

# **Olivet Baptist Church**

3500 Edmondson Avenue, Baltimore, MD 21229

**Wednesday Night Bible Study (7:00 pm)**

**Book of John – Facilitator: Rev. Alex O. Stone**

**Overall Theme: Paul's Teaching to Timothy on False Doctrine,  
Leadership and Public Worship (1:1–3:16)**

## **Instructions Concerning False Teachers (1 Timothy 1:1 – 1:20)**

- I. Introduction
- II. The Salutation (1 Timothy 1:1-2)
- III. No Other Doctrine (1 Timothy 1:3 – 1:11)
- IV. Glory To God For His Grace (1 Timothy 1:12 -1:17)
- V. Fight the Good Fight (1 Timothy 1:18 – 1:20 )

## **Instructions concerning Conduct in the Church (1 Timothy 2:1–3:13)**

- VI. Pray For All Men (1 Timothy 2:1 – 2:7)
- VII. Men and Women in the Church (1 Timothy 2:8 – 2:15)
- VIII. Qualifications of Overseers (1 Timothy 3:1 – 3:7)
- IX. Qualifications of Deacons (1 Timothy 3:8 – 3:13)
- X. The Great Mystery (1 Timothy 3:14 – 3:16)

## **Timothy**

Timothy was the son of a Greek father and Jewish mother (Acts 16:1). No mention is made of his father being a Christian, but his mother Eunice and grandmother Lois were both known for their sincere faith (2 Tim. 1:5). Timothy was no doubt living at Lystra when Paul visited that city on his first missionary journey (cf. Acts 14:6; 16:1). Whether or not Paul led Timothy to Christ cannot be known with certainty. At any rate Timothy already knew and believed the Old Testament Scriptures, thanks to his mother and grandmother (cf. 2 Tim. 3:15), and Paul took him on as a promising

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<sup>1</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 729–730). Wheaton, IL: Victor Books.

*protégé*. Paul thus became like a spiritual father to the young man, referring to him as “my true son in the faith” (1 Tim. 1:2) and “my dear son” (2 Tim. 1:2; cf. Phil. 2:22). Timothy’s promise for the ministry was recognized early (1 Tim. 1:18; 4:14; 2 Tim. 4:5). Thus, Paul took him on as a companion and he became one of the apostle’s most trustworthy fellow-laborers (cf. Rom. 16:21; 1 Cor. 16:10; Phil. 2:19–22; 1 Thes. 3:2). He also became Paul’s faithful representative and messenger (Acts 19:22; 1 Cor. 4:17; 2 Cor. 1:19; Phil. 2:19; 1 Thes. 3:2, 6). Six of Paul’s epistles include Timothy in the salutations (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thes. 1:1; 2 Thes. 1:1; Phile. 1; see the chart, “Paul’s Introduction to His Epistles” at Rom. 1:1). Timothy had become so dear to Paul that in the apostle’s last message was a touching appeal for Timothy to join him in his final days of imprisonment (2 Tim. 1:4; 4:9, 21).

After being released from his first Roman imprisonment Paul, with Timothy by his side, evidently revisited some of the churches in Asia, including Ephesus. On his departure from Ephesus, Paul left Timothy behind to provide leadership to the congregation. Then after an interval Paul wrote Timothy a letter, 1 Timothy, urging him on in that ministry.

Timothy may have been by nature somewhat passive, timid, retiring, and easily intimidated (cf. 2 Tim. 1:7). Thus, Paul repeatedly spurred him into action (1 Tim. 1:3; 4:11; <sup>2</sup> 5:7; 6:2; 2 Tim. 3:14; 4:2, 5). He was to let nothing, including his relative youth (1 Tim. 4:12) stand in the way of his performance of duty (2 Tim. 2:1–7; 4:5). Like a good soldier he was to “fight the good fight” (1 Tim. 1:18; 6:12), aggressively

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<sup>2</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 730). Wheaton, IL: Victor Books.

protecting and propagating the gospel, using the full range of his gifts (1 Tim. 4:14; 2 Tim. 1:6).

**CURRENT FOCUS: "PAUL'S CHARGE CONCERNING DOCTRINE IN THE CHURCH"**  
**(1 Timothy 1:1 – 3:16)**

***Greeting***

**1** Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope, **2**To Timothy, a true son in the faith:

Grace, mercy, *and* peace from God our Father and Jesus Christ our Lord.

***No Other Doctrine***

**3** As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, **4** nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. **5** Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith, **6** from which some, having strayed, have turned aside to idle talk, **7** desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

**8** But we know that the law *is* good if one uses it lawfully, **9** knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, **10** for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to

sound doctrine, <sup>11</sup> according to the glorious gospel of the blessed God which was committed to my trust.

### ***Glory to God for His Grace***

<sup>12</sup> And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry, <sup>13</sup> although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. <sup>14</sup> And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. <sup>15</sup> 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. <sup>16</sup> However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. <sup>17</sup> Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.

### ***Fight the Good Fight***

<sup>18</sup> This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, <sup>19</sup> having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, <sup>20</sup> of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

## **1 Timothy – Chapter 2**

### ***Pray for All Men***

**2** Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, <sup>2</sup> for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. <sup>3</sup> For this *is* good and acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, <sup>6</sup> who gave Himself a ransom for all, to be testified in due time, <sup>7</sup> for which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and* not lying—a teacher of the Gentiles in faith and truth.

### ***Men and Women in the Church***

<sup>8</sup> I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; <sup>9</sup> in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, <sup>10</sup> but, which is proper for women professing godliness, with good works. <sup>11</sup> Let a woman learn in silence with all submission. <sup>12</sup> And I do not permit a woman to teach or to have authority over a man, but to be in silence. <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived, fell into transgression. <sup>15</sup> Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

### **1 Timothy – Chapter 3**

#### ***Qualifications of Overseers***

**3** This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; <sup>3</sup> not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; <sup>4</sup> one who rules his

own house well, having *his* children in submission with all reverence <sup>5</sup> (for if a man does not know how to rule his own house, how will he take care of the church of God?); <sup>6</sup> not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil. <sup>7</sup> Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

### ***Qualifications of Deacons***

<sup>8</sup> Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money, <sup>9</sup> holding the mystery of the faith with a pure conscience. <sup>10</sup> But let these also first be tested; then let them serve as deacons, being *found* blameless. <sup>11</sup> Likewise, *their wives must be* reverent, not slanderers, temperate, faithful in all things. <sup>12</sup> Let deacons be the husbands of one wife, ruling *their* children and their own houses well. <sup>13</sup> For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

### ***The Great Mystery***

<sup>14</sup> These things I write to you, though I hope to come to you shortly; <sup>15</sup> but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup> And without controversy great is the mystery of godliness:

God was manifested in the flesh,  
Justified in the Spirit,  
Seen by angels,  
Preached among the Gentiles,  
Believed on in the world,  
Received up in glory.

## **Commentary: INSTRUCTIONS CONCERNING FALSE TEACHERS (CHAP. 1:1-3:13)**

### **I. The Salutation (1:1–2).**

**1 Timothy 1:1.** Paul's typical salutation includes an identification of both author and recipient, combined with a more or less ritualized greeting. Here as in each of his other epistles except Philippians, 1 and 2 Thessalonians, and Philemon, **Paul** identified himself as **an apostle of Christ Jesus**. He no doubt used the term "apostle" in its more restricted sense to refer to those who had been personally commissioned by the risen Christ (cf. 2 Cor. 8:23 ["representatives"]; Phil. 2:25 ["messenger"] for its broader usage). Paul's apostleship was not something he had sought; it had come to him through a heavenly command (Gal. 1:11–2:2; cf. 1 Tim. 2:7). In several of his other epistles Paul commonly made a similar point by stressing his apostolic "calling" according to "the will of God" (1 Cor. 1:1; 2 Cor. 1:1; Eph. 1:1; Col. 1:1; 2 Tim. 1:1). Paul was often in the position of having to defend his authority which came from both God the Father and God the Son. The identification of **God our Savior** has an Old Testament ring to it but is common in the Pastorals (cf. 1 Tim. 2:3; 4:10; Titus 1:3; 2:10; 3:4). **Jesus** is described as **our hope**, a term which directs the reader's attention to the certain fulfillment of God's saving plan in **Christ** (cf. Col. 1:27).

**1 Timothy 1:2.** Though this letter was clearly intended to be read aloud to the congregations in Ephesus and beyond, **Timothy** was identified as its immediate recipient. As Paul's genuine or **true son in the faith**, none could mistake Timothy's special place in Paul's heart. (This is the first of 19 times Paul used the Gr. word *pistis*, "faith," in 1 Tim.) Paul had probably not led him to Christ (cf. 2 Tim. 1:5; 3:15), but he

probably had ordained (2 Tim. 1:6) the young minister, and had great confidence in him. Timothy was issued Paul's fairly standard greeting of **grace, mercy, and peace.** <sup>3</sup>

## II. Instructions concerning False Teachers (1:3–20).

### A. Warnings against false teachers (1:3–11).

**1 Timothy 1:3.** The moves referred to in this verse cannot be followed clearly. Was Paul leaving **Ephesus** to enter **Macedonia**? Had he given Timothy instructions prior to leaving Ephesus? This is perhaps the best supposition. Timothy was urged, apparently for a second time, to **stay** on in Ephesus, indicating perhaps some inclination on Timothy's part to leave that ministry, perhaps to accompany Paul. Timothy's task in remaining was to stifle **certain men** in the congregation who were teaching **false** (lit., "different"; cf. 6:3) **doctrines**—that is, different from Paul's doctrine (cf. 1:11).

**1 Timothy 1:4.** These false teachers were following after fables (*mythois*, cf. 4:7) and long, involved **genealogies**. Exactly what these fables and genealogies involved is not known. They may have had a Gnostic flavor, but were more likely of Jewish origin (cf. Titus 1:14). Whatever their nature, they were empty of any spiritual value and led only to further speculation, questions, and arguments. Such speculations were to be avoided because they did not further **God's** plan, which is grasped and implemented not by human imaginings, but **by faith**. By contrast, human speculations tend to lead off down endless blind tunnels which serve only to confuse and obscure God's truth.

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<sup>3</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 731). Wheaton, IL: Victor Books.

**1 Timothy 1:5.** Unlike such aimless speculations, the intended result of Paul's instruction to Timothy was **love**, and the purest kind of love at that. It is that love which pours naturally from a cleansed **heart** (cf. 2 Tim. 2:22), untainted **conscience**, and a **sincere** (*anypokritou*, "unhypocritical"; cf. 2 Tim. 1:5) **faith**. Each member of this beautiful trio speaks of a purity and integrity which produces the most exquisite kind of selfless love, seen in its ultimate form in God's love itself. Whereas the false teachers were motivated by worthless curiosity, Paul's instruction was designed to promote the most magnificent of virtues by maintaining the purity of the church's teaching. God's truth always purifies the human spirit, while error putrifies it.

**1 Timothy 1:6.** Paul no doubt believed that such love should be the goal of all Christian ministry (cf. 1 Cor. 13:1–3). Yet, sadly, though they should have known better, some teachers in the Ephesian congregation had lost sight of this lofty purpose and had **wandered away** (lit., "missed the aim"; cf. 1 Tim. 6:21; 2 Tim. 2:18) and **turned aside to meaningless talk**. Their teaching was *mataiologian*, that is, idle, useless, futile, empty verbiage.

**1 Timothy 1:7.** More specifically, the problem with these false teachers, as is often the case, was a matter of the ego. They wanted to become respected **teachers of the Law**. Yet they were completely incapable of doing so. But instead of recognizing their inadequacies and remaining silent, they went on babbling as if with great authority, never understanding their subject (the Law), or even **what they** were saying about it.

**1 Timothy 1:8.** Paul wanted to be sure that he was not misunderstood. He was not disparaging the Law. Paul viewed the Law as "holy, righteous, and good" (Rom. 7:12).

Thus, he clarified his point by emphasizing that **the Law is good** provided it is used **properly**. There is an inappropriate, legalistic use of the Law which Paul disavowed; but there is also a proper use of the Law that Paul embraced (cf. Gal. 3:19, 24).

**1 Timothy 1:9–10**. **The Law** is designed to show people their sinfulness. Thus, the Law is not for one who had already recognized his sin and turned to Christ. That person is no longer under the Law but should now walk in the Spirit (Gal. 5:13–26). The Law is intended for those who remain unconvinced of their sin.

Paul provided a striking list of examples which seem to be intentionally based on the <sup>4</sup> Ten Commandments (cf. Ex. 20:3–17). The list begins with three pairs corresponding to the *first* table of the Decalogue dealing with offenses against God:

- (1) **lawbreakers and rebels**,
- (2) **the ungodly and sinful**,
- (3) **the unholy** (*anosiois*, “not devout”; cf. *hosious* in 1 Tim. 2:8)  
**and irreligious** (*bebēlois*, “profane”; cf. 4:7; 6:20; 2 Tim. 2:16).

Paul then listed violators of the first five commandments of the *second* table of the Decalogue: **those who kill their fathers or mothers** represent the ultimate violation of the fifth commandment, and **murderers** the sixth. **Adulterers and perverts** pertain to the seventh commandment, which was generally broadly interpreted to include all forms of sexual sin. **Slave traders** may correspond to the eighth commandment since

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<sup>4</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 731–732). Wheaton, IL: Victor Books.

kidnapping was viewed as the ultimate act of stealing (Ex. 21:16; Deut. 24:7). **Liars and perjurers** clearly pertain to the ninth commandment.

Only the 10th commandment (“You shall not covet”) is not included (but cf. Rom. 7:7). Paul concluded this inventory of sinners with an all-inclusive reference to any behavior which **is contrary to sound doctrine** (lit., to “healthy teaching”; cf. 2 Tim. 1:13), including no doubt the very behavior of the false teachers themselves. “Doctrine” here is *didaskalia*, “teaching” or “the content taught,” used seven times in this epistle: 1 Timothy 1:10; 4:1, 6, 13, 16; 5:17; 6:1.

**1 Timothy 1:11.** Paul’s yardstick for measuring what is and is not sound teaching, of course, was the message of God’s great good news in Christ with which he had been **entrusted** (cf. 1 Thes. 2:4; Titus 1:3), and which he had faithfully preached in Ephesus (cf. Acts 20:17–27).

### **B. Paul’s experience of grace (1:12–17).**

**1 Timothy 1:12.** At this point Paul’s inventory of sinners, of which he knew he was the chief—combined with his remembrance of the gospel with which he had been **entrusted**—triggered within him a powerful surge of gratitude. Literally, the words “Thanks I have”—with “thanks” in the emphatic position—begins this section. Paul’s gratitude stemmed from the fact that God in His grace had provided Paul all necessary enablement (cf. Phil. 4:13) and, considering him trustworthy, had pressed him into a privileged place of **service**.

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<sup>5</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 732). Wheaton, IL: Victor Books.

**1 Timothy 1:13.** The reason this was so striking to the apostle was that he knew so well the pit from which he had been dug. When he said he was **a blasphemer and a persecutor and a violent man**, he was not exaggerating for the sake of effect. (See Acts 22:4–5, 19–20; 26:9–11 for the vivid truth.) Yet Paul **was shown mercy because** his actions were the product of **ignorance**. Willful disobedience triggers God’s wrath (cf., e.g., Num. 15:22–31; Heb. 10:26). But God deals gently with the ignorant and misguided (Heb. 5:2). The German philosopher Nietzsche said, “If you could prove God to me, I would believe Him all the less.” No such willfulness characterized Paul’s unbelief.

**1 Timothy 1:14.** Therefore the apostle received God’s mercy, not His wrath. God’s **grace** far outpaced even Paul’s grievous sin. Where there was once only unbelief, God **poured out ... faith ... in Christ**. Where there had been violent aggression against God and His people, now God poured out the **love** of Christ. (See comments on 2 Tim. 2:10.) Everything Paul lacked, God’s grace had more than amply supplied. (The verb *hyperepleonasen*, used only here in the NT, means “to be present in great or superabundance.”) Here may be seen the full measure of what Paul meant when he spoke of the empowering ministry of Christ (1 Tim. 1:12).

**1 Timothy 1:15.** The central thrust of Paul’s personal digression, begun in verse 12, now becomes clear. It is a testimony concerning the purpose of the Incarnation of **Christ. Jesus came** not merely to set an example or to show that He cared. He came to salvage **sinners** <sup>6</sup> from their spiritual destitution—and Paul said he was **the worst**

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<sup>6</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 732–733). Wheaton, IL: Victor Books.

of that lot. There must be no misunderstanding of this most fundamental point. It is a truth that is completely **trustworthy** and deserving of **full acceptance**. (Four other passages include this “trustworthy” phrase: 3:1; 4:9; 2 Tim. 2:11; Titus 3:8.)

**1 Timothy 1:16.** In fact it was just for this purpose—that is, to demonstrate God’s plan to save sinners—that Paul himself was saved. As **the worst of sinners** (cf. Paul’s other descriptions of himself in 1 Cor. 15:9; Eph. 3:8), Paul represents the extreme **example**. If God was patient and gracious enough to save Paul, He is patient and gracious enough to save anyone. All who follow can look back at Paul as a prototype or pattern (“example,” *hypotypōsin*; cf. 2 Tim. 1:13). The ultimate sinner became the ultimate saint; God’s greatest enemy became His finest servant. Somewhere between these extremes fall all the rest. In studying Paul’s pattern, Christians can therefore learn about themselves.

**1 Timothy 1:17.** This contemplation of God’s grace as seen in Paul’s case prompted him to one of his typical doxologies. It is filled with awe and adoration of the Lord. **King eternal** (lit., “King of the Ages”) emphasizes God’s sovereignty over all the ebb and flow of human history. **Immortal** and **invisible** speak of two of the central attributes of God: His eternality and His spiritual essence. **The only God** emphasizes His uniqueness in a typical Jewish monotheistic fashion. To this God alone must all **honor and glory** be ascribed, eternally. **Amen** (cf. 6:16).

### C. Paul’s charge to Timothy (1:18–20).

**1 Timothy 1:18.** Returning from his brief personal digression (vv. 12–17), Paul got back to the specific matters before Timothy in Ephesus, resuming the charge begun in verse 3. **This instruction** (the same word *parangelian* is translated “command” in v. 5) refers to the <sup>7</sup> teaching about the false teachers mentioned in verse 3. Such instructions were in accord with **the prophecies ... made** earlier concerning Timothy’s call and fitness for service in Ephesus. When and by whom these prophecies were made can only be guessed. It is known that the prophecies reinforced Paul’s conviction that Timothy was a fit soldier to conduct the battle against error in the Ephesian church (cf. 6:12; 2 Tim. 4:7 for an athletic rather than military metaphor). Timothy was to remember these prophecies and be inspired by them in the struggle.

**1 Timothy 1:19.** Whereas in Ephesians 6:10–17 Paul spelled out in detail to that church the Christian’s equipment for spiritual warfare, here he listed only two items: **faith and a good conscience**. These two always seem to travel together (cf. 1 Tim. 1:5; 3:9). Strength in the one is always combined with strength in the other. So also is failure in the one correlated with failure in the other. Thus **some who have rejected** (*apōtheō*, “a strong, deliberate thrusting away”; used elsewhere in the NT only in Acts 7:27; Rom. 11:1–2) a good conscience have also found **their faith** destroyed (cf. 1 Tim. 4:1; 6:10). Theological error is often rooted in moral failure.

**1 Timothy 1:20.** Two in Ephesus who illustrate this principle are **Hymenaeus** (cf. 2 Tim. 2:17) **and Alexander**. Whether this is the same Alexander mentioned in Acts

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<sup>7</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 733). Wheaton, IL: Victor Books.

19:33 and 2 Timothy 4:14 is not clear. Probably it is not. Paul’s prescription for these two blasphemers was that they be **handed over to Satan**, a phrase which perhaps refers to excommunication from the congregation (cf. 1 Cor. 5:1–5) and abandonment to realms controlled by Satan (2 Cor. 4:4). Paul viewed the congregation as a haven and protection for believers without which they would suffer painful disadvantage. Thus excommunication was designed to chasten the two apostates. Yet Paul’s motive was remedial, not punitive (cf. 2 Cor. 2:5–8; 2 Thes. 3:14–15). <sup>8</sup>

### III. Instructions Concerning Conduct in the Church (2:1–3:13).

#### A. Instructions concerning prayer (2:1–7).

**1 Timothy 2:1.** From his concerns about false teachers Paul turned to matters relating to the conduct of the church broadly (cf. 3:14–15). Paul began with what he considered most important: prayer. What too often comes last in a church’s priorities should actually come first. Not much weight should be placed on the presumed distinctions between **requests**, **prayers**, and **intercession**. The terms are more likely designed to build on one another for emphasis. It should be noted, however, that **thanksgiving** should have a prominent place in the church’s prayer life.

**1 Timothy 2:2.** The Ephesian church was to pray “for everyone” (v. 1, lit., “all men”), but especially for the leaders of civil government. Paul did not specify here the content of these prayers, but almost certainly he was instructing that requests be

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<sup>8</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 733–734). Wheaton, IL: Victor Books.

made for the salvation of the populace and its governors. This can be seen clearly from the following verses.

With Nero's growing resentment toward Christians—which came to full bloom after the fire in Rome in July, A.D. 64—and the general disintegration of the Roman Empire due to Nero's profligacy, Christians began to suffer persecution from the Roman authorities. Having recently been released from his Roman imprisonment, Paul was greatly aware of the deteriorating political atmosphere. Thus, he urged prayer for the salvation of all men, but especially rulers, so that the stable, noninterfering environment of previous days might be recovered. This is the minimum requirement if Christians are to live **peaceful and quiet lives in all godliness and holiness**. (This is the first of 10 times Paul used the word *eusebia*, “godliness.”

These 10 occurrences are all in the Pastoral Epistles: 2:2; 3:16; 4:7–8; 6:3, 5–6, 11; 2 Tim. 3:5; Titus 1:1. Its five other usages<sup>9</sup> are in Acts 3:12; 2 Peter 1:3, 6–7; 3:11.) Times of political and social upheaval are excellent times in which to die for Christ, but hard times in which to live for Him.

**1 Timothy 2:3.** As in modern times, some in the Ephesian church were prepared to question the validity of a prayer for the salvation of all men. Thus, Paul defended his instructions by pointing out that such a prayer **is good, and pleases God our Savior** (cf. 1:1). Literally, the Greek says that such a prayer is “acceptable before” (in the presence of) God. Many prayers are unacceptable to God, but not this one.

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<sup>9</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 734). Wheaton, IL: Victor Books.

**1 Timothy 2:4.** The reason this prayer is acceptable to God is that it is a prayer “according to His will” (1 John 5:14). God, who is by nature a Savior, **wants all men to be saved**. Paul repeated the words “everyone” (1 Tim. 2:1) and “all men” (vv. 3, 6). The same Greek word (*pas*, “all”) is used in each case, referring all three times to the same group (cf. 4:10). God desires that no one perish (2 Peter 3:9), that the entire human race come to know the truth through a personal relationship with Jesus Christ, who is the Truth (John 14:6). (Of course not all do come to salvation; Paul was not teaching universalism.)

**1 Timothy 2:5–6.** To further buttress his argument Paul cited the commonly accepted teaching about God and His work in Christ. Verses 5–6 may represent a fragment of a familiar confession of the first century. In any case, Paul cited these unquestioned truths of the gospel:

(1) **There is only one God.**

(2) There is only one way for men to approach Him—through **the Man** who was God in the flesh, **Christ Jesus**.

(3) This Jesus **gave Himself** up to die on the cross **as a ransom** (*antilytron*; cf. *lytron*, “ransom” for a slave or prisoner, in Matt. 20:28; Mark 10:45) for the human race. (Cf. the chart, “New Testament Words for Redemption,” at Mark 10:45.)

This act is a clear **testimony**, offered at just the right **time** (Gal. 4:4–5; Heb. 1:1–2), of God’s desire to save **all men** (cf. Titus 1:3).

**1 Timothy 2:7.** The exclusivists in the Ephesian church evidently felt that the gospel was only for Jews. This was a common problem, as seen preeminently in the case of Peter (cf. Acts 10:9–43; Gal. 2:11–13). Thus Paul cited his own commission as **apostle ... to the Gentiles** as a clincher.

Paul had been **appointed a herald** (*kēryx*, “messenger”; cf. 2 Tim. 1:11) to take the gospel to the majority of the human race that the Jews had considered beyond the pale. Thus, as Paul reminded the Ephesians, it can be seen that God desires everyone to be saved. Paul’s assurances of his truthfulness were stylistic devices designed to stress the importance of his point (cf. Rom. 9:1; 2 Cor. 11:31; Gal. 1:20).

#### **B. Instructions concerning men and women (2:8–15).**

**1 Timothy 2:8.** Undoubtedly Paul wanted all Christians to offer up prayers for a widespread spiritual awakening among the populace and its rulers. Yet in the public assembly Paul specified that **men** (*andras*, lit., “males”) **everywhere** are to lead the congregation in **prayer**. Moreover, these prayers were to be offered with lifted **hands**. This was a common Old Testament practice (cf., e.g., 1 Kings 8:22; 2 Chron. 6:13; Ezra 9:5; Pss. 28:2; 141:2; Lam. 2:19).

It was also common in the pagan mystery religions of the first century and in the early church. Paintings on the walls of the catacombs in Rome portray this posture. The hands were to be **holy** (*hosious*, “devout, undefiled”), signifying an internal cleanness on the part of these spiritual leaders. Further, such leaders must be men of sound relationships, not characterized by **anger** (*orgēs*, “outbursts of temper”) or **disputing**

(*dialogismou*). Broken human relationships affect one's ability to pray (cf. Matt. 5:22–24; 6:12; 1 Peter 3:7), which would include leading others in prayer.

**1 Timothy 2:9.** Next Paul turned to the females in <sup>10</sup> the congregation. For their adornment they should not emphasize the external, but the internal. They should dress **modestly, with decency and propriety** (cf. v. 15). These terms stress not so much the absence of sexual suggestiveness, though it is included, but rather an appearance that is simple, moderate, judicious, and free from ostentation. The specifics Paul mentioned (**braided hair or gold or pearls or expensive clothes**) are not wrong in themselves, but become inappropriate when they indicate misplaced values (cf. 1 Peter 3:3). In the Ephesian church these styles may have been associated with the local temple prostitutes. Christians must be careful about letting a pagan culture set their fashions.

**1 Timothy 2:10.** Instead of stressing external beauty, according to the world's standards, Christian women should manifest a different set of values. They should adorn themselves **with** (lit., “by means of”) **good deeds**. They should depend on their faithful service in the name of Christ to render them attractive to others. This was no plea for women to make themselves unattractive; it was simply an exhortation to reject the world's yardstick for measuring beauty and adopt heaven's standard (1 Sam. 16:7). One should expect nothing less from **women who profess to worship God**.

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<sup>10</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 734–735). Wheaton, IL: Victor Books.

**1 Timothy 2:11–12.** In emphasizing godly conduct for women, Paul stressed, with Peter, “the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight” (1 Peter 3:4). The females in the congregation should receive instruction from the male leadership with **quietness and full submission**. They should not attempt to turn the tables by clamoring for the office of congregational teacher or by grasping for **authority over** men. Rather they should, literally, “be in quietness.” The word, *hēsychia*, translated “quietness” in 1 Timothy 2:11 and silent in verse 12, does not mean complete silence or no talking. It is clearly used elsewhere (Acts 22:2; 2 Thes. 3:12) to mean “settled down, undisturbed, not unruly.” A different word (*sigāō*) means “to be silent, to say nothing” (cf. Luke 18:39; 1 Cor. 14:34).

**1 Timothy 2:13.** Why is such a quiet and submissive spirit “of great worth in God’s sight”? (1 Peter 3:4) Because it manifests an understanding and acceptance of His design for the human race. As elsewhere (cf. 1 Cor. 11:8–10), Paul here based his view of male/female relationships in the church on the account of Creation recorded in Genesis 2. He made no reference whatever to the so-called “curse” of Genesis 3:16. Rather, the roles Paul spelled out here are a product of God’s fundamental design wherein **Adam was formed first, then Eve** (cf. Gen. 2:7–25). More is involved here than mere chronological priority. Paul saw the priority in time as indicative of the leadership given to the male, to which the woman, the “helper suitable for him” (Gen. 2:18), should respond.

**1 Timothy 2:14.** Further, Paul contrasted the experiences of Adam and Eve. **The woman ... was deceived and became a sinner, but Adam was not the one deceived.** Some chauvinists see Paul arguing here that women, as represented in their archetype Eve, are more gullible and thus more susceptible to error, than men. Thus,

they say, females should not be in places of teaching or authority in the church. Others believe Paul was saying, in effect, “Look what happens when the Creation order is reversed and the man abdicates the leadership role to the woman.” In any case, Paul was emphatically not excusing or absolving Adam of blame for the Fall. Elsewhere Paul put the responsibility squarely on Adam’s shoulders (cf. Rom. 5:12–21).

**1 Timothy 2:15.** This is one of the most difficult verses of the New Testament to interpret. The ambiguous words **kept safe through childbirth** have given rise to several diverse interpretations:

- (a) preserved (physically) through the difficult and dangerous process <sup>11</sup> of childbirth;
- (b) preserved (from insignificance) by means of her role in the family;
- (c) saved through the ultimate childbirth of Jesus Christ the Savior (an indirect reference to Gen. 3:15); and
- (d) kept from the corruption of society by being at home raising children.

The interpretation of the verse is further clouded by the conditional clause at the end: **if they**, that is, mothers, **continue in faith, love, and holiness with propriety.**

Whatever one understands the first part of the verse to be affirming, it is contingent on a woman’s willingness to abide in these four virtues. Hence the second of the preceding options seems most likely. A woman will find her greatest satisfaction and meaning in life, not in seeking the male role, but in fulfilling God’s design for her as

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<sup>11</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 735–736). Wheaton, IL: Victor Books.

wife and mother with all “faith, love, and holiness with propriety” (i.e., self-restraint; cf. 1 Tim. 2:9).<sup>12</sup>

### C. Instructions Concerning Elders and Deacons (3:1–13).

**1 Timothy 3:1.** Continuing his instructions on how the church should conduct itself, Paul turned to the crucial matter of leadership qualifications. He wanted to encourage respect for the congregation’s leaders, so he cited what was apparently a familiar maxim and commended it as a sound one. Two implications emerge:

- (1) It is valid to aspire to church leadership, and
- (2) church leadership is a **noble task**.

The term **overseer** (*episkopos*), sometimes translated “bishop,” is only one of several words used in the New Testament to describe church leaders. “Elders” (*presbyteroi*) is by far the most common. Other terms such as “rulers” (*proistamenoι*, Rom. 12:8; 1 Thes. 5:12), “leaders” (*hēgoumenois*, Heb. 13:17) and “pastors” (*poimenas*, Eph. 4:11; cf. also Acts 20:28; 1 Peter 5:2) are also used. Though each of these terms may describe a different facet of leadership, they all seem to be used interchangeably in the New Testament to designate the same office. This office is different from that of deacons (cf. comments on 1 Tim 3:8).

**1 Timothy 3:2.** More is required of an overseer than mere willingness to serve. In verses 2–7 Paul listed 15 requirements for a church leader:

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<sup>12</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 736). Wheaton, IL: Victor Books.

(1) **above reproach.** He must be blameless in his behavior. This Greek word *anepilēmpton*, “above reproach,” is used in the New Testament only in this epistle (v. 2; 5:7; 6:14). It means to have nothing in one’s conduct on which someone could ground a charge or accusation. It differs slightly in meaning from its synonym *anenklētos* in 3:10 (see comments there).

(2) **Husband of but one wife**, literally, a “one-woman man.” This ambiguous but important phrase is subject to several interpretations. The question is, how stringent a standard was Paul erecting for overseers? Virtually all commentators agree that this phrase prohibits both polygamy and promiscuity, which are unthinkable for spiritual leaders in the church. Many Bible students say the words a “one-woman man” are saying that the affections of an elder must be centered exclusively on his wife. Many others hold, however, that the phrase further prohibits any who have been divorced and remarried from becoming overseers.

The reasoning behind this view is usually that divorce represents a failure in the home, so that even though a man may be forgiven for any sin involved, he remains permanently disqualified for leadership in the congregation (cf. vv. 4–5; 1 Cor. 9:24–27). The most strict interpretation and the one common among the earliest commentators (second and third centuries) includes each of the above but extends the prohibition to *any* second marriage, even by widowers. Their argument is that in the first century second marriages were generally viewed as evidence of self-indulgence. Though Paul honored marriage, he also valued the spiritual benefits of celibacy (1 Cor. 7:37–38) even for those who had lost a mate (1 Tim. 5:3–14). Thus he

considered celibacy a worthy goal for those who <sup>13</sup> possessed the self-control to remain unmarried. According to this strict view Paul considered a widower's second marriage, though by no means improper, to be evidence of a lack of the kind of self-control required of an overseer, in much the same way that a similar lack disqualified a widow from eligibility for the list of widows (5:9). Church leaders must also be

(3) **temperate** (*nēphalion*, “well-balanced”; used elsewhere only in 3:11; Titus 2:2),

(4) **self-controlled** (*sōphrona*, also used in Titus 1:8; 2:5),

(5) **respectable**, and

(6) **hospitable**. Such characteristics are prerequisites for those who would lead others into these important Christian virtues. The phrase

(7) **able to teach** speaks of a leader's ability to handle the Scriptures.

He must be able both to understand and to communicate the truth to others, as well as to refute those who mishandle it (cf. Titus 1:9). Not all must necessarily do this publicly, of course; some may conduct this aspect of their ministries more informally in private settings. Yet all leaders must possess an aptitude for handling the Word with skill.

### **1 Timothy 3:3. Four negative phrases follow:**

(8) **not given to much wine** (cf. Titus 1:7), and

(9) **not violent**. His self-control (1 Tim. 3:2) is to extend to his appetites and his anger.

By contrast, a church leader must be

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<sup>13</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 736–737). Wheaton, IL: Victor Books.

(10) **gentle**, or forbearing, making room for others. (This word *epieikē* is also used in Phil. 4:5; Titus 3:2; James 3:17; 1 Peter 2:18). Unlike false teachers, an effective church leader is

(11) **not quarrelsome** (cf. 1 Tim. 6:4) and

(12) **not a lover of money** (cf. 6:5; Titus 1:11).

He neither relishes fighting with others nor pursues his ministry for personal gain (cf. 1 Peter 5:2).

**1 Timothy 3:4.** An overseer must (13) **manage his own family well**. Paul's specific focus here was on the children. The most reliable (though not infallible) means of determining the quality of one's potential leadership is by examining the behavior of his children. Do they respect their father enough to submit to his leadership? **With proper respect** (lit., "with all gravity") may refer, however, not to the children's submission, but to the manner in which the father exercises his authority, that is, without due fuss or clamor.

**1 Timothy 3:5.** A rhetorical question forms a parenthetical support for the validity of the preceding qualification. Paul made an analogy between leadership or management of a home and that in a church (Eph. 2:19; 1 Tim. 3:15). Many of the same skills and qualifications are needed for both. Success in a family may well indicate success in a church; likewise, failure in a home raises a red flag about one's ability to lead in a congregation.

**1 Timothy 3:6.** An overseer **must** (14) **not be a recent convert** (*neophyton*, “neophyte”), lest his rapid advancement to leadership fill him with pride and conceit, and he experience the **same** kind of **judgment** that **the devil** incurred for his pride.

**1 Timothy 3:7.** An overseer **must also** (15) **have a good reputation with outsiders** (cf. Col. 4:5; 1 Thes. 4:12). Paul’s thought here seems to be that church leaders, as representatives of the congregation, are constantly susceptible to the snares of the devil (cf. 2 Tim. 2:26). Satan likes nothing better than to **disgrace** God’s work and God’s people by trapping church leaders in sin before a watching world. It is important therefore that overseers achieve and maintain a good reputation before unbelievers.

**1 Timothy 3:8.** Like overseers, **deacons** (cf. Phil. 1:1) must also be men of quality, even though their function in the congregation is significantly different. The word translated “deacon” (*diakonos*) means literally a “humble servant.” The role of the deacons is to carry out, under the elders’ oversight, some of the more menial tasks of the church so that the elders can give their attention to more important things. (See Acts 6:1–6 for the prototype of what later became the “office” of deacon in the church.)

The qualifications for the office of deacon are almost as stringent as for elder because of their public profile in the church and because the servant nature of their work requires strong qualities of maturity and piety. Deacons must therefore **be men worthy of respect**—that is, serious men of dignity, not clowns. (The same Gr. word is used of women in 1 Tim. 3:11.) They must be **sincere** (*mē dilogous*, lit., “not double-

tongued”) in the sense of being honest and unhypocritical. Like the overseers (v. 3), deacons must not be heavy **wine** drinkers or greedy chasers after **dishonest gain**.

**1 Timothy 3:9.** Most important of all, deacons **must** be men of spiritual depth (cf. Acts 6:3). Specifically, they should be men who understand and **hold fast the deep truths of the faith**. By the phrase **with a clear conscience** Paul (cf. “good conscience” in 1 Tim. 1:5) meant that there must be nothing in the conduct of these men that was glaringly inconsistent with their professed beliefs. In other words they must not profess one thing but practice <sup>14</sup> practice another.

**1 Timothy 3:10.** Moreover, like the overseers, who are to demonstrate their maturity before being placed in a position of responsibility (v. 6), deacons **must** also **first be tested**. Paul’s intent here was not to require some formal testing procedure, but rather that these men “prove” their quality over time in the ordinary activities of life and ministry. After they showed themselves “irreproachable,” then **let them serve as deacons**. The words **if there is nothing against them** translate two Greek words, *anenklētoi ontēs*, “being free from accusation.” The word *anenklētos* occurs in the New Testament only in Paul’s writings (1 Cor. 1:8; Col. 1:22; 1 Tim. 3:10; Titus 1:6–7). It means one who is unaccused, free from any charge at all. Christlike conduct is required of deacons. (Cf. comments on a synonym, *anepilēmpton*, in 1 Tim. 3:2.)

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<sup>14</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 737–738). Wheaton, IL: Victor Books.

**1 Timothy 3:11.** Similarly the *gynaikas* (“women” or **wives**) are to be worthy of **respect**, that is, dignified (the same word, *semnas*, is used of deacons in v. 8), not slanderers (*diabolous*, from *diaballō* “to slander”; from this verb comes the noun “devil,” the chief slanderer) of others, **but temperate** (*nēphalious*, “well-balanced;” cf. v. 2; Titus 2:2), **and trustworthy** (lit., “faithful”) **in everything**. Who are these *gynaikas* Paul addressed? They were almost certainly not the women of the congregation generally. They were most likely either the wives of the deacons or a group of female deacons (cf. Phoebe, Rom. 16:1). A case can be made for either of these two options, with a slim advantage falling to the first. But being dogmatic about<sup>15</sup> either view is unwarranted by the exegetical data.

**1 Timothy 3:12.** Like the elders, deacons must be “one-women men” (cf. v. 2) and capable managers of their own families. Paul’s reasoning behind this latter qualification is spelled out in verses 4–5.

**1 Timothy 3:13.** Though the position of deacon seems by worldly standards to be menial and unattractive, to close followers of Jesus Christ it looks quite different (cf. John 13:11–17; Mark 10:42–45). Those who fulfill their servant roles faithfully **gain** two things: first, **an excellent standing** before fellow Christians who understand and appreciate the beauty of humble, selfless, Christlike service; and second, **great assurance** (*parrēsia*, “confidence, boldness”) **in their faith in Christ Jesus**. Humble service, which lacks all the rewards the world deems important, becomes a true test of one’s motives. Here one discovers for himself whether or not his efforts are truly

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<sup>15</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 738). Wheaton, IL: Victor Books.

prompted by a Christlike spirit of selfless service. When a deacon has indeed “served well” his ministry builds confidence in the sincerity of his own faith in Christ and of his unhypocritical approach to God (cf. Eph. 3:12; Heb. 10:19).

#### IV. Instructions concerning Guarding the Truth in the Church (3:14–4:16).

##### A. The church and its truth (3:14–16)

**1 Timothy 3:14.** If Paul had left Timothy at Ephesus to pastor the church (cf. 1:3), he also hoped to rejoin Timothy there soon. In the meantime, in case of delay Paul wanted the Ephesian pastor and congregation to have <sup>16</sup> **these instructions** in hand. The “instructions” no doubt refer to what has come before as well as the exhortations to follow.

**1 Timothy 3:15.** The clearly stated purpose of these instructions is to inform the Ephesian congregation **how people ought to conduct themselves in God’s household**. Again Paul used the analogy of the “household” (*oikos*) to refer to the church (*ekklēsia*; cf. v. 5). This merges into an architectural image involving the church as **pillar and foundation of the truth**. The idea of the church as a “building” dedicated to **the living God** is a common one for Paul (cf. 1 Cor. 3:16–17; 2 Cor. 6:16; Eph. 2:20–22). Some people teach that the church as the “foundation of the truth” is the *source* of God’s truth, that no one can know the truth unless he depends on the teaching of some organized church or church group. But Paul was simply affirming the crucial role of the universal church as the support and bulwark—not the source—of God’s truth. His words should not be stretched beyond this.

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<sup>16</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 738). Wheaton, IL: Victor Books.

**1 Timothy 3:16.** Paul had been discussing proper godly conduct in the church, behavior which is in every way consistent with the truth, rather than “contrary to the sound doctrine” (1:10). In 3:16 he expressed a simple idea which becomes difficult due only to its compactness. This truth about **godliness** being a **mystery** means that it was hidden but now is revealed. Further, it is a **great** (*mega*, “large, important”) “mystery” in that it is overwhelmingly large in scope and sublimely important in significance (cf. Eph. 5:32). Paul cited the content of this truth in the form <sup>17</sup> of an excerpt from an early hymn about Christ, who is the essence of the “mystery” (Col. 1:27). Whether the fragment should be divided into two or three parts is disputed. Whichever one chooses, the six elements of the excerpt are as follows:

- (1) **Appeared in a body** refers to the Incarnation of Christ.
- (2) **Was vindicated by the Spirit** refers to God’s demonstration through the Resurrection (cf. Acts 2:24–36), by the Holy Spirit (cf. Rom. 8:11), that the crucified Jesus is Lord and Messiah.
- (3) **Was seen by angels** refers to His exaltation before the heavenly realm (cf. Phil. 2:9–11; Col. 2:15; Heb. 1:6).
- (4) **Was preached among the nations** (cf. Col. 1:23) and
- (5) **was believed on in the world** refer to the progressive fulfillment of God’s redemptive plan through His preordained means (cf. 1 Cor. 1:18–2:5).
- (6) **Was taken up in glory** refers to the Ascension (Eph. 4:10).

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<sup>17</sup> Litfin, A. D. (1985). [1 Timothy](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 738–739). Wheaton, IL: Victor Books.