implications of being healthy, or complete, or prosperous, according to the Interpreters Dictionary of the Bible, vol. 3, p. 705).

In Baker's dictionary of Theology we find this summation:

The innumerable blessings of the Christian revolve around the concept of peace. The gospel is the gospel of peace (Eph 6:15). Christ is our peace. (Eph 2:14-15); God the Father is the God of peace (1 Thess 5:23). The inalienable privilege of every Christian is the peace of God (Phil 4:9) because of the legacy of peace left by Christ in His death (John 14:27; 16:33). These blessings are not benefits laid up in eternal glory only, but are a present possession (Rom 8:6; Col 3:15). Thus, peace is "a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is. . . . (p.399).

- f. In my opinion, yes; but there is no linguistic support for this opinion in 1 Tim 1:2 that I am aware of.

Titus 1:4

- a. Yes, Titus 1:4, in part, literally translates to, "To Titus a true child according to a common faith, " If you do not properly perceive God, we worship a false God. As copiers of a God other than the

biblically revealed God we do those things which show we do not hold a common faith with god's true worshippers and are therefore not true or legitimate children of the heavenly Father.

Notice the following from the Spirit of Prophecy:

"In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters: (4RH20).

"To be a child of God means to be perfectly obedient to his words. . . ." (3RH219).

"do not drown the voice of Christ by your own interpretation of the Scriptures. Do not make the word of God mean what He never meant it to mean" (4RH21).

"Through belief in Satan's misrepresentation of God, man's character and destiny were changed, . . . (1SM346).

"Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in. Sincerity will never save a soul from the consequences of believing an error" (2SM56).

Lesson 2

1 Timothy

Text: 1 Timothy 1:3-11

Please read these verses through in your Bible and then respond to the following:

Assignment Questions

1 Tim 1:30

3 As I besought thee to abide still at Ephesus, when I went to Macedonia, that though mightiest charge some that they teach no other doctrine.

- a. Paraphrase or summarize in your own words the message of this verse.

1 Tim 1:4-6

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling:

1 Tim 1:4-6

- a. According to verse 4, do fables intercept faith?
- b. In verse 5 what is referred to as “the commandment”?
- c. According to verse 5 what is the purpose of Paul’s counsels in verse 3 and 4?
- d. What is implied about proper doctrine and true faith in these verses? Does the same implication apply to improper doctrine and an impure heart?
- e. What does “which” refer to in verse 6?

1 Tim 1:7, 8

7 Desiring to be teachers of the law; understanding neither what they say, nor what of they affirm.

8 But we know that the law is good, if a man use it lawfully;

- a. What is the law of verse 7 in the context of verses 7-11? Is the law of verses 9 and 10 the same as the subject of verse 11?
- b. In 1 Timothy chapter one what is the cause of the inability of the would-be law-teachers of verse 7?
- c. State in your own words the message of verse 8. What does verse 8 follow verse 7?

1 Tim 1:9-11

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for the sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other things that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

- a. State in your own words what Scripture means when it states that “for a just man law is not laid down.”
- b. What is the function of the law in verses 9b-10?
- c. Define in the context of 1 Timothy chapter one the “healthful teaching” of v. 10.
- d. Which gospel reflects the “healthful teachings” of v 10, in 1 Timothy chapter 1?

Assignment Answers

1 Tim. 1:3

- a. The work Paul left for timothy to do was the work of protecting the Gospel from those who would change it to reflect their own likes and dislikes. Regarding the problems Paul encountered in Galatia Ellen White writes that

The men who had attempted to lead them from their belief in the gospel were hypocrites, unholy in heart and corrupt in life. . . . they had no desire for a gospel that called for obedience to the word, . . . They felt that a religion based on such a doctrine, required too great a sacrifice: (AA386f.).

1 Tim 1:4-6

- a. The greek word translated fables is muthois. The dictionary meaning (Arndt & Giongrich) is tale, story, legend, myth, or, fable. In Tius 1:14 Paul is more specific, warning of Jewish fables, which in 1 Tim 4:7 he warns about profane and “old-womanish” tales.

Muthois, Paul says, do not build up the godly in faith, and therefore should be avoided; fables here intercept faith.

- b. The word commandment is paraggelias and refers to the instruction Paul has just given to Timothy in verse 4.

Note: The dictionary meaning of paraggelia is order, command, precept, or advice. The word for commandment when God’s law is meant is entolā.

- c. The question could be raised, after reading verses 3 and 4, if Paul was not only protecting his own interests; in answer to this possible interpretation Paul writes the reason for his instruction in verse 6 – that those believing the gospel preached by him might have love from a pure heart, a good conscience, and real faith:

By setting forth so clearly the reasons for his instruction Paul gave his readers a chance to test his motives; if they followed his advice and found they had love from a pure heart, a good conscience, and real faith, they would know he was the apostle he claimed to be in chapter 1 verse 1.

- d. Proper faith and pure doctrine are judged by the lives lived by the people who are guided in their decision making by those doctrines.

Both true and false doctrine are revealed by the results they produce.

- e. Negatively, the “which” of verse 6 refers to the instruction of verse 4, while the pure heart, good conscience, and faith unfeigned, of verse 5, are the direct objects “which” refers to

1 Tim 1:7, 8

- a. The law in verse 7y is that which the “certain persons” of verse 5 wished to change, and which the “some” have swerved from in verse 6; the instruction given by Paul to the churches. This instruction divides into two parts – the teaching of the Old Testament, and those doctrines and insights which Paul taught as a result of the special commission and insights he received from God to make clear the significance of Jesus as the Christ, the results and responsibilities occurring from his role in the Great Controversy.

Notice, the following from Mrs. White:

Mysteries which has been hidden for ages were revealed to him [Paul], and as he could bear of the workings of God, and of His dealings with human minds, was made known. The Lord told Paul that he must teach among the Gentiles the unsearchable riches of Christ. . . . (6SDABC 1107).

Through Paul God has given many wonderful lessons for our instruction. In his visions Paul saw many things not lawful for a man to utter. But many other things which he saw in the heavenly courts were woven into his teachings. The truth flashed from his lips as a sharp, two-edged sword. The impressions made upon his mind by the Holy Spirit were strong and vivid, and they were presented to the people in a way that no one else could present them. Paul spoke in the demonstration of the Sprit and with power. . . . (Ellen White, Comments, 6SDABC 1106f).

- b. They disregarded the counsels of verses 3 and 4.
- c. Because verse 7 teaches law is now understood by rejecters of pure doctrine (vv. 4-7), verse 8 sets forth that the goodness of the law comes from the fact obedience following pure docturin) brings insight which
 - a. Keeps us from the evils listed in verses 9 and 10, and
 - b. Gives us the ability to share our faith with understanding.

These Points are the implied message caused by verse 9 following verse 7.

1 Tim 1: 9-11

- a. The law of God is a hedge around us that, obeyed, keeps us from turning away from God. The law is for those who do things contrary to “the healthful teaching” (verse 10).

Note the following from the Sprit of Prophecy.

The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness seeks to shield them from the evils that result from transgression” (6SDABC).

The law is an expression of god’s idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. . . . (6SDABC 1110).

- b. The function of the law in verses 9b-10 is (1) to define how one must live to be able to understand the law of verse 7; (2) to reveal what constitutes opposition (contrariness) to healthful teaching.
- c. Paul’s instruction (verse 11).

- d. The gospel of the glory of the blessed god, with which Paul entrusted (verse 11), by Jesus (verse 12).

Lesson 3

1 Timothy

Texts: 1 Timothy 1:12-20

Please read these verses through in your Bible and then respond to the following:

Assignment Questions

1 Tim 1:12-14

12 And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

- a. For what does Paul give thanks in these verses?
- b. According to verses 12 and 13 Paul was called to the ministry, after he straightened up his life, by the church. True or false? Notice also Acts 13:1-4.
- c. What does verse 13b add to our understanding of mercy as an attribute of God's character which is exercised only toward that which is imperfect? (cf. 1:1, 2d for support for this definition.) Or, to express the question differently, does the definition of mercy as an attribute of God's character that he exercises toward imperfect or defective beings, not mean that because all sinners are defective all sinners will be saved? Substantiate your answer from 1 Timothy chapter 1.
- d. What relationship do you see between grace in v. 14, mercy in verse 13, and verse 15? Or, why does verse 15 follow verses 13 and 14?
- e. What is the significance of the word "with" in verse 14?

1 Tim 1:15, 16

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should be hereafter believe on him to life everlasting.

- a. What is "this" in verse 16a?
- b. What is the function of the timing of Paul's salvation?
- c. What "pattern" is set forth in verses 15, 16?

1 Tim 1:17-20

17 now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 this charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck;

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

- a. What charge is “this charge” in v.18?
- b. What does “them” refer to in verse 18b, and what is their function?
- c. By implication, what is the “good conscience” of verse 19a attained?
- d. What distinction do you see, if any, between the meaning of “having faith”, in verse 19a, “the faith” in verse 19b?
- e. State briefly in your own words the message of verse 18 and 19.
- f. Explain verse 20b.

Assignment Answers

1 Tim 1:12-15

- a. Paul gives thanks in these verses for the grace, faith, and love, that are in Jesus (v. 14), and for the fact the Lord “empowered me” to make him able to do the work of ministry (v. 12); the implication is that God’s grace, faith, and love were the agents which changed Paul.
- b. False. The church did not put Paul into the ministry - - the Lord did (v. 12).
- c. According to our dictionary definition Paul needed mercy because he was defective - - a sinner. What verse 13 adds to that concept is that while we were all sinners are defective and therefore must have mercy extended to them if they are to have a hopes of salvation, the motives from which they act as they are sinners, are relevant to the way God deals with them.
- d. In these verses Paul presents his own need - - he was a sinner (v. 13) who obtained mercy (v. 13) because of his great need (v. 15).

God’s attitude toward sinners is to respond gently (mercy, v. 13), and give an exceeding abundance of grace (v. 14).

- e. According to Dana and Mantey, A Manuel Grammar of the Greek new Testament, p. 107f, Meta (with), means “with” or “after”. In verse 14, to this writer, both meanings come together - - the superabundant grace Paul says he received came in response to faith as chained to it. Faith activates grace, for God gives to every man a measure of faith (Rom 12:3), that faith exercised, may result in the salvation of the Soul which salvation is realized by the grace that comes to the believing (see 1 Peter 1:9, 10).

This means we can paraphrase 1 Tim 1:14 as saying that grace and faith came together from Christ; if one were to be first, faith would precede grace.

1 Tim 1:15, 16

- a. “This” in verse 16 refers to the reason he obtained mercy. Paul says the goodness of God that includes the extending of mercy to him, the first (chief) of sinners, shows the extent to which Christ’s salvation reaches. This revelation is another evidence, God and Christ offer to the world, of their intent, and a platform for hope to become faith - - which faith results in life eternal.
- b. It is to give hope to all who come after him, verse 16b.
- c. The word “pattern” is hupotuposin, meaning “model”, “example”, or “prototype”. The salvation of Paul, chief of sinners, makes Paul a “pattern”, or example, of God’s intended works, or salvation.

1 Tim 1:17-20

- a. 1 Tim 1:3c-5.

- b. Prior prophecies given concerning Timothy Paul refers to as “them” in verse 18, adding that the function of the prophecies was to steady timothy as he attempted to fulfill his commission.
- c. Without a prophecy about us we can have faith, but to have a good conscience one needs an education conscience. The good conscience of verse 19 was attained by Timothy’s putting his faith together with the education gained from his specific knowledge of specific prophecies about him.

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ’s words to Nicodemus: . . . ye must be born again. . . .

. . . the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. . . . The conscience is awakened (COL, pp. 98, 99).

Keep the conscience tender, that you may hear the faintest whisper of the voice that spake as never man spake (Ellen White, in My Life Today, p. 322).

God will not accept a willfully imperfect service. Those who claim to be sanctified, and yet turn away their ears from hearing the law, prove themselves to be the children of disobedience, whose carnal hearts are not subject to the law of God, and neither indeed can be.

From Genesis to Revelation the conditions upon which eternal life is promised, are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. Keep my commandments and live, is the requirement of God. But one says, “My conscience does not condemn me in my keeping the commandments of God.” But in the word of God we read that there are good and bad consciences and the facts that your conscience does not condemn you in not keeping the law of God, does not prove that you are uncondemned in His sight. Take you conscience to the word of God, and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience and thereby leads men into all manner of delusions because they have not made the word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God’s law (j4RH331).

- d. “having faith” is an orientation of life, of course, while “the faith” is a commonly held body of propositions.
- e. Warring the good warfare for Timothy meant he
 - a. Accepted Paul’s counsels to him (verse 18) regarding the importance of prophecies about him “Timothy”,
 - b. By aligning his life with the prophecies, could wage a good warfare (verse 18c),
 - c. Needed faith and a good conscience; these elements of life are in this passage, at least in part, the result of faith. As Timothy believed and lived according to prophecy and Paul’s instruction he lived the life of faith - - having faith and a good conscience. Here basic belief exercised becomes more faith. The good conscience is the accompanying result of not violating belief.

To violate one’s faith is to not have a good conscience and to have cast away the body of basic belief (verse 19b).

- f. Hymenaios and Alexander had thrust away faith and a good conscience, thereby making shipwrecked of the propositional beliefs, or “the faith, “ of the believers in Christ, Paul says. He

then adds to his brief account of their activities the portion of the verse we are examining; “whom I delivered to Satan in order that they may be taught not to blaspheme.”

The word “delivered” is a translation of the greek word paradoka, which is from paradidomi. Paradidomi, has the dictionary meaning of to had over, deliver, or entrust. In John 19:30 we read that “Jesus said: It has been finished, and inclining the head delivered up the spirit.” Arndt and Gingrich comments, “he gave up his spirit voluntarily.”

Our form of the word, paredoka, occurs in the New Testament in 1 Cor 11:2, 23; and in 1 Cor 15:3, in addition to our text.

In 1 Cor 11:2 Paul says that his hearers have held fast the traditions or doctrines, “as I delivered to you.”

In 1 Cor 11:23 Paul’s use of paredoka is the same; it refers to what he handed over to them; and again, this same use of the word holds in 1 Cor 15:3.

In these passages Paul’s use of paredoka has a contextual definition that is the same as the dictionary definition - - to hand over or deliver.

In our text Paul says he has paredoka two men to Satan. To my American English ear this sounds like a use of power. Arndt and Gingrich say it can have the meaning of giving up, or handing over a person, in the sense of hand over into the custody of the police. This sense of the word would make our text have Paul say that he as an apostle had the authority, and used it, to hand over into the custody of Satan the two people named in order that Satan might teach them not to blaspheme; but there is no cooperation between the Lord and the Devil which accomplishes man’s salvation. Neither is there any contextual definition with Paul’s use of paredoka that would include the exercise of power in connection with the act of giving up, or delivering up. Therefore Paul’s statement in 1 Tim 1:20b means that he handed over, or delivered, Hymenaios and Alexander to Satan; but this giving over is not to be seen as an act of force. In the language of today, he gave up on them; but his giving up did in fact deliver them to Satan.

Note the following from the Spirit of Prophecy.

These men had departed from the faith of the gospel, and furthermore had done despite to the spirit of grace by attributing to the power of Satan the wonderful revelations made to Paul. Having rejected the truth, they were filled with hatred against it, and sought to destroy its faithful advocate. . . . (7SDABC912).

God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? will one day be called upon to meet long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to His angels, ‘No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work.

This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do (4RH335).

Conclusion. In 1 Tim 1:20b Paul teaches that evil men are protected from the full malignity of Satan by the prayers of the righteous; that when the righteous say, "I will no longer interfere to prevent the destroyer from doing his work, " "Satan will do the evil deeds he has long wished to do."

In this context the "they" who learn would be those given up to Stan and those who observe the results.

Lesson 4

1 Timothy

Text: 1 Timothy 2

Please read this chapter through in your Bible and then respond to the following:

Assignment Questions

1 Tim 2:1, 2

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

- a. Who is "men" - - for whom do we pray, in verse 1?
- b. What does "first of all" refer to? First of what?

1 Tim 2:3

3 For this is good and acceptable in the sight of God our Saviour;

- a. What does "this" refer to in verse 3a?
- b. Who is our Saviour in this verse?

1 Tim 2:4

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

- a. In verse 4 who are the "men" God wishes to be saved? Or, does this verse say anything about God's wishes for women?
- b. What is "to be saved" in verse 4b?
- c. Can one be saved in this verse without a full knowledge of truth?

1 Tim 2:5

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

- a. Discuss "one God" in light of the Christian formula; God the Father, God the Son, and the Holy Ghost.
- b. What is the significance of the phrase "one mediator of God and of men"?
- c. Discuss briefly the nature of Christ as it relates to the phrase "a man Christ Jesus".

1 Tim 2:6

6 who gave himself a ransom for all, to be testified in due time.

- a. What is the significance of calling Jesus a ransom?
- b. Summarize the teaching of verses 5 and 6.

1 Tim 2:7, 8

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

- a. What is Paul to herald, according to verse 7?
- b. In the context of 2:7 what is to be prayed for in fulfilling Paul's expressed wish in 2:8?

1 Tim 2:9, 10

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

- a. What are women to do "similarly" to men? (verse 9a0?)
- b. According to verse 9 how are women to appear when they are workers for God?
- c. According to verse 10 how are women to appear when they are workers for God?

1 Tim 2:11, 12

11 Let the woman learn in silence with all subjection.

12 but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

- a. State verse 11 in your own words; to be sure to define "silence," "subjection," and "woman," and "learn."
- b. What is a woman not permitted to do in verse 12?
- c. What does the phrase "exercise authority" contribute to one's definition of "silence" in verse 12 -- if anything?

1 Tim 2:13-15

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

- a. Why does verse 13 start with "For"?
- b. What is the message as the content of verses 13 and 14 and the counsels of verse 11 and 12?
- c. What is it that saves a woman in verse 15? Is it childbearing? Who is "they?" Explain your answer.
- d. A woman once said to me, "What Eve did has nothing to do with me." Is that statement true or false in the light of verses 13-15 in your opinion?

Assignment Answers

1 Tim 2:1, 2

- a. The word "men" is the English translation of the greek anthropos, meaning "human being" or "man." The greek word anar is the word which designates a man when one wishes to show

“contrast to a woman, “ “contrast to a boy,” or “to emphasize the dominant characteristics of a man” (Arndt & Gingrich, pp. 65, 66, 67).

The “men for whom we are to pray are the fellow human being who surround us and/or with whom and by whom our lives are affected.

- b. “First of all” refers to the ladder of activities to be dealt with in this chapter and in this Bible book.

1 Tim 2:3

- a. Praying for our fellow human beings to the end we may lead a quiet life of server to god (vers 2c).
- b. God the Father (see 1:1)

1 Tim 2:4

- a. “Men” is anthropos: our fellow human beings.
- b. “To be saved” is from the greek word sozo, meaning “to preserve or rescue from dangers, “ to “save from death, “ or to “bring out safely” (Arndt & Gingrich, p. 805).

As was noted in our study on the meaning and nature of miracle which appears under 1:1 above, sickness and sin are very closely related in Scripture; even the earth’s problems are to be addressed when God comes to save us.

To be saved is to be healed; the blind will see, the deaf will hear, the lame will leap as a hart, and in the dry places waters shall break out. The saved will go to Zion. Isa 35:3-10.

But the wicked will not go to the new earth (Isa 35:8). In this context Paul’s statement, God wishes all to be saved, means that God wishes all to make use of the opportunity to be changed provided by verses 5& 6.

- c. “To be saved” and “to come to a full knowledge of truth” are separate wishes, because they are connected by the conjunction and (kai). Therefore one can be saved, in this verse, without a full knowledge of truth.

1 Tim 2:5

- a. “One God” is a famous formula from Deut 6:4. This formula is of interest in light of the Christian formula equating the God of the Bible with the Father, and the Son, and the Holy Spirit.

A careful study of Scripture shows the three members of the heavenly trio share their titles and qualities. (Texts such as John 1, Col 1, Phil 2, Heb 1, & Isa 9:.)

In Isaiah 9:6 we also find a very interesting phrase that is almost universally mistranslated.

The KJV translates the first part of this text, “for unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; . . . “ all translations I’m aware of follow this pattern. The fact is the Hebrew for “shall be” is a past tense, and can be translated “has been.” In Isa 9:6 the prophesied child to be born is the One upon whose shoulders the government has been.

In the Spirit of Prophecy we find a very interesting formula setting forth the concept of one God and three persons. That formula stresses the concept of one substance, three persons. This formula stressed the oneness of the godhead while setting forth the heavenly trio so clearly presented in the New Testament, and appearing, though perhaps not so clearly, in the Old Testament, as equals.

Note the following as examples of statements in the Spirit of Prophecy regarding one god. (Much of this material is taken from Questions on Doctrine.)

Christ, the Word, the only begotten of God, was one with the eternal Father, - - one in nature, in character, in purpose, - - the only being that could enter into all the counsels and purposes of God.

“His name shall be called Wonderful, counselor, The mighty God, The everlasting Father, the Prince of peace” (Isa 9:6). His “goings forth have been from of old, from everlasting” (Micah 5:2). (Patriarchs and Prophets, p. 34).

The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, “I and my Father are one.” The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes (The Signs of the Times, Nov. 27, 1893, p. 54).

Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father (The Great Controversy, p. 495).

To save the transgressor of God’s law, Christ, the one equal with the Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart. He illustrated what man must be to be worthy of the precious boon of the life that measures with the life of God (Fundamentals of Christian Education, p. 179).

The world was made by him, “and without him was not anything made that was made.” If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. . . .

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in the dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible (The Review and Herald, April 5, 1906, p. 8).

The world’s redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one (The Review and Herald, Jan. 7, 1890, p. 1)

Before the entrance of sin among the angels; Christ the Word, the only-begotten of God, was one with the eternal Father, - - one in nature, in character, and in purpose, - - the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings (The Great Controversy, p. 493).

The Lord Jesus Christ, the divine Son of God existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligence, and the adoring homage of the angels was received by him as his right. This was no robbery of God (The Review and Herald, April 5, 1906, p. 8).

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him (The Signs of the Times, Aug. 29, 1900).

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God (The Signs of the Time, Aug. 2, 1905, p. 10).

From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory" (The Desire of Ages, p. 19).

He was one with the Father before the angels were created (The Spirit of Prophecy, vol. 1, p. 17).

Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore (The Review and Herald, April 5, 1906, p. 8).

The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. (The Desire of Ages, pp. 469, 470).

- b. In the phrase one mediator of God and of men, the Greek word for one carries significances such as, one, only one, and single (Arndt & Gingrich, p. 230).

In using such a word the writer of 1 Timothy declares that there is only one mediator of God and man.

Note again the Spirit of Prophecy.

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word Existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God and was God (The Review and Herald, April 5, 1906)

The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subjects. When man rebelled, Christ pleaded his merits in his behalf, and became man's substitute and surety. He undertook to combat the powers of darkness in man's behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation (The Review and Herald, Nov. 8, 1892, p. 690).

The great sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement (Early Writings, p. 260).

By His spotless life, his obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a Conqueror claiming His victory. His offering is complete, and as our Intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression (Christ's Object Lessons, p. 156).

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as priest and advocate in the heaven of heavens. Henceforth the blood of beasts offered for sins was valueless, for the Lamb of God had died for the sins of the world (Und. Manuscript 127).

Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a Friend at court. He is a High Priest that can be touched with the Feelings of our infirmities (Manuscript 101, 1897).

Jesus is officiating in the presence of God offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner.

Christ, our Mediator, the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. Manuscript 50, 1900 (SDA Bible Commentary, vol. 5, on Rom 8:26, 34).

When Christ ascended to heaven, He ascended as our advocate. We always have a friend at court. And from on high Christ sends His representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ, (The Christian Educator, August, 1897, p. 22).

He has paid the ransom money for the whole world. All may be saved through Him. He will present those who believe on Him to God as loyal subjects of His kingdom. He will be their Mediator as well as their Redeemer (Manuscript 41, 1896).

Our great High Priest is pleading before the mercy-seat in behalf of his ransomed people. . . . Satan stands at our right hand to accuse us, and our advocate stands at god's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our advocate; for He pleads His own merits in our behalf (The Review and Herald, Aug. 15, 1893).

He gathers into his censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes from before God wholly and entirely acceptable. Then gracious answers are returned. . . . The fragrance of this righteousness ascends like a cloud around the mercy seat - - Manuscript 50, 1900 (SDA Bible Commentary, vol. 6, on Rom 8:26, 34).

The arm that raised the human family from the ruin which Satan has brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the aid and support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by His mediatorial work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God? (the Review and Herald, Jan. 11, 1991; Messages to Young People, p. 254).

The Captain of our salvation is interceding for His people, not as a petitioner to move the father to compassion, but as a conqueror, who claims the trophies of His victory (Gospel workers, p. 154).

- c. When one starts to think of the humanity of Jesus one always thinks of Philippians chapter 2 which presents us with the formula for the nature of Christ; full God, fully man.

Again we turn to the Spirit of Prophecy materials for a survey of teaching on this exciting topic. (To make the human nature of Christ clear one has to note His divinity too - - as his pre-existent form, and as to the question of the co-existence of two natures in Jesus. Was Jesus fully human? Did He have a nature just like ours? Did He have the ability to work miracles on His own - - was He that Devine? Could He have come down from the cross - - or was He only a man at that point? When Jesus was in the tomb, was He dead? Did divinity die? Did He have a soul? With such questions in mind we will do our brief survey of the statement to be found in Mrs. White's works.)

Before presenting our survey it should be noted that the Greek word translated "man" in 1Tim 2:5 is anthropos, not anar (Supra: 2:1, 2).

Jesus became a man that he might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might restore to man the original mind which he lost in Eden through Satan's alluring temptation; that man might realize that it is for this present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden (Letter 121, 1897).

As in the typical service the high priest laid aside his pontifical robes, and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim) Ellen G. white, The Acts of the Apostles, p. 33).

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh.

When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, “put off they shoes from off they feet, for the place where on thou standest is holy ground.” We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth (The Youth’s Instructor, Oct. 13, 1898).

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person – O the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. . . .

This is the great mystery, a mystery that will not be fully, completely understood in all it’s greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness (the SDA Bible Commentary, vol. 5, p. 1113).

We cannot explain the great mystery of the plan of redemption. Jesus took upon Himself humanity, that He might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs (The Review and Herald, Oct. 1, 1889).

Laying aside His royal robe and kingly crown, Christ clothed His divinity with humanity, that human beings might be raised from their degradation and placed on vantage-ground. Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with his divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, He came to this earth, and lived a life of perfect obedience (Ibid., June 15, 1905).

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united in divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after His long fast, when He was an hungered, and suggested to Him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man’s experience (Ibid., Feb. 18, 1890).

The more we think about Christ’s becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem’s manger is still the divine Son of God? Though we cannot understand it, we can believe that He who made the worlds, for our sakes became a helpless babe. Though higher than any of the angles, though as great as the Father on the throne of heaven He became one with us. In Him God and man became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon god in humanity, and see in Him the brightness of divine glory, the express image of God the Father (The Youth’s Instructor, Nov. 21, 1895).

No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. When urged by His

companions to do wrong, divinity flashed through humanity, and He refused decidedly. In a moment He distinguished between right and wrong, and placed sin in the light of God's commands, holding up the law as a mirror which reflected light upon wrong (Ibid., Sept. 8, 1898).

As a member of the human family He was mortal, but as a God he was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. . . . What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! (The Review and Herald, July 5, 1887).

The apostle would call our attention from ourselves to the author of our salvation. He presents before us His two natures, divine and human. . . . He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we though His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. . . . He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will (Ibid.).

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person - - the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible (The SDA Bible commentary, vol. 5, pp. 1113).

In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person (The Signs of the Times, July 30, 1896).

In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (The Signs of the Times, May 29, 1901).

When Christ bowed his head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power (The Youth's Instructor, April 24, 1901).

In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the Lamb "Without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. . . . We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ (The SDA Bible Commentary, vol. 5, p. 1131).

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden (Ibid., p. 1128).

As the worker studies the life of Christ, and the character of His mission is dwelt upon, each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ. His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last (Gospel Workers, p. 251).

1 Tim 2:6

- a. Antiltron, is the key word about Christ in verse 6. According to Arndt and Gingrich it simply means ransom. Webster says a ransom is a consideration paid or demanded for the redemption of a captured person. It is used to free someone or something from captivity or punishment by paying a price.

One who has been ransomed has been rescued. The basic idea is one of substitution. Money is given to a kidnapper, as a substitute for the kidnapper's harming or killing the one having been captured, i.e.

In our text Christ Jesus, not money, is the ransom that is given. The interesting questions are questions like, to whom was the ransom paid - - and by whom was the ransom from God? How was the demand presented? Whole books have been written on this topic; we will only briefly highlight it.

The following passage sets forth the tone of Scripture regarding the word “ransom.” This material is taken from Baker’s Dictionary of Theology.

RANSOM. Three basic Hebrew words underlie the idea of ransom; (1) koper indicates payment made in substitution for another’s life. Ps. 49:7 (a difficult text) appears to suggest that no one can circumvent death through payment of a “ransom,” cf. (Isa. 43:3). (2) In contrast with the private nature of the transaction implied in the noun Koper, the verb ga’al is primarily associated with family relationships, rooted in the obligations of the kinsman of go’el outlined in Lev 25:25 ff.

Thus Isa 51:10 suggests that God has played the role of a concerned kinsman in ransoming Israel from the sea (cf. Jer 31:11). (3) the word pada, used in Isa 35:10 and Hos 13:14 of God’s gracious salvific activity in general, expresses specifically the redemption of something claimed by God, as in Ex 13:15, of the first-born.

Through the LXX which renders these concepts in most instances with the verb lytroun or the noun lytron, the substitutionary note apparent in the OT appears in the NT notably in Mark 10\$5 (=Mat 20:28): “The Son of man came . . . to give his life a ransom for many.” No particular OT practice seems emphasized here, but rather the general concept of liberation achieved by the payment of the price. With perhaps accept on Hellenistic associations connected with liberation of slaves. . . .

Regarding These Concepts Mrs. White comments that

In it [God’s Word] we may learn what our redemption has cost Him who from the beginning was equal with the Father (counsels to Parents and Teachers, p. 13).

When we think philosophically about issues of ransom as we find them applied to the plan of salvation, thoughts like the following present themselves to us; the basic issue being decided is that of the future of the government of God. Satan thinks he has managed to destroy part of God’s domain, and he plans to take it all away - - unless god gives him what he demands - - co-rulership with authority to make new principles of governmental operation.

God acknowledges Satan’s victories and agrees to pay - - but He substitutes His life for what Satan wants. God thus proposes a payment that appears to give Satan what he really wants - - the death of Christ, in place of co-kingship. God’s omniscience understands that such a concession, high as it is, will not give Satan the desired result - - the death of Christ, but will in face result in the complete philosophical defeat of Satan’s issues, and the complete destruction of Satan and his power and his followers.

This transposition was realized by means of a ransom; a substitution. What Satan wanted was given, but in such a way as to destroy the opponent rather than to reward him.

In Summary Form:

Satan wants; man, the earth, the co-regency.

God gives: a revelation of His and Satan’s characters (the incarnation, life and death of Christ - - patience with evil. Satan the destroyer).

Who is supposed to pay; man who really pays: God.

The substitution from co-kingship to the life of Christ, the death of Christ, His mediatorship, and His being future Judge resolves the conflict by showing the penalty for sin can't be set aside, even for God Himself; because to remit sin makes it eternal. To pay the penalty keeps God subjects under control, and reveals how much God loves His created beings; it reveals the nature of His law and character; the law being a revelation of His character.

Christ has pledged Himself to be our substitute and surety, and He neglects no one. He who could not see human beings exposed to eternal ruin without pouring out His soul unto death in their behalf, will look with pity and compassion upon every soul who realizes that he cannot save himself.

He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power, will not fail to employ this power in our behalf. We may take our sins and sorrow to His feet; for He loves us. His every look and word invites our confidence. He will shape and mold our characters according to His own will (Christ's Object Lessons, p. 157).

Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, and treasured as incense to be offered up with the prayers of His people. AS the sinner's sincere, humble prayers ascent to the throne of God, Christ mingles with them the merits of His own life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged Himself to intercede in our behalf, and the Father always hears the Son (Sons and Daughters of God, p. 22).

- b. To provide a summary of the teachings of 1 Tim 2:5, 6 we will quote from Mrs. White:

The completeness of His humanity, the perfection of His divinity, form from us a strong ground upon which we may be brought into reconciliation with God. It was when we were yet sinners that Christ died for us. We have redemption through His blood, even the forgiveness of sins. His nail-pierced hands are outstretched toward heaven and earth. With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite, and thus He makes reconciliation for us. Christ is today standing as our Advocate before the Father. He is the one Mediator between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls (Letter 35, 1894).

1 Tim 2:7,8

- a. Paul is to herald verses 1-6.
- b. Paul's work set forth in verse 7, and the issues in verses 1 and 2.

1 Tim 2:9, 10

- a. The women are also to pray for Paul's work as set forth in verse 7, and the issues in verses 1 and 2.
- b. They are to wear the right clothes, according to verse 9.
- c. Women who work for God are to be clothed with good works, according to verse 10.

1 Tim 2:11, 12

- a. The English “let learn” is from the greek manthaneto; third person single present imperative of manthano.

According to A & G, manthano, has the basic meaning of “learn” - - to learn through instruction (p. 491). The form of the word we have in 1 Tim 2:11 occurs only once in the NT, and has the straight forward meaning of learn, or, let learn, in the imperative.

The English word “woman” is a regularly used translation for the greek word guna, meaning “woman, “ in the sense of an adult female. The word may also be used to designate a wife or bride, or widow (Arndt & Gingrich, p. 167).

The English word “silence” is from hasuchia, which has a number one dictionary meaning of quietness or rest, and may also mean silent or silence - - being quiet (Arndt & Gingrich, p. 350).

In the phrase “in all subjection” the English word subjection is a translation of the greek hupotaga. Arndt & Gingrich set it forth as meaning subjection, subordination, or obedience (p. 855). This noun is derived from the verb meaning to submit. Therefore our noun is properly translated submission or subjection. In 1 Peter 3:1, 2 this concept also appears, but in that passage there is a context which helps us to define the meaning of our word hupotage. Though the form of the word in 1 Peter 3:1 is hypotassomenai, they both go back to a common root - - hypo + tag or tak.

Before trying to state the meaning of hupotage in 1 Tim 2:11 we will study briefly the contextual message of our word “submission” in 1 Peter 3:1, 2.

The submission 1 Peter 3:1, 2 sets forth is required of a wife, whether or not the husband is a Bible-obeying husband. Note: The greek phrase translates, “Likewise wives, submitting yourselves to the own husbands in order that even if any disobey the word, they will be gained” (fig.: for the Kingdom of God. Cf. Arndt & Gingrich, 430).

The greek word translated “be submissive” in 3:1 & 5 and in 2:18 is a participle form coming from hypotasso.

Tasso means to place or station a person or thing in a fixed spot - - to appoint or establish in an office (Arndt & Gingrich, 813).

Hupo designates an agent and translates “by,” or it designates a place to answer a ‘where’ question (see A & G 851), and is translated “under” or “below.”

This sounds like a great concept to every man! The woman, his wife, is commanded by Scripture to be placed in a fixed position beneath the position which her husband holds! Great doctrine! Except that it does not sound like the rest of scripture’s teaching. Perhaps we should finish examining this greek word.

The word, hypotassomenai, which appears in 3:1 and 5 is a nominative, plural, feminine, present, middle, participle! (this same form in masculine appears in 2:18.)

That word middle is bad news for us men. If the form were active, it would translate like “I wash the car”; if it were passive it would translate like, “the car is being washed”; but being middle it has a meaning like, “The car is washing itself.” The middle voice signifies the action is being done by one to oneself. To bad for us men. We are not to make our wives to submissive.

The Bible passage here being examined teaches women they are to place themselves in a fixed position of submission to their husband. The husband is not involved in their activity -- the voice is middle. This is a work the wife is commanded by God to be doing on herself -- the significance of the middle voice. The wife here has a work assigned to her by God which she can't neglect without being in rebellion against God; rather than against her husband.

This same concept appears in 2:13 in the imperative (command) mode in passive voice to 'all', for the reason that God may be seen as good (2:15).

Note: In Eph 6:1 and in Col 3:20 children are, in English, commanded to obey their parents; making the position of the wife to the husband the same as the obedience required of a child -- however immature -- to its parents! Another great text for men! Only the greek work translated "obey" in these verses is different than the word instructing wives to 'obey' their husbands. The wife is not treated as a child in Scripture.

"Children obey your parents, " is translated from hypakouete, meaning, "listen to." This word appears in the New Testament in this form five times and never is addressed to wives; it is rather addressed to slaves twice (Eph 6:5; Col 3:22), and to children twice (Eph 6:1; Col 3:20). Wives in scripture are never classed with slaves or children;¹ their work is not to listen, their work is to win people (their husbands) to Christ. But I'm running ahead! Sarah, however, is said to have listened carefully to Abraham (hupekousen), (1 Peter 3:6).

¹ *In 1 Peter 2:18 house servants are told to be "submitting yourselves" to their masters - the same concept as in 3:1 linguistically. But the reason is different. The wife in 3:1 is to be submitting to win her husband to Christ, while the servant in 2:18 is to be submitting because God will respond by blessing the servant (cf. vv. 19-21a).*

That which the wife and the servant have in common is that they are, if obedient to their instruction, both following the will of God for them.

The wife's submission to the husband is for the purpose of winning the husband to Christ, even if some of the husbands are disobedient to the word, by the wife's behavior -- not by her words.

Note: the implied of what is stated in v. 1 is very interesting to this writer: If the wife's submission to the husband is of such a nature as to result in causing him to do evil and thereby be separated from the Lord, that submission is a violation of her commission -- to be submission in order to win him to Christ.

The assignment of such accountability is, in the eyes of his researcher, the result of great trust. It is much more difficult to live the Christian life than to talk to it. Such a role is never in Scripture assigned, to my knowledge, to children, slaves, or friends -- nor to husband. God had great trust in woman when He said to her, your job is to save your husband, not with a rod or words, but with gentle service.

(For an excellent development of this concept read Adventist Home, pp. 349-351. A portion of p. 349 we will quote here.)

Let your husband see the Holy Spirit working in you. Be careful and considerate, patient and forbearing. Do not urge the truth upon him. Do your duty as a wife should, and then see if his heart is not touched. Your affections must not be weaned from your

husband. Please him in every way possible. Let not your religious faith draw you apart. Conscientiously obey God, and please your husband whenever you can. . . .¹

¹In material addressed to “Every child of God,” not just to wives, we read that “The lesson they are to learn is the lesson of submission. Self is not to be made prominent. If due attention is given to the divine instruction, if self is surrendered to the divine will, the hand of the Potter will produce a shapely vessel. . . .” (4SDABC 1154). He submission or not submission affects everyone’s salvation.

This understanding makes the counsel given to a wife in 1 Pet 3:1, 2 applicable only to her relationship to her husband. This verse is not capable of being broadened into a description of the job assignment of women to men or even of married women to married men.

Turning back now to 1 Tim 2:11 it is clear that Paul’s counsel is that a woman or wife is to be willing to learn.

- b. In verse 12 a woman is not permitted to teach or to exercise authority over a man. The English “to teach” is from didaskein - - the present infinitive of didasko: teach (Arndt & Gingrich, p. 101). The phrase “to exercise authority of a man” is from Andros, genitive singular of anar: man, in contrast to women, and authentein, present infinitive of authenteo: to have authority or to domineer over someone (Arndt & Gingrich, p. 120).

Here Paul says a woman is not to domineer over a man but to be in “silence” - - hasuchia, to be in quietness or rest (Supra, a).

The thing one notices about these counsels by the apostle Paul is that though they are straightforward and easy to understand, no reason for these counsels is immediately obvious, and none is given in verses 11, and 12. Paul just says what he has to say; perhaps the explanation we would like to ask for is already prepared. After we hear it we may want to take time to think again about verses 11 and 12 and their explicit and implied messages. Let’s look at verses 13-15; the verses which, of course, immediately follow verses 11 and 12.

- c. The silence is the voice of domineering authority, on the part of the woman.

1 Tim 2:13-15

- a. The English “for” comes from gar. This is one of the most common words in the New Testament and simply means “for,” almost all the time. It’s primary function is to show cause or reason, but it also shows explanation, and sometimes conveys an inference (Arndt & Gingrich, p. 151).

The reason Paul starts verse 13 with “for” (gar is property postpositive) is to make clear that the counsels of the verses preceding verse 13 are going to be explained - - after the “for”. Gar at the beginning of verse 13 means verse 13, shows the cause or reason for what preceded it.

- b. The message of verse 13 and 14 is that Adam is “first” because he was formed first (the significance of this is not clear to me right now), and that Adam was not deceived (and did not enter into transgression by way of deception), but the woman (same word as in verse 11) being deceived in transgression has become.

When Paul hooks these statements to the verses preceding verses 13 by means of gar, or “for”, the message is that the restrictions set forth for a woman in verses 11 and 12 have their cause in the statements (history) appearing in verses 13 and 14.

The implied message is that a woman's role as set forth in this passage is not due to her being defective or second class, but it is because of the role of Eve in the events known to us as the fall of man. (In another passage we will talk with Paul about the fall of man and the results accruing to males!)

Mrs. White sets forth an interesting principle when she writes that if someone has done something that has really embarrassed the Lord, they should walk very humbly before the Lord from then on. Eve really embarrassed the Lord, it seems to me, therefore Paul's counsels are philosophically to be expected. (Men will be dealt with too - - but in another passage.)

Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, "They desire shall be to thy husband, and he shall rule over thee." In the creation God has made her the equal of Adam. Had they remained obedient to God - - in harmony with His great law of love - - they would even have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband.

Note: Because I believe that God's thoughts to us are thoughts of peace and not of evil, and because I believe Paul wrote these counsels under the inspiration of God, the implicit message of this message is inescapable to me; There is something in the nature of feminineness, that under conditions such as fallen man lives, makes these counsels to women appropriate - - not as punishment, but as an expression of loving - - hedging-up by God to an object of His love. We all know Christ would die for just one man - - I'm not sure we always remember He would have died for just one woman. There is nothing in Scripture that ties the cross of Christ to the previous sinning of only males. Jesus died for all. Women are made in the image of God, as are men, even though they are different in nature. Women reflect some of the qualities of God (Isa 66:13; Matt 23:37, etc.), while men reflect other of God's character qualities (Deut 1:31; 8:5, etc.). Therefore it should be apparent to us that God's counsels to women are based in redeeming love, as are His counsels to men.

- c. The message of this verse appears to be clear and obvious; women shall be saved (taken to heaven) if they have children, if they remain in faith, and love, and sanctification and sobriety.

The implication is clear those women who don't have children are not going to be saved.

The foregoing message and implication is so clear one can scarcely imagine suggesting the message set forth is inappropriate, but there is cause for concern.

When Scripture teaches the possibility of salvation it presents that possibility as based in two things; the acts of God, the objective atonement, and the response of those for whom God acts, the subjective atonement. The objective atonement is always presented in the New Testament as an accomplished fact, at the cross it is finished.

The subjective atonement however is not finished while God calls people to repentance and someone somewhere answers. It is true that people sometimes stop listening, or God stops calling, before people die, but if that does not happen the subjective atonement lasts until people die, or, until God stops calling to anybody - - an event generally known as the close of probation.

The relevance of these comments to our text is to be found in the fact that none of the recorded invitations by God extended to people to take advantage of the offered salvation, and none of the threatening that are made regarding what will happen to those who reject salvation, are in scripture in any way tied to the sex of the people hearing or responding. There is only one way of salvation presented; there is not two ways, depending on one's sex- - except in our text! Could it be our text needs to be read more carefully? (The translation on which our opening comments were made is reliable.) If we were to read the text more carefully what might we observe?

One thing is immediately obvious - - in verse 15 in the second clause, which reads in part, "if they remain in faith, " etc., the "they" has no linguistic antecedent. It is generally assumed to refer to "she" - - the one who will be saved through childbearing if she also meets some other requirement listed in the end of our clause.

It seems to me the answer is suddenly obvious - - "they" follows "childbearing, " an abstract noun - - verb or gerund - - without number - - that is to say it does not show whether it is singular, or plural, feminine or masculine. "They" therefore refers to the specifically listed activities implied results - - children!

Now our text sounds like a Christian text - - mothers whose children "remain in faith and love and sanctification with sobriety" "will be saved."

That which saves the woman who bears a child is the faithfulness which produces faithful children, for this faithfulness, plus obedience to the counsels of verses preceding verse 13, show this woman is not unfaithful or deceived as was eve; therefore she was not like Eve, "being deceived, in transgression has become."

Obedience or disobedience determines our eternal destiny. The atmosphere surrounding the mother determines her destiny and the destiny of her children.

The man who neglected the hurt man in the good Samaritan story could pray pious prayers and sound good but he could not deceived anyone when revelation was by works. A mother's work's results show whether she is following Eve or God. In one way or another we all must demonstrate the truth of our professed faith in God.

- d. In my opinion it can't be true. Now read the Spirit of Prophecy materials in 7SDABC 812-914 on 1 Tim 2 for special insights on these verses.

Lesson 5

1 Timothy

Text: 1 Timothy 3

Please read this chapter through in your Bible and then respond to the following.

Assignment Questions

1 Tim 3:1-7

Chapter 3

1 This is a true saying, if a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 one that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

- a. According to these verse does one have to be a male to be a Bishop or overseer? Support your answer.
- b. If one's children are unruly is one disqualified to be a bishop or overseer? Support your answer.
- c. What impact, if any, does the world's opinion of church members have on their eligibility for being a bishop or overseer?
- d. In these verses is a new member eligible for the office of overseer or bishop?

1 Tim 3:8-13

8 Likewise must the deacons be grace, not double tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 for they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

- a. Compare the qualifications for eligibility to the office of deacon to those of the office of overseer or bishop.

1 Tim 3:14-16

14 These things write I unto thee, hoping to come unto thee shortly;

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.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

- a. What is the function of the written instruction in verses 1-13?
- b. What is the content of the mystery of Godliness according to verse 16?

Assignment Answers

1 Tim 3:1-7

- a. Yes, in these verses one has to be a male to be an overseer or bishop.

Supporting evidence:

1. The message of 2:1-15, which immediately precedes 3:1-7.
2. The word “man” which appears in the KJV is supplied by the translators, the greek reading “if anyone. . .”, but the qualification set forth makes the KJV reading of “man” a correct one; note the qualification –

A husband of one wife. The word translated husband is andra – meaning man in contrast to a woman (Arndt & Gingrich, p. 65).

May the Lord impress upon the minds and hearts of all connected with the sacred work of God, the importance of ascertaining whether those who are to minister as deacons and elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the “Good Shepherd.” He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mold upon the work. What is natural will appear.

Compare the Good Shepherd, who gave His life for His sheep, with those who are filled with self-esteem, puffed up, dictatorial, loving to rule in the church. The prophets have specified Christ’s attributes. They foretold Him as a gentle Shepherd, who would carry the lambs in His bosom. There are others pointed out by prophecy, who have accepted the position of leaders and religious instructors, whom the Word of God rebukes for their neglect, in their ignorance, to do the work which they should have been doing in their places of responsibility (MS 176, 1898) (SDABC, vol. 7, pp. 914, 915).

- b. Yes; 1 Tim 2:4. Subjection is here again hypotaga. This word occurs in this form 6 times in the NT: 2 Cor 9:3; Gal 2:5; 1 Tim 2:11; 1 Tim 3:4; Rom 8:20; and 1 Cor 15:28.

In Rom 8:20 it is translated “was made subject” ; in 1 Cor 15:28, “be subject unto” and in the other 4 occurrences, “subjection” (Stegenga, The Greek-English analytical concordance of the Greek-English New Testament, pp. 732, 733).

- c. The opinion of the world cannot serve to qualify a man for the office of bishop or overseer -- he must meet the requirements of 1 Tim 3:1-5; but the opinion of the world, if negative, disqualifies him for office (1 Tim 3:7).
- d. New members are not eligible (1 Tim 3:6a). the KJV “novice” is from neophuton, “newly planted” or “newly converted” (Arndt & Gingrich, p. 538).

1 Tim 3:8-13

- a. The basic qualifications are the same. Note that verses 8-10 describing the deacons qualifications start with “likewise” – greek hosautos, “(in) the same (way), similarly, likewise” (Arndt & Gingrich, p. 907).

- a. The function of verses 1-13 is to set before the people how it is necessary (greek – dei) for them to behave in the house of God, and how to act as members of God’s family.

Note: The word translated “house” in the KJV is from the greek oiko, which is the dative singular of oikos, and which means, house or household or family (Arndt & Gingrich, p. 563).

- b. Jesus of Nazareth and His role is the plan of salvation for fallen man, and the method of attaining that salvation.

There are mysteries in the life of Christ that are to be believed, even though they cannot be explained. The finite mind cannot fathom the mystery of godliness (letter 65, 1905).

The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding his divinity, laying aside His glory. He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life (MS 29, 1899) (E.G. White in the SDABC, vol. 7, p. 915).

Lesson 6

Text: 1 Timothy 4

Please read this chapter through in your Bible and then respond to the following.

Assignment Questions

1 Tim 4:1-5

- 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
- 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron.
- 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
- 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
- 5 For it is sanctified by the word of God and prayer.

- a. Summarize the teaching of verse 1, in your own words
- b. In your own words, summarize verse 2.
- c. Fill in the blank: Your conscience is a trustworthy guide to right and duty when _____.
(For help read the Spirit of Prophecy material appearing under 1:17-20, "c".)
- d. What foods are referred to in verse 3a as being wrongfully abstained from?
- e. State in your own words the teaching of verses 3-5; support your answer.

1 Tim 4:6-16

- 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou has attained.
- 7 but refuse profane and old wives' fables, and exercise thyself rather unto godliness.
- 8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
- 9 This is a faithful saying and worthy of all acceptance.
- 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
- 11 these things command and teach.
- 12 Let no man despise thy youth; but be though an example of the believers, in word, and conversation, in charity, in spirit, in faith, in purity.
- 13 Till I come, give attendance to reading, to exhortation, to doctrine.
- 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
- 15 Meditate upon these things; give thyself wholly to them; that they profiting may appear to all.
- 16 Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

- a. How is the minister who is to feed others to be fed, in verse 6?
- b. In verse 7 we are to refuse . . . old-womanish tales - - for what? What are old-womanish tales not to do for us?
- c. Fill in the blanks in the following for verse 8. (Note that verse 7 and 8 go together!) Bodily exercise is profitable for a little _____, but piety _____ is profitable for the new life and the coming life.

- d. What has “promise of the now life and of the coming life” in verse 8a?
- e. What does “this” refer to in verse 9?
- f. What does “therefore” refer to in v. 10? State the general teaching of verse 10 in your own words.
- g. What is Timothy to teach in verse 11? What are “these things”? (Make a summary list.)
- h. Does a preacher have to preach by his life according to verse 12?
- i. State verse 13 in your own words.
- j. What is Paul’s instruction to Timothy in verse 14a? State it in your own words.
- k. It is sometimes suggested that in Scripture there is no distinction which separates clergy and laity. Please include that issue as you summarize the instruction by Paul appearing in verse 14.
- l. If verse 15 is seen as the last half of a thought being expressed by Paul, what verse would be the first half. (This question is subjective and may be difficult.)
- m. Summarize the message of verse 16.

Assignment Answers

1 Tim 4:1-5

- a. Implicit statements are those qualities of verbal communication where the message to be conveyed is capable of being understood from something else through it is unexpressed (see Webster).

Explicit statements are verbal communications which are characterized by full, clear expression, being fully developed or formulated, unreserved and unambiguous (see Webster).

In 1 Timothy 4:1 the first clause reads, “now the Spirit in words says. . . .” “In words” is the translation of ratos, which means expressly or explicitly (Arndt & Gingrich, p. 743).

In the phrase “attending to” in verse 1c the greek prosecho means to turn ones mind, or, pay attention to, or, give heed to (Arndt & Gingrich, p. 721).

“Misleading” spirits means deceitful (Arndt & Gingrich, p. 672).

1 Tim 4:1 simply states that the spirit explicitly says the latter times will be characterized by some people stopping listening to the voice of faith and giving their attention to deceitful spirits and teachings of demons or evil spirits; which teaching is philosophically, of course, false doctrine, or the doctrine of unfaith.

- b. 1 Tim 4:2 tells how the shift of faith described in verse 1 takes place. To quote a translation from Arndt & Gingrich (p. 852), “By the hypocritical preaching of liars.” Hypocritical here means pretense, or outward show (Arndt & Gingrich, p. 852) The reason for men to act this way is given: they have been branded with a red hot iron on their own conscience - - or their conscience has been seared (Arndt & Gingrich, p. 426).

This action is presented with the perfect passive and may mean by implication that the ruined conscience is a necessary pre-requisite to the ability to teach what such people teach.

- c. Your conscience is trustworthy when “it is under the influence of divine grace” (4 RH 33), col. 2, Para.3).
- d. “Foods which God created for partaking.” The word partaking is a translation of metalampsin with the dictionary meaning of sharing, taking, or receiving (Arndt & Gingrich, p. 512).

- e. To forbid to marry is the teaching of one whose conscience has been ruined (v. 2c & 3a). To bid someone to keep away from foods which God created for receiving is to have the same problem with one's own conscience, because "anything created by God is good" (v. 2c & 3b & 4a) (Arndt and Gingrich, p. 457). The word here translated "created" (v. 4a) is ktisma, meaning "that which is created." The ma is a result ending added to the word ktizo, meaning, create. A ktisma is therefore the result of God's exercise of His ability to create. This of course includes the animals, or "creatures," the Sabbath, the earth, etc. - - everything God created, but in the context of our verses (vv. 2b-4a) the ktisma, that which God created, is specifically marriage, and foods God created to be (for the purpose of) being eaten - - when received with thanksgiving by those knowing the truth (v. 3c). The phrase in verse 4, because ach (pan) thing God created (ktisma) is good, recalls Genesis 2 - - and God saw all He had made and it was good - - but our statement occurs some 4000 years after the entrance of sin into the world, so Paul qualifies his declaration adding that nothing which God created is to be rejected (apoblation) [if] being received with thanksgiving by those who know the truth - - the ones who know what God declared to be eatable (v. 3c).

Just as Paul does not say 'everything works together for God', saying rather, 'everything works together for good to those who love the Lord and are called according to His purpose', so in verse 4 Paul does not say, 'everything God created is now good', saying rather, 'everything God created is good and not to be rejected or cast behind you, when it is something that is received with thanksgiving', (thanksgiving, eucharistias, is a result attitude and never functions in the New Testament as an agent for cleansing), for it is sanctified through (dia) a word of God and petition (verse 5). It should be noted that this sanctification is specific and not general because, in the case of food for example, the general acceptability of the food is based in the believers knowledge of the teaching of Scripture; a conclusion which is evidenced by the qualifications set forth in verses 3-5 - - those who believe and know the truth, that that is sanctified in verse 5 (agiazetai) is that which is the created (ktisma) of verse 4, while the 'a word of God' of verse 5 is the pronouncement implied by "good" (kalon), in verse 4 (everything created of God is good, cf. Gen 2); while the "petition" (enteucheos) of verse 5 is a reference to the "thanksgiving" of verse 4, or, by implication is a request for the necessities for which one offers up thanks to God - - that which is understood here is that what God gives in response to the request for that which will meet one's need is that which He has already prepared (v. 3c). (Remember the "request" does not make clean unclean food. Eucharistea does not have that function in the New Testament.)

In summary: To teach with a seared conscience is to command what God has not forbidden we are not forbidden to be single), and to end up forbidding what God has commanded (we are "commanded" to marry so as not to be alone). (I think I plagiarized that from Mrs. White!).

We are commanded to eat what God created for us to eat so that to be healthy (he who destroys the temple of God - - our body - - God will destroy) a prohibition to eat that which God created to be eaten; therefore equals a prohibition to do what God has commanded.

Conclusion: These verses state that to teach after having had your conscience seared is to teach that which is directly opposed to God's expressed will.

- a. By the words of “The faith and the good teaching” which the minister suggests to the brethren (v. 6a) and which he himself has followed (v. 6c).
- b. We are to refuse “old-womanish tales” (v. 7a) for nourishment. They are not to feed, or “nourish” (verse 6) the ministry.

Note: Ellen White comments that God never intended for us to be nourished of the atmosphere of praise and flattery.

The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. . . . We become changed into the image of that upon which we dwell (3RH 73).

The evil done to us by another must remain unresented, unavenged (3RH 29).

Praise and flattery of one another is forbidden in the Scriptures. It is an offense to God, and is an injury both to him who gives and to him who receives praise. It is a snare to them; for it separates the soul from God (2 RH 552).

We should not narrow our circle of friends to a few favorites because they pet and flatter us by their professed affection. . . . One draws upon the other for strength, and the praise, flattery, and affection one receives of the other, supplies the place that should be supplied by the grace of God. . . . (YI, p. 129).

Though the provision of divine grace we may attain almost to the excellence of the angels (1 RH 325).

Those who . . . allow the mind to come down to the superficial and unreal, are placing themselves on Satan’s ground, and are doing his work (1 RH 248).

- c. Bodily exercise is profitable for a little time, but piety exercise is profitable for the now life and the coming life.
- d. Exercising piety in daily life.
- e. The counsels of verses 3-8.
- f. That people will be able to see that what is being taught by Paul and Timothy is of faith and worthy of acceptance or approval, is the “therefore” for which they labor and suffer reproach (v. 9b).

The general teaching of verse 10 is that Paul’s faith in God’s will to reward men for what they do was the motivator which gave daily direction to his general life - - aim; to go to heaven and be with God, his Saviour.

- g. Verse 1-10.
- h. Yes. Timothy is to be a “pattern” (tupos) - - a visible impression, a copy, or an image or statue - - as in images of the gods (cf. Arndt and Gingrich, p. 837)
- i. Do the work in my absence I would do if I were where you are.
- j. Verse 14a states that the results of grace (charismates) in the life of Timothy he was to take care of.

The habitation of the body should be tenderly guarded; for it is the habitation of God, the property of god, and it is to be preserved in soundness. . . .

When the world holds control over us, the atmosphere we breathe is of a dark, murky character, and body and soul deteriorate. The soul becomes diseased, and spiritual life is infected with spiritual consumption (YI, p. 147).

- k. In verse 14 Paul states that Timothy had received a gift, a result of grace, through the channel of the laying on of the hands of the presbuterious and through (dai: by means of, Arndt & Gingrich, p. 179), or by means of, prophecy. This gift he was to take care of.

Presbuteros, according to the dictionary, designates an older of two persons, or an official (see Arndt & Gingrich, Presbuteros, 1., 2.; p. 706). In 1 Tim 5:1 timothy is counseled by Paul not to reprove, to rebuke, a presbuteros.

This word occurs some 62 times in the New Testament as a noun, and is sometimes used by Paul to designate himself. In Luke 22:66 the contextual definition is that of a group of elders, or as Stegenga translates it, an estate of elders.

The passage above referred to in Luke 22 is of course from the story of Jesus trial where we read that He is led into "their" council - - "their" being explained as the chief priests, the scribes, and the elders of the people (KJV); greek - - presbuterion - - probably indication a group of leaders.

Presbuteros also is used in the New Testament to designate the Senate who commissioned Paul to his trip to Damascus (see Acts 22:5).

These few observations on the use of presbuteros in the New Testament makes it clear that the word often designates a person or persons holding a position without which that person or persons would not be presbuteros.

In my opinion the New Testament clearly shows a dichotomy of its people - - the leaders and those led. This principle is clearly set forth in Acts 13:2 where the Holy Spirit makes the distinction using the word separate or set apart (aphorize), and in addition naming the specific ones to be so distinguished.

- l. Verse 12.
- m. Don't just preach; take care of your own spiritual life. The result: you and your hearers can be saved.

"Take heed unto yourself, and unto the doctrine." Thyself needs the first attention. First give yourself to the Lord for sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life (RH Aug 19, 1902) (7SDABC 916).

Lesson 7

Text: 1 Timothy 5:1-16

Please read the following verses and then respond to the following.

Assignment questions

1 Tim 5:1, 2

1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;
2 The elder women as mothers; the younger as sisters, with all purity.

- a. In 4:14 we showed presbuteros to have two possible applications; one who is the older of two, and a person or persons holding a position which results in them being designated as presbuteros. Which meaning do you think is intended to be understood in 5:1? Support your answer.
- b. How is a younger man to correct an older man, in 5:1, in the church?
- c. How is a younger man to correct even younger men in the church?
- d. According to 5:2 how is a young man to correct women who are in the church?

1 Tim 5:3-6

3 Honour widows that are widows indeed.
4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.
5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.
6 But she that liveth in pleasure is dead while she liveth.

- a. Summarize the teaching of verses 3-5.
- b. Explain verse 6: how can one be alive and dead at the same time? Consult the Spirit of Prophecy materials on this text.

1 Tim 5:7

7 And these things give in charge, that they may be blameless.

- a. Why does one preach according to verse 7 (“charge” in verse 7 is imperative)?

1 Tim 5:8

8 but if any provide nto for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

- a. Summarize this verse

1 Tim 5:9, 10

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

- a. In Scripture we find our duties listed. Are these listed to be understood as interchangeable as regards the roles of men and women? For example, does God intend for a woman to follow a woman's list to be faithful to God's will for her? If a man were to follow a woman's list would he be doing God's will? To rephrase the question, are the roles set forth in Scripture gender oriented? Do we have any information that goes beyond "I think" from which to draw answer to these questions? Specifically, if a woman has washed a man's feet she has done a good work (5:10); does this mean a man should, according to Scripture, wash a woman's feet?

Please support your answer from Scripture or the Spirit of Prophecy materials.

1 Tim 5:11-13

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

- a. Comment on verse 12.

1 Tim 5:14, 15

14 I will therefore that the younger women marry, bear children, guide the house, give non occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

- a. State in your own words the teaching of these verses.

1 Tim 5:16

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

- a. Summarize to yourself verses 3, 4, 5, 6, 8, and 9-15. Is verse 16 your summary? Why or why not?

Assignment Answers

1 Tim 5:1, 2

- a. In 5:1 presbuteros refers to an older man; note the context - - an older man, younger men; an older woman, younger women.
- b. The KJB "intreat" is from the greek parakalei, with a dictionary meaning of "call to ones side", "summon", or, "appeal to", "implore" (Arndt & Gingrich, p. 622). A younger man is responsible for an older man who the younger man sees doing wrong and has an attempt to correct him by

appealing to him, but the younger man is not to rebuke an older man; rebuke meaning to strike at (Arndt & Gingrich, p. 297).

- c. He is to treat them as if they were his brothers.
- d. A young man is to treat the older women as if they were this mother, and the younger women as if they were his sisters. The interesting element in this instruction is, to me, to be found in the necessity to try to correct one's fellow worshipers that God places on us, while He rules out any rudeness by one to another. Our efforts at service are to be gentle in these verses, if we are young people.

1 Tim 5:3-6

- a. The church has a responsibility to care for women in need; but those women must meet certain qualifications. However, the responsibility to care for women in need is to be met by the family members and not by the church, if there are family members, even if a woman qualifies for church assistance.
- b. "To prevent disease from spreading to the body and destroying life, a man would submit to part even with his right hand. Much more should he be willing to surrender that which imperils the life of the soul.

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. The soul, corrupted and deformed, is to be purified, transformed, that it may be clothed in "the beauty of the Lord our God, " "conformed to the image of His Son."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (Psalm 90:17; Romans 8:29; 1 Cor 2:9). Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain.

In order for us to reach this high idea, that which causes the soul to stumble must be sacrificed. It is through the will that sin retains its hold upon us. The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will of God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, crippled, if thus you may enter into life. That which you look upon as disaster is the door to highest benefit.

God is the fountain of life, and we can have life only as we are in communion with Him. Separated from God, existence may be ours for a little time, but we do not possess life. "She that liveth in pleasure is dead while she liveth" (1 Timothy 5:6). Only through the surrender of our will to God is it possible for Him to impart life to us: (Thoughts from the Mount of Blessing, pp. 60, 61).

Summary: Verse 6 says that the one living voluptuously (greek spatalao: live luxuriously or voluptuously, in indulgence - - Arndt & Gingrich, p. 768) has died, though that one still lives. As Ellen White formulated it above, "Separated from God, existence may be ours for a little time, but we do not possess life." To quote Ezekiel, "The soul that sins, it shall die." Eze 18:4. Sin brings death to the soul of our person doing the sinning (See above re "soul" - - 1 Tim 1:2c: 10, 8, 16, 14.

1 Tim 5:7

- a. The content which Timothy is to order, or command (greek paraggelia: imperative), the apostolic instruction Paul has been giving to Timothy, is to be given to the people so that they may be without reproach, or irreproachable (Arndt & Gingrich, p. 64).

By implication, in this verse the good life of the follower of the gospel comes after he has been told the necessity of obeying the gospel; therefore the preacher is here ordered (imperative) to pass on the instruction of the gospel writer.

1 Tim 5:8

- a. If we do not provide for those we are able to help we deny the faith we profess to follow, and are worse, in our standing with God, than one who does not recognize his responsibility to his fellowmen because of his unknowledge of God.

We are accountable in the judgment for what we appear to be.

1 Tim 5:9, 10

- a. Christ values acts of heartfelt courtesy. When anyone did Him a favor, with heavenly politeness He blessed the actor. He did not refuse the simplest flower plucked by the hand of a child and offered to Him in love. He accepted the offerings of children, and blessed the givers, inscribing their names in the book of life. In the Scriptures, Mary's anointing of Jesus is mentioned as distinguishing her from the other Mary's. Acts of love and reverence for Jesus are an evidence of Faith in Him as the Son of God. An the Holy Spirit mentions, as evidence of Woman's loyalty to Christ: "If she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" 1 Tim 5:10 (The Desire of Ages, p. 564).

Note from above that woman's loyalty to Christ is evidenced, in the Holy Spirit's opinion, by the fact she has done certain deeds, but

There is no example given in the Word for brethren to wash sister's feet; but there is an example for sisters to wash the feet of the brethren. Mary washed the feet of Jesus with her tears, and wiped them with the hair of her head (see also 1 Tim 5:10). I saw that the Lord had moved upon sisters to wash the feet of brethren and that it was according to gospel order (Early Writings, p. 117).

Conclusion: the duties of men and women set forth are to be followed as exactly as possible; they are not to be generalized. A woman's duties are a woman's duties; a man's duties are a man's duties, while general principles and assignments are for all to follow. A man can't serve the Lord by following the wrong list of responsibilities; nor can a woman.

Note again that some lists of responsibility are clearly gender oriented: "God does not intend that any other should do the mother's work in the training of her child" (Present Truth & Review and Harold Articles, vol. 2, p. 518).

1 Tim 5:11-13

- a. A large portion of 1 Timothy chapter 5 deals with our responsibility to those in our area who need our help with financial affairs. In verses 11-13 Paul continues his general theme, "us" helping "them" -- we are to help them live the Christian life. To quote the expanded golden rule, we are to do unto others according to our superior knowledge what they would have us do unto them if they knew what we know. In verse 12 the application of this verse means we are not to do for people that which we foresee will eventually cause them to be in trouble with God.

Verse 12 presents us with a situation where people in all sincerity had a faith-relationship with God which circumstances changed. Because of, whatever, they set aside their first faith. This setting aside of the first-faith brings judgment - - in an unfavorable sense (Arndt & Gingrich, p. 451).

1 Tim 5:14, 15

- a. Verse 15 refers to verses 11 and 13. The solution for these problems is to be busy - - to be the master of a house (oikodespotein); an interesting job assignment coming from Paul who so often is said to put down women! Just wait till we get to verse 16!

None who are able to labor should be taught to expect food and clothing and shelter free of cost. For their own sake, as well as for the sake of others, some way should be devised whereby they may return to equivalent for what they receive. Encourage every effort toward self-support. This will strengthen self-respect and a noble independence. And occupation of mind and body in useful work is essential as a safeguard against temptation (The Ministry of Healing, p. 177).

1 Tim 5:16

- a. Verse 16, as translated in the KJV, makes a good summary for the teachings of verses 3, 4, 5, 6, 8, and 9-15; but verse 16 is in need of a more careful translation, and that translation has a message of its own to add to what we have already learned from chapter 5.

In a Xeroxed interlinear translation of our verse appearing above, the interlinear translation is accurate; if any believing woman has widows let her relieve them.

Today we often hear of what we are told is Paul's lack of appreciation for women - - but that concept is not in harmony with verse 14, where Paul says younger widows should marry and be house masters (oikodespotein). It is also out of harmony with our verse - - verse 16 - - where Paul says that if a believing woman has widows she should relieve them - - no greater commission of responsibility could be given to a man.

Conclusion: In verse 8 a man is told to care for his family; in verse 16 a woman is told to care for her family. Verse 16 is not therefore a conclusion for verses 1-15.

Lesson 8

1 Timothy

Text: 1 Timothy 5:17-25

Please read the following verses in your Bible and then respond to the following.

Assignment Questions

1 Tim 5:17, 18

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

- a. Putting verses 17 and 18th together, define contextually “threshing,” “no muzzle,” and, “the pay,” then state the teaching of these verses in your own words.

1 Tim 5:19, 20

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

- a. State these verses in your own words.

1 Tim 5:21, 22

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither he partaker of other men’s sins: keep thyself pure.

- a. What is Timothy told not to do in these verses?
- b. What does verse 22c add to verses 21, 22a, b?
- c. Define “pure” in verse 22 in context?

1 Tim 5:23

23 Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.

- a. Define wine. Is Paul here advising Timothy to drink an alcoholic drink?

1 Tim 5:24, 25

24 Some men’s sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

- a. Explain verses 24, 25. (You may want to consult the Spirit of Prophecy materials regarding this concept.)

Assignment Answers

1 Tim 5:17, 18

- a. When these two verses are taken as a unit threshing equals ruling well. To rule is the translation of proestotes, which we have found, in a variety of forms, in 1 Tim 3:4, 5, 12, in addition to our verses. It has the dictionary meaning of being at the head of, or ruling, directing; to manage or conduct (see Arndt & Gingrich, p. 713).

No muzzle means worthy of honor, the pay means double honor.

The message of these verses is that the church leader who manages well (kalos; beautiful) the Lord's work, particularly if he labors in speech or teaching, is to be deemed worthy of double honor. The implication being that every worker for God who does his or her work well is to be honored, therefore double honor is due to certain leaders.

1 Tim 5:19, 20

- a. Verses 19 tells us to receive no evil report against a church leader that is not clearly proved.

In verse 20 those church leaders who are sinning (present plural participle) Timothy is ordered to expose (elegche: Imperative of elegaho, to bring to light, to expose, to set forth. Arndt & Gingrich, p. 248. The word also means to reprove or correct. Ibid.) This treatment is to discourage others from acting an evil part (v. 20c). Leadership is commanded to expose the sins of leadership - - in this verse.

1 Tim 5:21, 22

- a. Timothy is told he should keep the counsels given without discrimination; he is not to act in a spirit of partiality (prosklisin: Arndt & Gingrich, p. 723); not laying hands on (epitithami – to inflict blows upon someone, or set upon, or attack. See Arndt & Gingrich, p. 303) someone quickly; he is ordered not to participate (koinoneo: Imperative) in other people's sins; the result of actually doing along with others their evil deeds, or the result of not doing the counsels he has been commanded to work out.
- b. Verse 22c adds the clause which gives the reason for the foregoing prohibitions and counsels.
- c. "Pure" in verse 22c is from the greek agnon. According to Arndt and Gingrich the word originally designated an attribute of divinity and everything belonging to it (p. 11).

In the context agnon has the negative meaning of being weak. The meaning of "pure" in verse 22c is contextually connected to "keep"; to be "pure" in verse 22c is to do and to have done that which one has been counseled; to be chaste, literally. Keep yourself pure here equals to do always the will of God.

1 Tim 5:23

- a. "Some men's sins are open before-hand, confessed in penitence, and forsaken, and they go beforehand to judgment. Pardon is written over against the names of these men. But other men's sins follow after, and are not put away by repentance and confession, and these sins will stand registered against them in the books of heaven: (MS 1a, 1890).

Ellen G. white, in the Seventh-day Adventist Bible Commentary, vol. 7, p. 916.

Note: Seventh-day Adventism is generally perceived as teaching a three-part judgment. The investigative judgment, beginning in 1844 and continuing to the close of probation; the millennial judgment which occurs during the 1000 years the wicked are dead and the saints are in heaven; the final judgment which takes place after the resurrection of the wicked at the end of the 1000 years, during which the wicked learn of their individual punishment for the life they have lived.

When Mrs. White writes above of some men's sins being confessed, going beforehand to judgment and having pardon written, she is referring to the investigative judgment ; the 1844 judgment. When Mrs. White speaks of sins standing registered in the books of heaven, she is apparently referring to both the sheep and goats judgment, which occurs at the time of the second coming, and to the final judgment, which occurs at the end of the millennium.

Notice the following materials from the Spirit of Prophecy as illustrative of these concepts, which when studied together present a picture approximately as follows. (this material is taken from a paper on the Matt 25:31-46 judgment scene.) Note especially the concepts of:

confession, and forsaken sin
sins preceding people to the judgment
pardon from God

no repentance and confession
record of sins retained in books of heaven
sins follow people to judgment
no pardon from God

Chapter I

The Reality of the Face to Face Accounting to God

Whereas we have often read, or at least heard, that we all "must individually answer to God for our habits and practices,"¹ we know that we have an individual accountability to God. {¹ Ellen G White, Ministry of Healing (Mountain View, California: Pacific Press Publishing Association, 1942), p. 310 (Hereinafter referred to as M.H.)} When again we read that "Everyone must in the judgment give account of himself to God, . . ." ¹ we know where the accounting is to take place. And when we read "Men who claim to be Christians may now defraud and oppress the poor; they may rob the widow and the fatherless; they may indulge their Satanic hatred because they cannot control the consciences of God's people; but for all this God will bring them into judgment. . . . Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of His heritage."² We know the kind of things the judgment will be concerned with.

Again when Mrs. White writes that "Every individual has a soul to save or lost. Each has a case pending at the bar of God. Each must meet the great Judge face to face."³ We know that saved or lost, for life or for death, we will all look on the face of God.

¹ Ed., p. 188

² C.O.L., pp. 178-179. Emphasis supplied

³ Ellen G. White, The Great Controversy Between Christ and Satan (Mountain View, California: Pacific Press Publishing Association, 1911, p. 488. (Hereinafter referred to as G.C.) Emphasis supplied.

Finally, the reliability of the judgment actions is clearly seen when Mrs. White points out there are two independent sources of information drawn upon - - the record books of Heaven and the memory and confessions of men.

“The great day of the execution of God’s judgment seems to have come. Then thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: ‘Ledger of Heaven,’ One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth, engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

“Another book was opened, wherein were recorded the sins of those who profess the truth. . . .

As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. . . . In anguish of soul each declares his own guilt. . . . “¹

In the light of such an awesome concept we are not surprised to find Mrs. White admonishing, “How important then, that, every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot. . . . “²

¹ Ellen G. White, Testimonies for the Church (Mountain View, California: Pacific Press Publishing Association, 1948), IV, 384- 385. (Hereinafter referred to as T.)

² G.C., p. 488.

This connecting, by Mrs. White, of the concept of face to face accounting with the judgment in which the books are opened leads us back to the question whether Revelation 20 and Matt 25:31-46 don’t describe, at least in part, the same event, for in both passages people are presented as face to face with their Judge. In the light of this similarity one might feel forced to conclude that both scenes depict the same event were it not that, while in both judgment passages men stand in the ‘bar’ of God in the Scripture accounts, the concept of rendering an account which occurs in Matt 25:31-46 is not explicitly mentioned in Rev 20. It is also significant that Mrs. White connects the giving of an account by individuals only with the face to face judgment picture presented by Jesus and recorded in Matthew 25:31-46. Note the following as an example of her descriptions of this passage.

“When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life made know. Many in that vast company are unprepared for the revelations made. Upon the ears of some the words will fail with startling distinctness, “Weighed in the balance, and found wanting.’ To many parents

the Judge will say in that day, 'You had my Word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? You have not only ruined your own souls, but by your pretensions to holiness you have misled many others. You have no part with Me. Depart, depart.'"

"Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden bearing, and of fear and anguish are forgotten as that voice, sweeter than the music of angel harps, pronounces the words, 'Well done, good and faithful servant, enter ye into the joy of your Lord.' There stand the hose of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor have obtained a fitness for heaven. The lifework performed on earth is acknowledged in the heavenly courts as a work well done."¹

¹ Ellen G. white, Child Guidance (Nashville, Tennessee: Southern Publishing Association, 1954), pp. 568-569. (Hereinafter referred to as C.G.)

This accounting of our deeds in the face to face judgment of Matthew 25:31-46 is probably not limited to a dialogue with the Lord for we read, "When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who made them what they are."¹ "The curse of God will surely rest upon unfaithful parents. . . . They must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in the judgment and condemn their parents for not restraining them and charge upon them their destruction."²

Neither is our accountability in the judgment day limited to the family, for we read:

"There are many who have no desire to become acquainted with their unbelieving neighbors and those with whom they come in contact, and they do not feel it their duty to overcome this reluctance. The truth they teach and the love of Jesus should have great power to help them to overcome this feeling. They should remember that they must meet these very men and women in the judgment. Have they left words unsaid that should have been spoken? Have they felt interest enough for souls, to warn, to entreat, to pray for them to make every effort to win them to Christ? Have they united discrimination with zeal, heeding the direction of the apostle: 'of some have compassion, making a difference: and others save with ear, pulling them out of the fire; hating even the garment spotted by the flesh?'"³

¹C.G., p. 561.

²Ibid., p. 561.

³T., V, 255.

Now note the absence of any element of giving an account by individuals in the face to face judgment mentioned in Revelation 20:12. The following comments by Mrs. White are representative of her statements in this connection.

"The Whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. . . .

The wicked see what they have forfeited by their life of rebellion. . . . 'All this,' cries the lost soul, 'I might have had; but I choose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor for wretchedness, infamy, and despair.'"¹

"Then many who have professed to be Christ's followers, but who had not honored God in their lives, enumerate their good deeds performed when they lived upon the earth, and entreat to be admitted into the city. They plead that their names were upon the church books, and they had prophesied in the name of Christ, and in his name cast out devils, and done many wonderful works. Christ answers, 'your cases have been decided. Your names are not found enrolled in the book of life. You professed to believe in my name, but you trampled upon the law of God. I know you not, depart from me ye workers of iniquity. Satan and his angels try to encourage the wicked multitude to action; but fire descends from Heaven, and unites with the fire in the earth, and aids in the general conflagration.'"²

¹ G.C. p. 668.

²Ellen G. white, Spiritual Gifts (Washington, D.C.: Review and Herald Publishing Association, 1945), III, 86. (Hereinafter referred to as S.G.)

We have seen that the giving of an account by the people being judged is an integral part of the Judgment at which Jesus interviews His professed followers. This is apparently because the fact of personal accounting in the judgment serves ultimately the purpose of making clear to interested, but no-directly-involved intelligences, as well as involved people, the detailed basis of a judgment which can reward one professed follower with eternal life while committing another professed follower to eternal destruction.¹

We have also seen that there is no mention of individuals giving an account to God mentioned in either the bible or Spirit of Prophecy descriptions of the post – millennial judgment.

Therefore we conclude that while one reads in Scripture and the Spirit of Prophecy two descriptions of men standing at the bar of God, the two accounts can't refer to the same event because while the element of giving personally an account is part of the one judgment scene, it is not part of the other.

Before closing this chapter we should also note that "'The Father judgeth no man, but hath committed all judgment unto the Son.' The Judge, the Prince of sufferers for the truth's sake, is on the throne. . . ."²

"Because He tasted the very dregs of human affliction and temptation, and understands the frailties and sins of men; because in our behalf He has victoriously withstood the temptations of Satan, and will deal justly and tenderly with the souls that His own blood has been poured out to save, - - because of this, the Son of Man is appointed to execute the judgment."³

¹ The broader reason for such an accounting is of course to effect the justification of God.

² Ellen G. White, "Upon the Throne of His Glory," The Advent Review and Sabbath Herald, September 20, 1898 (Hereinafter referred to as R.&H.)

³ D.A., p. 210.

In summary: We have seen that every person must meet Christ face to face in His role of Judge of the earth. We have also found that while there are two accounts of face to face judgment in the Bible, Matthew 25:31-46 and Revelation 20:12-15, the element of one's giving an account of himself is only associated with the Matthew 25 account.

Finally we saw that it is because Jesus is our sacrificed-and-risen-again-Saviour that He is qualified to be the Judge in the execution of the judgment.

Chapter II

Works and Faith in the Judgment

When one thinks of works and faith in connection with Christianity the first text that often comes to mind is James 2:8-26. If, however, one is thinking of Christian works in the context of the judgment, then Matt. 25:31-46 is no doubt a key text to remember.

Mrs. White has written many interesting and enlightening comments on the significance of works in the judgment. We will begin our presentation of her position with a quotation regarding Matt. 25:31-46.

“The terrible punishment the King threatened those on His left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They did not those things Heaven assigned them to do. They pleased themselves, and can take their portion with selfpleasers.”¹

From this quotation it is clear that the Lord will be very concerned about our works when the judgment shall sit. “We should remember the Lord will judge us by what we appear to be.”²

¹ Ellen G. White, Instruction for Effective Christian Service (Takoma Park, Washington, D.C.: Home Missionary Department of the General Conference of Seventh-day Adventists, 1947), p. 216 (Hereinafter referred to as Ch.S.).

² Ellen G. White, Counsels to Writers and Editors (Nashville, Tennessee: Southern Publishing Association, 1946), p. 72.

“Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they bear their testimony to justify or condemn.”¹ “All will be justified by their faith and judged by their works.”²

“In the great judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation.

“To every soul a trust is given. Of everyone the chief Shepherd will demand, “Where is the flock that was gen thee, thy beautiful flock?’ And ‘What wilt thou say when He shall punish thee?’ Jer. 13:20, 21.”³

The question that immediately comes to mind when one reads such statements is in regard to the nature of works that God gives them so much importance. What, in God's sight, is the significance of good works? Why does He consider them of such great importance as to make them the basis of judgment?

Notice Mrs. White's explanation.

"The good tree will produce good fruit. If the fruit is unpalatable and worthless, the tree is evil. So the fruit borne in the life testifies as to the condition of the heart and the excellence of the character. Good works can never purchase salvation, but they are an evidence of the faith that acts by love and purifies the soul. And though the eternal reward is not bestowed because of our merit, yet it will be in proportion and the work that has been done through the grace of Christ."⁴

¹ G.C., pp. 486-487.

² T., IV, 386.

³ D.A., p. 641.

⁴ D.A., p. 314.

The reason that the 'Record of Deeds' testifies to the condition of the heart is because Christian works are not only the result of an active relationship with Christ, but they are God's appointed agents to keep Christian experience alive. Note: "it is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, "thy sins be forgiving thee," they might have kept alive by helping those in need."¹; Not only do Christian works keep us alive spiritually but they serve to unite us to Christ for Mrs. White writes that – "When we submit ourselves to Christ, [to do the things which are against our natural heart] the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life."² The result of this blending of our nature into His, Mrs. White says, is "What it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees . . . His own robe of righteousness, which is perfect obedience to the law of Jehovah."³

1 D.A., p. 640

2 C.O.L., p. 312.

3 Ibid., Emphasis supplied. For a development of this function works by Mrs. White see Appendix A.

In the light of these principles we know that Jesus' Character becomes ours as we do His works by His grace. Notice again:

"Oh, what rays of softness and beauty shown forth in the daily life of our Saviour! What sweetness flowed from His very presence! The same spirit will be revealed in His children. Those with whom Christ dwells will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with perfume from the garden of the Lord. Their faces will reflect light from His, brightening the path for Stumbling and weary feet."¹

We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service."² The reason for this concern by God for us to do faithful and constant service is that others are lost when we don't work.³ But many people today say they can't work. To this Mrs. White makes the following answer. "Many who excuse themselves from Christian effort plead their inability for work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, "Take the talent from him." The continual misuse of their talents will

effectually quench for them the Holy Spirit, which is the only light. The sentence, "Case ye the unprofitable servant into outer darkness: sets Heaven's seal to the choice which they themselves have made for eternity."⁴

Not only do we lose our talents and cause other people to be lost by our neglect when we don't work for Jesus, but we in fact give our service to Satan.⁵ The fact of this service to the enemy of God is revealed by an examination of the record of an individual's works.

¹ Ellen G. White, Thoughts from the Mount of Blessing (Mountain View, California: Pacific Press Publishing Association, 1956), p. 135.

² C.O.L., p. 363.

³ See D.A., p. 641

⁴ C.O.L., p. 365.

⁵ "All who are not decided followers of Christ are servants of Satan." G.C., p. 508.

"The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellowmen, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. . . . Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin."¹ Such an examination also serves to show if sin is "retained in the life, the whole being is contaminated."² The result of this contamination is that "The man becomes an instrument of unrighteousness,"³ and as such does not have the character of Christ - - therefore he doesn't do his works.

Another significance of our works is that they reveal whether or not we live in harmony with the will of God as it is expressed in Scripture. "Christ's rule of life, by which every one of us must stand or fall in the judgment, is "whatever ye would that men should do to you, do ye even so to them. Matt. 7:12".⁴

Our works also reveal our characters, for we read "They are not aware that the great heavenly Artist is taking cognisance of every act, every word, and that their deportment, and even the thoughts and intents of the heart, stand faithfully delineated. Every defect in their moral character stands revealed to the gaze of angels, and they will have the fearful picture presented to them in all its deformity at the execution of the judgment."⁵

¹ G.C., p. 488

² D.A., p. 313

³ Ibid.

⁴ Ibid., p. 640

⁵ T., I, 501

Again we read that "The terrible punishment the King threatened those on His left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They did not those things Heaven assigned them to do."¹

Finally we learn that we are accountable for our influence, we are judged according to our profession, and our profession is tested by our works, when we read that "We should remember the Lord will judge us by what we appear to be."²

1 Ch.S., p. 216 emphasis supplied.

2 C.W., p. 72

In summary: We have seen that in the judgment we will be examined by our works rather than by our faith. We have also seen Mrs. White give several descriptions of the nature of Christian works that enable us to understand why God would use those works as the basis of the judgment examination. These descriptions can be summarized as follows:

- 1 - - Works reveal the condition of the heart
- 2 - - They are an evidence of true faith
- 3 - - Christian works are done through the grace of Christ.
- 4 - - Works done through Christ's grace are the basis on which our eternal reward is decided.
- 5 - - They keep the Christian experience alive;
- 6 - - They unite us to Christ in heart, will, mind, and thoughts.
- 7 - - Doing Christ's works produces in us Christ's character.
- 8 - - The absence of faithful Christian Works –
 - a – Causes others to be lost
 - b – means the loss of our talents
 - c – makes us workers for God's enemy
- 9 - - Thus a study of one's works reveals who his master is.
- 10 - - Our works show whether we love our fellowmen as Christ taught us to.
- 11 - - Our works reveal our character
- 12 - - they will show if we did our heaven assigned task,
- 13 - - and finally, our works are used to test our profession.

Conclusion: "The love of Christ binds together the members of His family, and wherever that love is made manifest there to divine relationships is revealed."¹ Where that divine relationship is not revealed there is no faith, for "a man will reveal all the faith he has." Therefore, the relationship between faith and works in the judgment is that we are justified by our faith and judged by our works.²

¹ D.A., p. 638

² T., IV, p. 386

Chapter III

Which Words are Revealed at the Judgment?

If works are the basis of the judgment because they reveal the outgrowth of the working of Christ's grace, and because they reveal the character, one wonders if only good works are revealed in the judgment. It is obvious that while good works, as the outgrowth of the Holy Spirit's work, if revealed, would show God's power, so, it would seem, a revelation of the man's evil deeds would also serve to show the adequacy of the regenerating power of God in his life, by contrast; such a revelation making clear the total dependence of the man on God's grace when the deeds of the man before and after he became a child of God doing the works of Christ, were compared.

But if such a revelation of the evil works of all people is to be made in the judgment, then what is to be understood as the meaning of the bible teaching about the blotting out of the sins of the righteous? Are the sins of the righteous blotted out in the sense of not being charged against them in the judgment, though they are revealed there, or are only the good works of the

righteous set forth in the judgment? If only the good works of the righteous are set forth in the judgment, can they be truly said to reveal their character?

To answer these questions we will again quote from Mrs. White. The first quotation is from the book Child Guidance.

“In the solemn assembly of the last day, in the hearing of the universe, will be read the reason of the condemnation of the sinner. For the first time parents will learn what has been the secret life of their children. Children will see how many wrongs they have committed against their parents. There will be a general revealing of the secrets and motives of the heart, for that which is hid will be made manifest. Those who have made sport of solemn things connected with the judgment will be sobered as they face its terrible reality.”¹

Before proceeding further we will list the key points of this quotation:

- 1 - - in the judgment the reason for the condemnation of the sinner is read.
- 2 - - Parents learn of the secret sins of their children.
- 3 - - Children become aware of their wrongs against their parents.
- 4 - - There will be a general revealing of the secrets and motives of the heart.

Some questions now come to mind. Is the reading of the reason for the condemnation of the sinner to be seen as the source of knowledge from which parents learn the secrets sins of their children? Is this “reading” that which Mrs. White refers to when she says that there will be a general revealing of the secrets and motives of the heart? I believe the answer to the first question is No, while the answer to the second may be Yes. Compare the following two quotations.

“Every defect in their moral character stands revealed to the gaze of angels, and they will have the faithful picture presented to them in all its’ deformity at the execution of the judgment. For those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, whose motives were concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in the living characters. Every selfish act is exposed.”¹

“In the day when the Ledger of Heaven shall be opened, the Judge will not in words express to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua’s day, need to be hunted from tribe to family, but his own lips will confess his shame, his selfishness, covetousness, dishonesty, dissembling, and fraud. His sins, hidden from the knowledge of man, will then be proclaimed, as it were upon the housetop.”²

¹T., I, 501.

²T., IV, 493.

In Patriarchs and Prophets Mrs. White concludes these sentences with: “The sins hidden from the knowledge of man will then be proclaimed to the whole world.”¹

¹Ellen G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press Publishing Association, 1940), p. 498. (Hereinafter referred to as P.P.).

We can now see that whatever is given in the “reading” as the reason for the condemnation of the sinner, the specific sins of the sinner is not included. The knowledge gained in the judgment by one person about the sins of another person - - parents learning the secret sins of their children, for example - - comes from the lips of the sinner - - not from God.

The realization of one’s own sins, is the result not of God’s “reading” but of His looking at the individual - - which look brings every deed and transaction of the life back to the individual’s memory with a clarity that wasn’t there before.

This may mean that the “reading” of the reason for the condemnation of the sinner is a collective work including all sinners who have rejected Christ.

It is also significant that all this revealing of sin takes place in these quotations in the context of the people being guilty. This means the sins here dealt with would be unconfessed sins, for the Bible teaches us that if we confess our sins, Jesus is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9). Therefore the one who confesses is no longer guilty. He has been forgiven and cleansed.

Mrs. White also connects the revealing of sins with unconfessed sins.

“His pure eye sees, a witness records, all their sins, both open and secret; and unless they repent and confess their sins before god, unless they fall on the Rock and are broken, their sins will remain charged against them in the books of record. Oh, fearful histories will be opened to the world at the judgment - - histories of sins never confessed, of sins never blotted out!”¹

Mrs. White also connects the repentance of sin with the blotting out of sin.

“The facts should be borne in mind by all who claim to be children of god, that there is a Watcher in every business transaction who records every act and deed of the transactor and that this record will stand just as it is written until the great day when every man shall receive according as his works have been, unless their wrongs shall have been repented of and blotted out.”²

¹ Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, California: Pacific Press Publishing Association, 1962), p. 146 (Hereinafter referred to as T.M.).

²Ellen G. White, Welfare Ministry: Instruction in Christian Neighborhood Service (Washington, D.C.: Review and Herald Publishing Association, 1952), p. 219 (Hereinafter referred to as W.M.).

In Conclusion: It is now clear that the works revealed in the judgment include both good works and evil works. In the case of the lost their unconfessed and unblotted out evil deeds are included, while the only works of the saved that are revealed are good works because all their evil works have been repented of and blotted out. This means that the immediate contrast in the judgment is not between what a man was before he accepted Christ and what he was after he accepted Christ, but between the goodness of those who accepted Jesus as their Saviour and the evilness of those who rejected Jesus as their Saviour. The respective goodness or evilness is, of course, seen in the person’s works. The importance of these works lie in the fact that because the righteous could only do their good works through the grace of God operating in

their lives, and because the wicked were doing those things suggested by Satan, that the righteous deeds of the saved reveal the character of Christ, just as the evil; deeds of the lost reflect the character of him for whom they worked. Therefore it is obvious that in the judgment the study of works is not to establish either the contrast between what a person was before and after accepting Christ, or, between the acts of the saved and the acts of the lost, but rather it is to show the contrast between the character of Christ and the character of Satan. Therefore we can also see that the revelation of only the good works of the righteous does reflect their whole character, because all their evil works have been overcome through Christ's grace, and as reflectors of His character their deeds are only good.

Our study of 1 Tim. 5:24, 25 and where the sins and good works there referred to are addressed in the judgment leads us to conclude that the doctrine of judgment presents us with four phases of judgment rather than three; the investigative judgment, beginning in 1844; the Sheep and Goats judgment occurring at the time of the second coming of Jesus; the Millennial judgment occurring during the one thousand years the wicked are dead and the saved are in heaven; and the final judgment which occurs after the resurrection of the wicked at the end of the millennium.

Lesson 9

1 Timothy

Text: 1 Timothy 6:1-21

Please read the following verses in your Bible and then respond to the following.

Assignment Questions

1 Tim 6:1

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

- a. State in your own words the counsel given in verse 1a.
- b. According to verse 1b, what is the reason for the counsel which is given in verse 1a?

1 Tim 6:2

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

- a. In your own words state the counsel given by Paul to Timothy in verse 2a, and the reason for it.
- b. Why does one serve in verse 2b?
- c. In your own opinion why does Paul close this counsel with an imperative?

1 Tim 6:3-5

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising,

5 Perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

- a. What group of people in these verses does Paul expect to have reject his counsel?
- b. State verse 5c in your own words - - you will probably need to consult the interlinear translation for this verse above. Watch the word order.

1 Tim 6:6

6 But godliness with contentment is great gain.

- a. Is Paul against wealth? (Does chapter 5 contribute understanding to your response to this question? Support your answer from 1 Timothy.

1 Tim 6:7-9

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

- a. What function do these verses have in Paul's counsels in chapter 6:1-9?

1 Tim 6:10

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

- a. State verse 10a in your own words. (I'll bet you do it incorrectly!)
- b. What is the function of verse 10?

1 Tim 6:11

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

- a. What is the man of God to flee in this verse?

1 Tim 6:12-14

12 Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

- a. What is the function of God in verse 13a?
- b. Why does Paul write verse 13b? What does it add to what he said?

1 Tim 6:15-16

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom he honour and power everlasting. Amen.

- a. Summarize the teaching of these verses.

1 Tim 6:17-19

17 charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

- a. State verse 17 in your own words. Relate it to verse 10.

- b. What, according to verses 18 and 19 is the reason for the counsel of verse 17?

1 Tim 6:20, 21

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 which some professing have erred concerning the faith. Grace to with these. Amen.

- List the things that constitute “that which is committed to thy trust,” which Timothy is to keep or guard.
- What is the message of verse 20b and 21a?
- What connection, if any do you see between verse 21a and 1 Tim 5:12? Is there a common message? (Note the interlinear translation of verses 20 and 21 above.)
- Why do you think Paul concludes this epistle to Timothy with the words, “Grace be with you”?

Assignment Answers

1 Tim 6:1

- Christian slaves are to deem their own masters as worthy of all honor. (This is not an endorsement of slavery.)
- Slaves being rude, failing to honor their own master, would not destroy slavery, but would bring reproach on the effect of the gospel in the lives of the people who accepted it as the guide of life; the name of God and the teaching of the gospel would be blasphemed.

1 Tim 6:2

- Slaves who have masters who believe the gospel are not to despise those masters, not because slavery is right, but because the slave master is a brother in Christ. The Christian cannot despise a brother, even if he is abused by the brother.
- The service to be given in verse 2b is to be given because a faithful Christian brother is beloved because of his love to Christ - - even if he sees things differently than I do. Christian unity is the result of my conviction that the other person loves Christ. Our common love for Christ unites us and gives toleration - - even when we are in Christian experience and knowledge years apart.
- In my opinion the imperative is used here because of the unpopularity of the counsel given. Paul know this opinion would be unwelcome. The golden rule has never been popular. The counsels in 6:1, 2 remind one of Matt 5:44, 45, 47.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you; . . .

“For if ye love them which love you, What reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?”

1 Tim 6:3-5

- Those people in verse 5c who suppose piety to be a way to secure gain [greek; porismon – “means of gain” (A & G, p. 699); “to procure:; Harper.]
- The KJV translates v. 5c, “supposing that gain is godliness.” Such a concept is very appealing and, I think, popular today; if I am rich I am a godly person. But this is not good theology!

The interlinear material appearing above translates the phrase, "supposing piety to be gain." This is a concept we all can be comfortable with. To serve God is gain - - eternal life and a home in heaven plus receiving a hundredfold in this life (Mark 10:30).

But this translation of our phrase can't be reliable because Paul, in verse 5, our verse, is setting forth the thoughts of a warped or corrupted mind, having been deprived of the truth.

In the greek our phrase is worded, supposing gain (porismon) to be the piety. Theologically this translation could be acceptable - - warped minds suppose of gain that it is the (mark or guarantee of) piety. But linguistically this translation is not acceptable, because porismon does not mean gain; it means, "means of gain" (Arndt & Gingrich, p. 699). Because in our phrase porismon and eusebian (piety) are both in the accusative case we might not be able to tell which one came first if one of them did not have the definite article with it. But one does have the definite article with it - - and that one comes first in the word order. So our phrase reads "supposing piety to be the means of gain."

Now we can see why Paul said that such a concept was from a warped mind deprived of the truth. In chapter 5 Paul had said that if any family had a widow they were to take care of her - - not the church (5:4, 8). Paul also said that if any believing woman had widows, she was to take care of them and not the church (5:16). But he also taught that the church was to take care of those who were in need and had nobody else to care for them if their life was a service to God.

With such counsels making up much of chapter 5 one wonders how anyone could have conceived of godliness (here church membership and life style?) as a means of gain (porismon). (The noun translated means of gain, in the verb form means "to procure" (A & G, p. 699).)

But apparently some people did see Christianity, with its strong emphasis on loving one's neighbor as an opportunity to acquire gain. A conclusion Paul says results from a mind deprived of the truth - - and warped.

1 Tim 6:6

- a. No, Paul is not against wealth, because he says piety plus self-sufficiency equals great gain (verse 6).

The desire for the gain of wealth, by means of piety, which seduces the mind and replaces godliness as the goal of life is that which is the result of a depravation of truth, according to verse 5. The formula for verse 5 is something like, piety + church liberality equals gain - - this is the mark of a warped mind.

The formula for verse six is, piety + self sufficiency equals great opportunity to acquire gain. If judgment is by works, as we have seen it to be, then the opportunity to do good works is an opportunity for gain, and the ability to meet a need, resulting from self-sufficiency, is a great opportunity for acquiring gain - - laying up treasure in heaven; a means of gain.

These principles are the other side of the counsels appearing in chapter 5. Financial stability plus piety equals great opportunities for doing good, which good acts bring great reward in heaven - - great gain.

1 Tim 6:7-9

- a. The restate verses 3-6.

1 Tim 6:10

- a. The love of money is a root of all evils.
- b. Verse 10 has the function of restating verses 3-6, and 7-9.

1 Tim 6:11

- a. The man of God is to flee the love of money; not money-the source of the self-sufficiency of verse 6, which is capable of doing good.

1 Tim 6:12-14

- a. He is the One who gives life to, or, makes alive (zoogoneo) all things.
- b. Verse 13b adds that while God is the one making and keeping all alive (verse 13a), Jesus Christ out pattern was a continually good witness - - under trouble (verse 13b), and it is before these two that Paul urges Timothy to be steady.

1 Tim 6:17-19

- a. Whereas the love of money is a root of all evils (verse 10), Paul urges Timothy to remind those who are now rich not to be haughty or to put their hope, or to foresee (greek; elpizo) the future, through the riches which are uncertain, but to have their hope, and outlook for the future seen through God, the One offering to us, or presenting to us (Greek: parecho) all things richly for enjoyment.

In this verse we are urged to trust in God whose thoughts toward us are thoughts of peace and not of evil - - to give us an expected end.

- b. The reason for the counsel of verse 17 is that doing good works (gree: agathoergein, to work good) lays up a good basis greek: themelion) for the future (greek: mellon, about to be) that enables us to lay hold on "the really life" (greek: ontos zoas).

1 Tim 6:20, 21

- a. The teachings of the gospel 4:6 the spiritual gift in him by the laying on of hand of the presbytery 4:14, the prophecies respecting him 1:18, and being impartial 5:21.
- b. Avoid being drawn away from the teaching and preaching of the gospel.
- c. The warning of 6:21a keeps people from losing the pure gospel - - their first love (5:12)
- d. Grace is the power of God which changes and enables people. If Timothy was to successfully carry out the charge given to him he would have to have grace. Not the following:

"In the matchless gift of His Son, God as encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus" (Steps to Christ, p. 68).

"The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us - - to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise, activity is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that

come through the means of grace and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay (Steps to Christ, pp. 80, 81).

Lesson 10

Titus

Text: Titus 1:1-16

Please read these verses in your Bible and then respond to the following.

Assignment Questions

Titus 1:1-4

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

- a. In your own opinion why is Paul presented in verse one as a slave and an apostle?
- b. Explain verse 1b.
- c. According to verse 2a why is Paul a worker for God?
- d. What word is manifested in its own time?
- e. How was the promise which was made from times eternal (v. 2c), and manifested in its own time (v. 3a), revealed?
- f. What gave Paul his job?

Titus 1:5

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

- a. Why was Titus left in Crete according to verse 5a?
- b. What in verse 5b is Titus to "set in order"?
- c. Does Paul counsel Titus here or does he give him orders?

Titus 1:6-9

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

- a. In 1 Timothy we saw an elder had to be a man -- a male; is that true in these verses? Please substantiate your answer.
- b. Why must a bishop episkopos; v. 7a in parallel with v. 5c) be "unreprovable" in verse 7a? Explain "unreprovable".
- c. What is the message of verse 9?

Titus 1:10-14

- 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision;
11 Whose mouths must be stopped, who subvert whole houses, teaching things which they out not, for filthy lucre's sake.
12 One of themselves, even a prophet of their own, said, The Cretins are always liars, evil beats, slow bellies.
13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;
14 Not giving need to Jewish fables, and commandments of men, that turn from the truth.

- a. Are the many unruly vain talkers who are making trouble in verse 10a men or women?
- b. What is the activity of these talkers?
- c. Why do they teach what they teach?
- d. According to verse 12 and 13a why do these men act the way they do?
- e. How was Titus instructed to respond to those causing trouble in verses 10-12?
- f. Why was this response by Titus necessary?
- g. What context were these talkers to give up?

Titus 1:15, 16

- 15 Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.
16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

- a. State verse 15 in your own words.
- b. State the teaching of verse 16 in your own words.

Assignment Answers

Titus 1:1-4

- a. As an apostle he is specially commissioned; as a slave he will not insert himself into the work he is sent to do.

Note: "The object of the apostles' ministry was not self-exaltation. They did not covert authority or pre-eminence. They preached Christ. This was their theme. They hid self in the Saviour. The great plan of salvation, and the life of Christ, the author and finisher of this plan, were exalted before their hearers. Christ, yesterday, to-day, and forever, was the burden of their teaching" (EGW, 4 RH 405).

- b. The phrase "according to" is a translation of the greek word kata. It has a number of messages to bear; one is "according to, in accordance with, " etc. (See A & G, p. 408). These meanings can run together so that both messages are borne by one kata.

In verse one then we can read, Paul . . . an apostle . . . according to the faith of those who are believers. We can also read, Paul . . . an apostle . . . according to the faith of those who are believers because of the influence of Paul. This meaning emphasizes Paul's apostleship is grounded in the results of his work. As Arndt & Gingrich point out, one is the norm or standard, the other is the reason. I believe both messages are properly seen here.

The second phrase, and full knowledge of the truth according to piety, does not emphasize either of the two alternatives set forth above. Either is equally possible.

- c. He hopes to gain life eternal. Note that he does not present a hope of gaining eternal life in harmony with God's promise apart from works.
- d. The word manifested in its own times is the word of God promising eternal life - - from times eternal of v. 20.
- e. This promise was revealed in its own time in a proclamation Paul was entrusted with (v. 3b).
- f. The command of God our Savior is that which gave Paul this job.

Titus 1:5

- a. Titus was left in Crete by Paul for the purpose of forming the organization that would best forward the spreading of the promise of the hope of life eternal (verses 5a, 2a).
- b. Titus is commissioned to first set in order "things wanting" for the gospel hope to be proclaimed on Crete, and then he is to appoint local leaders to make the organization formed functional.
- c. Paul's instructions to Titus are orders, not suggestions, but Titus has the task of applying his orders to each local situation.

Titus 1:6-9

- a. In these verses as in 1 Timothy an elder has to be a man - - and elder is an anar (v. 6a), a male.
- b. A bishop has to be unreprouvable because he represents God in his people. (The greek for steward is oikonomon - - house manager.) "unreprouvable" is the translation for anegklaton, "blameless" (A & G, p. 63).
- c. The negative message of verse 9 is that an elder is not to seek to be original in the story of the gospel. He is to hold to the faith he has been taught (by the apostle and his appointed associates), in order that he can convince the ones speaking against (antilegontas) the gospel, "by healthy teaching." By implication, to seek to be original, to alter the gospel, destroys one's ability to properly defend the gospel by the gospel against its contradictors.

Titus 1:10-14

- a. The trouble makers are men.
- b. They go about as teachers (v. 11b).
- c. They teach for the sake of base, dishonest, or shameful (aischros) gain. This can mean money or something like opportunity for immorality because of their position. It is interesting to note Paul told Timothy the way to defeat such people was by proclaiming a "healthy" gospel; that which the apostles taught. The gospel serves many causes - - here it reveals the wickedness of improper preachers.
- d. Because they are Cretins.
- e. Titus' response to improper conduct by ones teaching improper content, is to be to "reprove them severely" (apostomos: severely, rigorously. A & G, p. 101).
- f. The response Titus was commanded to make was for the purpose of the reprovved ones becoming healthy in the faith (v. 13c).
- g. Jewish tales, and commandments of men which pervert the faith.

Note: To "pervert" is apostrophomenon. When an ox plowed the result was a furrow winding. When people write right to left and left to right, the result is known as boustrephodon; turning back and forth at the end of each line - - bous, ox, plus strepho, to turn. Paul does not use boustrpo but apostrepeo - - to turn from or away from. What Paul sets in contrast to healthy faith is that which turns people away from the truth.

Titus 1:15, 16

- a. All things, mind and conscience, are clean to the clean. Clean is here katharos, meaning make clean, cleanse, or purify, in the sense of make someone clean. In this biblical concept “ritual and moral purity merge” (A & G, p. 389), but to those who have been defiled neither the mind or the conscience are to be trusted. Defiled, miaino, means moral defilement by sins and vices (A & G, p. 522), which defilement may be implied to be the result of a withdrawing (gustereo: fail to reach, go without, or, be excluded) from the grace of God (see Heb 12:15) which withdrawing leads to moral defilement by sin, which affects both mind and conscience.

In these people Paul says neither the mind or the conscience are to be trusted because grace is not being effective in the life.

[Note: Here we have the Biblical basis for the EGW statements appearing under 1 Tim 1:17-20, c, above regarding the good conscience.]

- b. People are to be judged by their works, not by their profession; even if they loudly proclaim God to be their guide and friend.

Lesson 11

Titus

Text: Titus 2:1-10

Please read these verses in your Bible and then respond to the following.

Assignment Questions

Titus 2:1, 2

But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

- a. What is the context of the “but” which starts verse 1?
- b. What verses in this chapter constitute the “healthy teaching” of verse 1?

Titus 2:3-5

3 The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 that they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed.

- a. What is the significance of “similarly” in verse 3a?
- b. By implication, why would the word of God be blasphemed in verse 5c? Because of its content, or because of their lives?

Titus 2:6-8

6 young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

- a. Why does “thyself” appear in verse 7?
- b. What is the difference in verse 7a and verse 7b?
- c. Why, according to verse 8b, does the Christian have to live his faith?
- d. What, in context, is the “evil” or “bad” of verse 8c?

Titus 2:9, 10

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

- a. How does one show faith in verse 10b?
- b. Why must one show faith according to verse 10c?

- c. Who is “they” in verse 10c?
- d. How does one, in your opinion, adorn the teaching of God, the Saviour of us? Note that in verse 10 it is by “shewing all good faith.”

Assignment Answers

Titus 2:1, 2

- a. Titus 1:15, 16
- b. 2:1-10, plus the reasons given in 2:11-14.

Titus 2:3-5

- a. “Similarly” means that the counsels given in verse 2 to men are also to be observed by women in the church.

Since the creation of Adam and Eve there have been gender oriented assignments for both women and men, as those that appear in the bible book we are studying, but there is no setting forth of a separate way of salvation, or standard of salvation, for opposite genders. In Scripture salvation does not have two tracks - - one for men; one for women - - even though their work assignments are often different.

The promise appearing in 1 Tim 2:15 is not applicable to men but it does not constitute a condition for salvation - - it is a promise. There is no parallel promise made to men, except the general promise of salvation that is applicable to all mankind.

- b. If the word of God were to be blasphemed, it would be because of their lives in verse 5c.

Titus 2:6-8

- a. Titus is young, the context of verses 6-8.
- b. Verse 7a goes with verse 6, and therefore states that Titus is to do correct acts before the young men of verse 6, while verse 1b broadens his assignment to setting forth correctly the doctrine, with accompanying life style. “Paul’s life was an exemplification of the truths he taught, and herein lay his power” (A.A., p. 507).
- c. The instruction in verses 7 and 8a is to deny the oppose of the gospel the opportunity to say Christ’s followers are professors in word only.
- d. In context, the evil of verse 8c is not living, or doing, what one preaches.

Titus 2:9, 19

- a. Christian slaves knew that slavery was wrong - - but they showed faith in God when they acted like Christians even when they did not like the circumstances their God left them in; slavery - - sometimes with rude masters.

Note the following comments about Jesus experience in the wilderness during His time of special trial which marked the beginning of His public ministry here on earth.

Jesus had humbled himself, clothing his divinity with humanity, and subjecting himself to all the temptations wherewith humanity should be beset; although weakened by his long fast, he would not give Satan the least advantage, or stop to argue with him over his imputation of doubt in regard to the divinity of Christ. He knew that appearances

were all against him; for human weakness, human necessities, were upon him, and he felt keenly the want of food and the results of his long fast. In a time like that, he might have allowed a series of suppositions and doubts to assail him, and, have given up to the enemy, and have murmured against God in the humiliation of his position, looking at his great want and the lack of that which would supply his needs. . . .

But

He did not manifest the least doubt of God's care, or give any heed to Satan's suggestion to question his divine character and mission (Ellen G. white, 4 RH 141).

- b. That the one abusing his fellowmen may learn to see the gospel as attractive (Kosmew).
- c. The owners of slaves.
- d. "To adorn the doctrine of Christ our Saviour, we must have the same mind which was in Christ. Our likes and dislikes, our desire to favor self to the disadvantage of others must be overcome. Let the "peace of God rule in your hearts. Christ must be in us a living, working power. . . . (Ellen G. White, Seventh-day Adventist Bible Commentary, vol. 7, p. 921).

"there must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour" (Testimonies to Ministers, p. 506).

Lesson 12

Titus

Text: Titus 2:11-15

Please read these verses in your Bible and then respond to the following.

Assignment Questions

Titus 2:11-15

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great god and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us for all iniquity and purify unto himself a peculiar people, zealous of good works.

15 these things speak, and exhort, and rebuke with all authority. Let no man despise thee.

- a. What is grace?
- b. In what sense can it be said that grace brings salvation (KJV)? According to these verses, does grace appear? Please explain your answer.
- c. Who is the instructor of verse 12a?
- d. What is the function of the word "that" (hina) in verse 12?
- e. What does verse 13 add to verse 12?
- f. According to verse 14, are the people of verses 11-13 to now live lives without sin?
- g. In the context of verse 14, what is the source of the zeal for doing good works?
- h. State verse 15 in your own words.

Assignment Answers

- a. Grace is a "thing" God gives to fallen human beings who wish to be restored to the image of God. Grace has existence. It is as real as the air we breathe. It comes through a number of channels, in response to expressed faith.

For a sample of statements appearing in the Spirit of Prophecy materials see entries Number 10-24 above under 1 Tim 1:20 (pp. 33-36).

- b. Grace does not appear; the salvation, the results of grace, are however apparent. Sotarios is functioning here as part of a phrase - - the grace of God bringing salvation (sotarios) to all men, has appeared. The salvation, the changed men, has appeared.
- c. The results of grace, the salvation viewed which is the subject of verse 11, is the instructor of verse 12.
- d. "That," hima, in verse 12 gives the reason for the instructing - - the revelation, in order that we might know a proper life can be lived now, in this age, and in order that we might live that life now.
- e. Verse 12 set 2 points before us - - the kind of life we should live, and the opportunity to live that life which exists for us now; verse 13 adds the life orientation of one living the life of verse 12 - - expecting the return of Jesus.

- f. The answer to the question is controversial - - therefore I would like to present some quotations from Mrs. White.

“By his Holy spirit he writes his law in the heart.

Thus divine relationship is renewed between God and man. “I will be to them a God.” He says, “and they shall be to me a people.’ There is no attribute of my nature that I will not freely give in order that man may reveal my image.” When we allow God to work his will in us, we shall harbor no sin. In the refining furnace all dross will be consumed” (4 RH 422).

“Through faith in Christ obedience to every principle of the law is made possible. . . .” (6SDABC 1077).

“Perfect obedience to His commandments is the evidence that we love God, and are not hardened in sin” (6SDABC 1079).

“Man, fallen man, may be transformed by the renewing of the mind, so that he can “prove what is that good, and acceptable, and perfect, will of God.” How does he prove this? By the Holy Spirit taking possession of his mind, spirit, heart, and character. Where does the proving come in? “We are made a spectacle unto the world, and to angels, and to men.” A real work is wrought by the Holy Spirit upon the human character, and its’ fruits are seen.

Just as a good tree will bear good fruit, so will the tree that is actually planted in the Lord’s garden produce good fruit unto eternal life. Besetting sins are overcome; evil thoughts are not allowed in the mind; evil habits are purged from the soul temple. The tendencies which have been biased in a wrong direction are turned in a right direction. Wrong dispositions and feelings are changed, new principles of action supplied, and there is a new standard of character. Holy tempers and sanctified emotions are now the fruit borne upon the Christian tree. An entire transformation has taken place. This is the work to be wrought.

We see by experience that in our own human strength, resolutions and purposes are of no avail. Must we, then, give up our determined efforts? No; although our experience testifies that we cannot possibly do this work ourselves, help has been laid upon One who is mighty to do it for us. But the only way we can secure the help of God is to put ourselves wholly in His hands, and trust Him to work for us. As we lay hold of Him by faith He does the work. The believer can only trust. As God works, we can work, trusting in Him and doing His will (MS 1a, 1890)” (6SDABC 1080).

- g. The realized work of Christ in the life.
h. Do your work with authority, as one who knows he is ordained to work for God; ignore the critics.

Lesson 13

Titus

Text: Titus 3:1-15

Please read these verses in your bible and then respond to the following.

Assignment Questions

Titus 3:1, 2

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

- a. Who is “them” in verse 1?
- b. Does verse 1, when applied, include Paul and Titus?
- c. In the context of verses 1-5 why is one “uncontentious to be”?
- d. Why is one to show all meekness to all men?

Titus 3:3-7

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love go God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

- a. What do you understand to be the meaning of “hateful” in verse 3?
- b. What changed Paul according to verse 4 from what he was in verse 3? If your answer is ‘love’ what function, if any, does discipline have in verse 4?
- c. According to Rev 22:14 our eternal reward is according to our work; according to Titus 3:5 what is not realized by works?
- d. How is mercy exercised in verse 5?
- e. To what end is mercy exercised in verse 5?
- f. Define “washing of regeneration”.
- g. What do you think - - if one is never washed does mercy end?
- h. Regeneration; to be born back or to be born again. To what of that which used to be is that to which we are regenerated, if such is the meaning of the word?
- i. What is “renewal of the Holy Spirit”?
- j. What does “which” refer to in verse 6a?
- k. Who is “he” in verse 6a?
- l. Define justified. What is the message, if justification is based in God’s mercy, as compared to the message where justification is said to be by grace.

To define justification, or justified, use a theological dictionary, or consider carefully individually, Biblical texts about justification.

You can check your work by listing the points set forth about justification in the following sources: 1 S.M. 366; paragraphs 1, 2; 1 S.M. 389, paragraph 1; 1 S.M. 393, paragraph 3; 1 S.M. 394, paragraph 1; 1 S.M. 397, paragraph 1, the last sentence; 1 S.M. 397, paragraph 4, the first sentence. Or, see 6 SDABC 1070-1072.

Note: “The righteousness by which we are justified is imparted. The first is our title to heaven, the second is our fitness for heaven.” (MYP, p. 35).

“. . . justified . . . means pardoned” (My Life Today, p. 250 (Sept. 3)).

m. What is the function of justification by grace in verse 7?

Titus 3:8

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

- a. What is “a faithful saying”?
- b. What is “these things” which Titus is to affirm confidently?
- c. What is the function of the affirmation of verse 8b?
- d. To whom is the affirmation of verse 8b directed?

Titus 3:9-11

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

- a. What constitutes “an heretic” in verse 10, in the context of chapter 3?
- b. Titus is told to avoid “a factious man after one and a second admonition; in 3:10. In 3:2 slaves are instructed “no one to rail at, uncontentious to be, forbearing, showing forth all meekness to all men.”

Why is the instruction in verse 2 different than the instruction found in verse 10?

Titus 3:12-15

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

- a. State in your own words the counsels contained in verse 13 and 14.

Assignment Answers

Titus 3:1, 2

- a. The servants of 2:9 in context; perhaps it is a general reference, without a context, to the people Titus was to serve after he received Paul's letter.
- b. Yes. Note 2:7 where Titus is instructed to be an example of good works.
- c. One is "uncontentious to be" because saved by the washing of regeneration and renewing of the Holy Spirit - - salvation in the life is to be displayed by one's acts.
- d. Our showing meekness to all men (3:2) is because we were what they are (3:30). However showing meekness to all men does not describe the attitude we are to display to those famous for being a perpetual problem (see Titus 1:12, 13).

Titus 3:3-7

- a. Hateful in verse 3 means not only doing evil as described, but very unlikable! (Greek: strugatos)
- b. Paul was changed by beholding (after the kindness and love of God appeared). The revelation of God's love that draws men includes the cross of Christ. Therefore it is clear that a life-changing revelation of the love of God includes the discipline of self-denial for the good of others. The discipline revealed by the cross enables God to forgive sinners and yet control His subjects. The disciplines in verse 4 appears in the price God paid in suffering to pay our ransom. The Father was crucified with the Son (7LB50; 5SDABC 1108). The kindness of God that draws is the revelation of suffering He chose to endure for us when there was no one obligating Him to act on our behalf. Therefore the function of discipline in verse 4 is to effect our salvation.
- c. Salvation is not realized by works.
- d. Mercy is exercised in verse 5 by the washing of regeneration in the life of a defective being, and by the renewal of the Holy Spirit.
- e. Washing and renewing.
- f. Loutrou paliggenesias is the greek phrase translated washing of regeneration. Loutrou is from Loutron, meaning bath or washing (A&G 481). This word should not be confused with lutron, meaning ransom. Lutron appears in the New Testament, in various forms of the word, approximately 10 times - - always with reference to washing.

The literal ordinary concept of washing appears in Acts 16:35 where the jailer washes wounds.

Baptism as a washing away of sins appears in Acts 22:16.

In 1 Cor 6:11 we read that the real washing is done by the Spirit.

Jesus adds another dimension where He says that the one having been bathed needs only to wash his feet and is wholly clean (John 13:10).

Finally in Rev 1:5 (the MS evidence is divided between loosed and washed), we read that Jesus loved us and washed us from our sins in His own blood (KJV).

Eph 5:26 may add to our study that the washing of water comes by the word; that the water (grace) comes to cleanse when the Word (the Bible) is read or listened to for the purpose of learning God's will.

Regeneration, paliggenesias, simply means rebirth (A&G, p. 611).

With these background concepts we can define the washing of regeneration as an act of God that causes one to be reborn. The washing can be in conjunction with baptism, is a work done by the Holy Spirit, can be in accompaniment to the experiencing of the Bible, includes the washing away of sins, and needs to be updated periodically.

- g. Mercy effectually ends for each individual when they cease to listen to the voice telling them of a need to change. Mercy actually ends for each individual when God ceases to draw him or her. Mercy ends for groups of people when the angel of mercy folds her wings and takes her departure, as in the case of Jerusalem (see 3 RH 286, col. 2, paragraph 2). Mercy ultimately ends when “mercy steps down from her golden throne, and folding her wings, departs. Then the enemy is permitted to do that which he longs to do” (4 ST 128 col. 2, paragraph 2. See also D.A., p. 587, paragraph 1).
- h. In my opinion the being born again is to a prior condition; not in each individual as to an earlier state possessed by that individual, but is a being born again in the sense of each reborn individual being restored to where human nature was before the fall. The fall marred the image of God in man, while continuing-in-sin has almost obliterated the image of God from the soul. The new birth is to a state where the image of God is imprinted again on the soul, to a state where the cooperation between the individual and God that is characteristic of a born-again individual results in the progressively full restoration of the image of God in the soul.
- i. In the phrase the “renewal of the Holy Spirit” our linguistic interest is toward the word renewal - *anakainoseos*. The dictionary entry for our word (A&G, p. 55) displays our word and then reads, “not quotable outside Christian lit. . . .” The dictionary meaning of our word is simply renewal. It occurs twice in the New Testament: Rom 12:2, and our text Titus 3:5.

In the phrase “of the Holy Spirit” the definite article is supplied by the translator. The Holy Spirit is of course well known to all bible students.

The following is an example of statements appearing in the Spirit of Prophecy in the context of the renewal of the Holy Spirit.

“The Christian’s life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the holy Spirit” (D.A., p. 172).

“The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infused spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, giving it a fitness for His Kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of His Spirit and submit to be molded by it, we shall stand complete in Him. What a thought is this! In Christ dwelleth all the fullness of the Godhead bodily. And ye are complete in Him. Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through the influence of the Spirit enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song,, and God and Christ rejoice over souls fashioned after the divine similitude (M.U.P., 55, 56).

“In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan’s control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of

the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God” (H.A., p. 466).

“God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion established so close to relation between Jesus and His disciples that the Christian becomes like his Master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Son of Righteousness, that he is enabled to bear much fruit to the glory of God” (Gospel Workers, pp. 285, 286).

“If we are true to the promptings of the Spirit of God, we shall go on from grace to grace and from glory to glory until we shall receive the finishing touch of immortality” (My Life Today, p. 99).

- j. The Holy Spirit.
- k. God the Father – God our Saviour in verse 4.
- l. There is an on-going theological debate as to whether dikaioo (justified) means declared righteous or made righteous. If justification is said to be based in God’s mercy then a definition of declared righteous and not made righteous is possible but if justification is said to be by grace - - the power of God which restores the soul from the destructions of sin - - then the definition of justification must include the element of being made different; changed from something to something.

If one were to seek to draw-up a statement regarding justification by using the entries appearing under “Justification” in the Index to the Spirit of Prophecy materials, that document might look something like the following:

No man can make himself worthy of justification (1SM390). To be called by God and to be justified by God are not one and the same thing (1SM 390), because justification cannot take place until the heart is fully surrendered to God (1SM366). Christ died for man’s justification, Christ is man’s justification (AA476; pp 431). Christ’s obedience is placed to the sinners account by justification (6BC1073). This is imputed righteousness (1SM377). This blessing comes not to all men but through faith in the atonement made by Christ (1SM389). God saves us under a law that we must ask if we would receive, seek if we would find and knock if we would have the door opened to us (1SM377). Justification is a gift of God (1SM391) but faith is a step in receiving justification (SL81), for by repentance and faith we are justified before God, and through divine grace enabled to render obedience to His commandments (SL81). Thus we see that good works are not a means of justification (6BC1071). And because Christ asks justification for His people during the investigative judgment (GC484) it is clear that justification is the opposite of condemnation (6BC1070-1071).

Thus we can conclude about justification that man cannot do it for himself (TM456), and that it can’t be obtained without Christ’s grace (1SM372). Because justification is by grace man is placed by justification where he can receive the blessings of sanctification (7BC908), that justification is manifest in transformation of character (6BC1071).

Having made these observations about justification we can now define justification:

Justification means pardoned (ML250) from the guilt of sin, from the penalty of transgression, from the condemnation of the law (1SM389).

Justification is imputation of the righteousness of Christ (1SM394), and is our title to heaven (MYP35).

We can also note the conditions for justification:

The entire surrender of the heart (1SM366) and supplicating the throne of grace with unwearied entreaty that the renovating power of God may come into one's soul (1SM393).

To retain justification there must be continual obedience through active, living faith that works by love and purifies the soul (1SM366). There must also be continual surrender of the will (1SM397).

(This brings to mind a statement I once read that the will of God for Paul was everyday out of harmony with the will of Paul for Paul.)

Justification is granted the moment a sinner accepts Christ; that moment the sinner is pardoned (6BC1071).

Conclusion: Justification places fallen man where he can serve God. The past is forgiven and sufficient grace is imputed to the individual to enable the man to follow the promptings of God's Spirit, if he responds with faith - - faith which activates the grace imputed to him and makes it become imparted grace working in him. The resultant progressive growth being sanctification.

The chance to live a Christian life - - justification; the growing Christian life - - sanctification.

m. Being made heirs to the riches of Christ.

Titus 3:8

- a. Verse 7
- b. Titus 3:1-7
- c. The function of the affirmation is that listeners think about maintaining good works.
- d. The affirmation is directed to the ones having believed God.

Titus 3:9-11

- a. An heretic, or "a factious man" in verse 10 is one who won't leave alone the topics listed in verse 9.
- b. The Christian work of a slave is to reveal Christ by patient kindness. The work of a minister is to correct those erring, in verse 10.

Where the minister's work was successful the slave's life was much easier I can think; but notice also the following concept:

"Love, courtesy self-sacrifice, - - these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved" (SD270).

Titus 3:12-15

- a. Verse 13 can be summarized as urging Titus and his people (v. 14) to liberally supply the needs of workers for the Gospel who pass through their region.

Verse 14 adds that providing for others makes a Christian a fruit-bearing tree; that Christians are to keep themselves (middle voice) busy with good works, meeting the necessary needs of others.