

# NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

## THE FIRST EPISTLE TO TIMOTHY BY PAUL THE APOSTLE

### INTRODUCTION:

What would you do if you came to realize that your behavior in The Church falls far short of that which The Godhead expects from the men and women disciples of His instructed through Paul in several Epistles of his what would you do to correct it?

#### Review:

1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. The Purpose of The Bible: **To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.**

### PRESENTATION:

#### I. Facts to Be Noted

Author: Paul, the Apostle (1 Tim. 1:1)

Date Written: Summer A. D. 65 between Paul's two imprisonments

Key Verse: 3:15

Written to: Timothy at Ephesus

Provenance: Macedonia (1:3)

Content: The Christian Pastor

Theme: Behavior in The Church (Worldwide and Local).

Thrust of The Book: Guidelines for The Christian Local Church Pastor to combat the heresy of Gnostic and Judaic teachers with Truth and correct misbehavior in The God's House.

#### 1. Authorship

A. Internal Evidence to Paul's authorship is clear both by the accepted title, that bears his name, and the text. He identifies himself in his opening greeting (1:1), again in his identification as the one who begot Timothy, calling him his own (legitimate) son (child) in the Faith of Christ (1:2), and later in his testimony as to his past and calling (1:12-16; 2:7). To deny his authorship is to deny inerrant, infallible, plenary, verbal inspiration.

B. External Evidence to Paul's authorship comes from the writings of the "Church fathers" (patristic tradition of the early Church). The Muratorian Canon (A.D. 160- 200): "For the Epistles of Paul . . . he wrote to not more than seven churches, . . . He wrote besides these . . . two to Timothy. These were written in personal affection; but they have been hallowed by being held in honor by the Catholic Church for the regulation of church discipline." There is no contradictory evidence found in the early Church writings, but Paul's authorship was an accepted fact and never doubted until the nineteenth century.

2. The Recipient of this Epistle is **Timothy**, son of a Greek father and a godly Jewish mother, Eunice and grandmother, Lois, who reared him in unhypocritical faith and trained him as a disciple from babyhood (2 Tim. 1:5; 3:15 APT). It is assumed he was one of the disciples who surrounded Paul after he was stoned during his initial ministry at **Lústrah, Lu-kah-ohnéeah** in Asia minor on his first missionary journey (Acts 14:8-20). After arriving there on his second missionary journey, Paul found him to be a spiritually mature young-male disciple; {νεότῆτος (neh-óhtaytohs) refers to the age between 20 and 40 and since 18 years passed since July A.D. 50, actually age c. 21+ then, now c. 39} and was recognized {'well-reported-of' (AV) or 'testified-to' (APT)} by the brethren at **Lústrah** (Acts 16:2). After he was circumcised because of the Jews being aware that his father was a Greek, Paul took him along on his second missionary journey (Acts 16:1-4). He was at Ephesus with Paul during his three years there (Acts 20:31) on his second journey (Acts 19:22). He was Paul's faithful, reliable companion and fellow servant while Paul was in prison in Rome (Phil. 2:19-23). His name occurs in all six groups of Paul's Church Epistles.

3. Dating of 1 Timothy is determined by the fact that Paul had been in prison at Rome from spring A.D. 61-63 during which time Ephesians (1:1), Philippians (1:1), Colossians (1:1), and **Feeláymohn** (1:1) all were written, (cf. **Notes on Philippians**, p. 518). Hebrews also was written in A.D. 63 in Italy after his release (Heb. 13:24). Paul had anticipated an early release (Phil. 2:23,24; Phile. 22; Heb. 13:19,23). After Paul's release in spring of A.D. 63, he and his companions went first to **Mahkehdohnéeah** (Phil. 2:24), then on to **Kohlohssaí** (Colosse), Asia Minor (Phile. 22) as intended. He left Timothy at **Ephesus** (1 Tim. 1:3), while he went, via Crete where he left **Téetohts** (Tit. 1:5), then back to **Mahkehdohnéeah** where he wrote 1 Timothy in the summer of A.D. 65.

4. Characteristics are personal, exhortative, and didactic.

5. The Purpose of Paul is to encourage Timothy. Paul predicted years before writing to Timothy that heresies would enter the Ephesian church. This prediction came true. False teaching had entered the Ephesian church so Timothy was sent to combat the error of Jewish legalism and Gnostic fables which began to submerge The Truth

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**THE FIRST EPISTLE TO TIMOTHY BY PAUL THE APOSTLE (cont.)**

**I. Facts to Be Noted**

5. The Purpose (cont.)

that Paul taught. Timothy needed encouragement to fulfill this ministry of combating: heresy previously predicted (Acts 20:28-30).

B. Scenes: only one--the church at Ephesus (1:3).

C. Paul, Timothy, Hymenaeus, Alexander, bishops, deacons, wives of both, and The Lord Jesus Christ.

D. Outline of The First Epistle to Timothy

1. THE CHARGE TO TIMOTHY

I. Regarding the Faith (1:1-20).

II. Regarding Prayer and Priority (2:1-15).

III. Regarding Elders and Deacons (3:1-16).

IV. Regarding Timothy's Own Ministry (4:1-6:8).

V. Regarding the Rich (6:9-19).

VI. Regarding Timothy Himself (6:20,21).

2. Alternate Outline: by Merrill F. Unger in *The Hodder Bible Handbook*, London: Hodder and Soughton, 1984.

I. The Discipline of Sound Doctrine (1:1-20).

II. The Discipline of Prayer and Public Worship (2:1-15).

III. The Discipline of Church Government (3:1-16).

IV. The Discipline of the Local Pastor (4:1- 6:21).

E. Prophecies: Only one (4:1-5).

Conditions in The Church which shall be encountered and exist in the later appointed time before The Lord returns for His Church are clearly declared.

F. The Role of the Men and the Women in the local church (2:8-15).

First of all generally everyone, of both men, women, and children, is called upon persistently to pray privately in supplications, prayers, intercessions, and thanksgivings in the home. But separate instructions were given to Timothy to teach the congregation at Ephesus concerning first the men and then the women in regard to public praying in the local church. These same instructions remain valid in the local churches throughout all generations upon Earth until The Lord Jesus Christ returns to take His Bride, The Church to Heaven regardless of what may be politically, or culturally correct, or socially accepted in any particular era. If it is The Church of The God and The Christ, He has the authority to say how humans are to come to Him, worship Him, and congregate in His Presence and what is accepted with Him and His authority to judge righteously those who refuse to obey His Word. Although what is said expresses the desire of Paul, remember that he is only writing under the guidance and control of The Holy Spirit (2 Tim. 3:16; 2 Pet. 1:21; 2 Pet. 3:15,16).

1. The Role of Men in the local church (2:8).

The men are to pray privately and publicly in every place.

“<sup>8</sup>Therefore I-persistently-desirously-will that the men persistently-pray in-every-place, while-lifting-up devout hands apart from anger and discordant-reasoning in -every-place, while lifting up devout hands apart-from anger and discordant-reasoning” (2:8 APT).

2. The Role of Women in the local church -- There are two positive aspects and two negative aspects of the role of women in the local church and in public.

a. The positive aspects of their role in The Church (2:9):

Firstly, women are exhorted to pray privately alone and together with other women (v. 9), and to be continually in quietness during the course of the assembly of the local church (v. 12b APT).

Secondly, women are exhorted to have their “attire orderly-arranged and equipped-with-modesty and solemnity (v. 9b APT) and wear “what is-proper for women promising devotion-to-God” (v. 12 APT).

b. The negative aspects to be displayed in their role in The Church (2:9b-15).

Firstly, Paul strongly (using imperative mood) urges women not to display an elaborate hairstyle, nor with-gold ornament, nor with-pearls, with-very-expensive coat! (v. 9c APT).

Secondly, Paul stated five restrictions that, are placed upon women promising devotion-to-God (v. 12 APT).

These include the restriction from publicly praying audibly before men, the prohibition of public proclamation of Truth to the whole local church assembled together, the prohibition of publicly presiding over men, prohibition of pedagogical ministry over men, and not to break her silence during assembly except

to join in congregational singing and unity in reading The God's Word.

c. The reason for such restriction and prohibition (2:13-15).

Firstly, The man was first molded before Eve. Thus the priority of existence. Woman was made out of man's rib.

Secondly, Sin was introduced to mankind by the woman being enticed, hence she stands emerged in transgression. Thus Sin was passed on to the human race through birth. Keep in mind this context deals primarily with the woman's plight of silence in public congregational gatherings of both genders.

Thirdly, the bases for deliverance from the women's plight of silence and submission. It is acknowledged that various Bible scholars and theologians have proposed four different views which the author has carefully examined in a required paper for Biblical Research Methods in Seminary. It was found that each of the espoused views were flawed in some aspect(s) and a plausible view was proposed and defended (v. 15).

G. Introduction to the Onset of Apostasy from The Faith (1:18-20; 4:1-5; 5:15).

In order to understand the impact and meaning of The Scriptural use of the word 'apostasy' it is necessary to refer to its use in The Old Testament Septuagint where the Greek feminine noun ἀποστή (ahpohstáy) translated 'apostate' in The Septuagint (The Greek Translation of The Old Testament) occurs in order to learn The Scriptural use of this term since it does not appear in New Testament translations. However its cognate does appear in The New Testament in two forms, a feminine noun ἀποστασία (ahpohstahséeah), the state or condition and two tenses of the verb ἀφίστημι (ahféestaymee), future middle and infinitive the action.

In Scripture there are three English words pertaining to this subject: two pertaining to nouns: the state, 'apostasy' translated from the Greek feminine noun ἀποστασία (ahpohstahséeah) and 'apostate' translated from ἀποστή (ahpohstáy) and the person, an apostate translated from ἀποστή (ahpohstáy); and one verb pertaining to the action 'apostatize' translated from ἀποστήναι (ahpohstáynai) the infinitive of ἀφίστημι (ahféestaymee).

Then it appears from a study of these four Greek words and their various forms that there are stages of apostasy. It is imperative to consider these in their chronological use in Scripture.

The earliest reference to apostates and apostatize is in Joshua (22:16-23, 29, please read). After Joshua, Eleazar the high priest, and the head fathers of the tribes divided the land, Joshua called the Reubenite, The Gadite and half the tribe of Manassite soldiers. They left their families on the other side of the Jordan River and promised Moses to go to war with and until their brethren of the ten tribes of Israel conquered their enemies and possessed the land. Joshua called the two and a half tribe soldiers together and commended them for keeping their promise to assist their fellow tribesmen to conquer their territory. Although the ten and a-half tribes did not wholly conquer all the land as The God commanded, the two and a-half tribal soldiers fulfilled their role and covenant with Moses in assisting until the ten and a-half tribes slacked off their warfare. Then Joshua gave them permission to return to their possessions beyond Jordan. When they came to the Jordan, they built a great altar for all to see.

When the other tribes received the news of the altar, they assumed that the two and a-half tribes were revolting (apostatizing) against The Lord, abandoning The Law, and Israel and were embracing another god to worship. Therefore they gathered a great army of the whole congregation to war against them. They sent ten princes, heads of the ten tribes to speak with those they considered revolters and apostates. Then the two and a-half tribal soldiers explained the concern they had about their future and their children's future relationship in keeping the Covenant and worshipping The God at The Temple in Jerusalem. When the princes of the ten tribes heard that explanation they were pleased and reported to the great company of Israelites. Therefore it was a case of mistaken assumption. However this first occasion of the Greek words for apostasy, apostates, and apostatize in Scripture, howbeit in the Septuagint, give us an indication of their meaning as do all words or terms relating to doctrine.

Throughout The Old Testament the true prophets of The God Prophesied, warned, and condemned the nation of Israel for apostasy, abandoning the worshipping The True God to go after other gods and worshipping idols. Finally The God's patience wore out and He had first the northern kingdom, Israel taken captive into slavery by Assyria in late 721 B.C. (3406 A.C.) and The God used this as a warning to the southern Kingdom, Judea. But all the warnings and prophecies went unheeded and in 606 B.C. (3521 A.C.), the servitude to Babylon began with the first captives including princes taken with the Temple vessels and treasures seized and transported to Shinar.

In 598 B.C. (3529 A.C.) deprivation of worshipping The True God ceased. And in 586 B.C. (3541 A.C.) desolation of Jerusalem occurred. After seventy years of Servitude, a remnant of Jews returned in 536 B.C. (3591 A.C.), the Temple was rebuilt and worship of the True God resumed. Then in 516 B.C. (3609 A.C.) the Temple was rebuilt and dedicated and the nation of Israel's worship restored. However there is no indication of the symbol of The God's presence gracing it with His glory and abiding there as there was given at the rearing up of The Tabernacle (Ex. 40:34,35), Solomon's Temple (1 Kings 8:10,11),

and as seen in Ezekiel's prophetic Temple in The Millennium (Ezek. 43:4,5; 44:4). What a lesson the plight of Israel teaches us!

Then as we progress in The New Testament, it is noted that there are four stages of apostasy.

**Firstly**, we read of Stephen's sermon before his martyrdom in Acts 7:23-28 where he spoke of Moses who visited his brethren in Egypt and found two of them fighting and sought to make peace between them. But the one unjustly harming His brother used the aorist middle singular form of the Greek verb ἀπώθειω (ahptōthéō) which means 'of-himself-he-thrust-away' his brother. Then again in verse 39 Stephen used the aorist middle plural form ἀπώσαντο (ahpōsahntoh), of the same verb, which means 'of-themselves- they-thrust-away.' Then later in Acts Luke recorded Paul's sermon in the synagogue at **Ahnteeóh-kheh-eeah** (Antioch), in the region of **Peeseedéeah**. On the next Sabbath almost all the city gathered together to hear The Word of The God. But the Jews became angered and contradicted the things that Paul spoke and blasphemed. Then Paul and **Bahnáhbahs** used this same Greek word in rebuking those revolting Jews.

<sup>46</sup> . . . It-was essential that- The Word-of-The God be-spoken <sup>[Rom. 1:16]</sup> first to you<sup>&</sup>. But in-as-much-as <sup>&</sup>you-of-yourselves-thrust- It -away-from you<sup>&</sup> and you-judge-yourselves not worthy-of-The Eternal Absolute-Life, lo! we turn ourselves unto the Gentiles<sup>[nations]</sup>" (Acts 13:46 APT).

This appears to be the first stage of apostasy, that for one to turn one's back upon or thrust away The Truth and revolt against it or hinder others from hearing, listening to The Truth, and committing trust to The Lord Jesus Christ.

**Secondly**, the next stage after committing trust to The Lord Jesus Christ and beginning to follow Him as a disciple along with other disciples for a while and openly confessing to belong to Him, but then later when difficulties come or tribulation or persecution occurs because of The Word they become offended, turn back, thrust themselves away from the Faith and continue in Sin without conviction, they are temporary ones as the Lord Jesus taught in The Parable of The Soils and in the second stage of apostasy (Mk. 4:16,17; Mt. 13:20,21).

The apostle Paul wrote to the Romans that this thrusting away of His people from Him ἀπώσατο (ahpōsahntoh) is **not** the act of The God but rather the act of humans who claim to know The God and to belong to Him but have turned away and thrust themselves away from Him (Rom 11:1,2). In His First Epistle to Timothy, Paul gave two examples of this second stage of apostasy from The Living God.

<sup>18</sup>"This, the charge I-myself-deposit <sup>[place in trust]-with-you<sup>s</sup></sup>, dear-child <sup>[affectionate relationship emphasis]</sup>, Timothy, according-to the prophecies leading-before upon you, that: Because-of-them, you-continually-wage-war, the intrinsically-good warfare <sup>19</sup>and persistently-hold faith and a-beneficially good conscience, which certain ones, after thrusting-themselves-away-from in-regard-to The Faith, became shipwrecked <sup>[suffered irretrievable loss]</sup>. Of-whom is **Hu-ménaiohs** and Alexander <sup>[Ahlehksáhdrohs]</sup>, whom I-delivered-over-to-the Satan, in-order-that they-be-chastised not to continue blaspheming" (1 Tim. 1:18-20 APT).

The God's mercy is still available for those who will repent, confess their Sin and waywardness, and commit their trust anew and take The Lord Jesus Christ's yoke of discipleship, begin to walk closely in union with Him, and persistently follow in regeneration and newness of Life. Otherwise if they persist in Sin and refuse to repent, they soon enter the third stage.

**Thirdly**, the next stage is apostasy and therefore one is called an apostate. After committing trust to The Lord Jesus Christ and beginning to follow Him as a disciple along with other disciples for a while and openly confessing to belong to Him, but then after falling back into Sin, that one revolts against The Lord Jesus Christ for whatever reason and apostatizes and joins others in embracing contrary doctrine to that which was held, taught and passed down from the first century New Testament Church. Therefore he or she has become an apostate. This is the third soil of which The Lord Jesus taught His disciples and the multitudes, the seed sown among thorns which are sown by the enemy to choke the good seed and suffocate it (Mk. 4:7; Mt. 13:38-40).

In his First Epistle to Timothy, Paul gave a second admonition to his son in The Faith concerning apostasy and especially this third stage thereof.

<sup>1</sup>"Now the Spirit is-repeatedly-saying declaredly, <sup>¶[Locative of time]</sup> During-later-appointed-times some <sup>&</sup> shall apostatize<sup>[defect]</sup>-from The Faith and persistently-hold-fast to-misleader spirits and demons' teachings in hypocrisy by lie-speakers, ones-standing-cauterized-with-a-hot-iron with-reference-to one's own conscience, . . ." (1 Tim. 4:1,2 APT).

This is the advanced stage of apostasy. It was already beginning to take hold in Paul's latter years. He had warned the local church at Ephesus in his last visit there in late March A.D. 58 that <sup>29</sup> . . . on'erous wolves shall enter in unto you<sup>&</sup>, not sparing the flock. <sup>30</sup>Also out of you yourselves men <sup>[husbands]</sup> shall rise up speaking completely distorted things in order to draw away the disciples after them" (Acts 20:29,30 APT). Forty years later John wrote what The Lord Jesus had to say to the local church at Ephesus (Rev. 2:1-7) and noted that this prophecy came true and did examine and did not put up with those who claimed to be apostles and were not (v.

2). But they had one failing, they had abandoned their first love and needed to repent of this sin (v. 4) or else have their lampstand removed (v. 5). They failed to do this and it came to pass as The Risen- ascended Lord Jesus Christ declared.

**Fourthly**, the last stage of apostasy is widespread apostasy. The Lord Jesus spoke of one condition, that shall be prevalent throughout the world at the time of His return. In the context of persevering prayer when He cited the relationship of a widow to the unrighteous judge who repeatedly came to him requesting him to avenge her of her adversary (Lk 18:1-8). He said,

“<sup>7</sup> Then The God positively shall do the avenging of His elect ones, who continually cry out to Him daytime and nighttime, even though being long suffering upon them, shall He not? <sup>8</sup>I am saying to you<sup>&</sup>, He shall do the avenging of them speedily. Nevertheless when The Son of Man <sup>[Human]</sup> comes, He really shall **not** find The Faith on the Earth, shall He? (Lk. 18:7,8 APT).

Therefore The Lord Jesus Christ Himself clearly stated that when He returns He shall not find The Faith with all the doctrine, unity (union with Himself, His Father, one another of His disciples, and His True Church), and His holiness spread upon the Earth. It is true from the Epistles that there will be some, but He shall not find many. Are you sure that you shall be among those in whom He shall find The Faith because you are standing true while so many are apostatizing?

In our study two lessons later, Synthesis of The Second Epistle to Timothy by Paul, we shall consider this final stage of apostasy in more detail.

#### H. Behavior in The Church (Worldwide and Local).

This is the theme of this Epistle. In chapter two, the behavior of the men and women in regard to individual privately first and then in congregational prayer wherein both men and women are gathered (2:1-13). Then explicit instructions were given for selection and operation of officers in governing the congregational behavior (3:1-15). Then the behavior of Timothy himself was given including his diet (4:1-9) followed by how he was to be an example in living, teaching, and relating to leadership and treatment of widows (4:11-16). Also the behavior toward and financial care of elders (5:17-19) and disciplinary action toward those openly and obviously sinning (5:20-25). Also the behavior of bondslaves and their masters is addressed (6:1,2) plus instruction to discipline anyone teaching a different doctrine (6:3-5).

**II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace:** Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians and in 1 Corinthians, and in Romans Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom. However in Ephésseous (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He “delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things.” Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in Kohlohs-sah-eh-ées (Colossians), The Kingdom is called “The Kingdom of The Son of His Love” (1:13 APT) as well as “The Kingdom of The God” (4:11). Firstly, Paul reminded his readers that in This Kingdom we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. Then in Feeláymohn (Philemon), since Paul was dealing with a personal matter between himself and two brothers (**Ohnáyseemohs** and **Feeláymohn**) in union with The Lord Jesus Christ in The Kingdom of The God, The Kingdom is not specifically mentioned.

In Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ’s Kingdom (also previously referred to as ‘The Kingdom of God’ is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as ‘The God’ and The Kingdom is referred to as ‘Your Kingdom,’ but in the same quotation The Father addressed Himself as ‘The God of Yours’ Who has significantly anointed ‘You’ and also

#### II. The Theme of The Bible (cont.):

as The One who wields ‘the scepter of rightness’ (Heb. 1:8,9) and Who ‘laid the foundation to The Earth’ at its ‘beginning’ (1:10). Then in Hebrews twelve it is recorded that the saints receive “an immovable Kingdom alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence” (Heb, 12:28 APT).

Now in 1 Timothy there is only one mention of the coming King of kings, the Blessed and a only Potentate and the appointed times of His coming splendid appearance (6:14-16 APT).

**III. The Purpose of The Bible: To Teach The God’s Plan of Redemption:** So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ’s Faith [note: it is our personal faith in The Lord Jesus Christ’s Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan. In Thessalonians we are taught that the exchange of bond-slavery of which Jesus spoke takes place at Redemption. Paul referred to the redeemed disciple-saints as “Salvation’s purchased possession.” Then Paul presented The God’s determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God and the consequences of rejecting it. Thus far (up to early

winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). Then in Ephésseous (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), 'Redemption' referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood results in forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. In the third instance (4:30), Paul referred to the sealing by The Holy Spirit for security upon totally committed faith unto The Lord Jesus Christ which permanently lasts until the Day of completion of redemption (cf. 1:7). But in Kohlols-sah-eh-ées (Colossians) redemption is only mentioned once (1:14), where the recipients of Redemption through the blood of The Son of The God's Love are identified with Him.

In Feeláymohn (Philemon), since Paul was dealing with Redemption based upon love and forgiveness of seriously offensive Sin deserving death and resulting in a huge debt, discretely he tactfully analogized the imputation aspect of the redemptive work of The Lord Jesus Christ by alluding to the payment of the debt for Sin on our behalf which was charged to Him and His righteousness imputed to us. Paul requested Feeláymohn to charge Ohnýseemohs' debt to Paul's account even as every sinner's debt was charged or 'imputed' to The Lord Jesus Christ's account and graciously received by The God even as The God received Paul and Feeláymohn as Jesus Himself did in union with Himself, so Paul urged Feeláymohn to do with Ohnýseemohs (Phlm. 12,17-19). In Filippáysious (Philippians) Redemption is not mentioned but alluded to in the altering of the outward appearance of body of humiliation to conform to the body of The Glory in Heaven which completes the process of Redemption (4:20,21).

In Hebrews we have already seen the ten ways in which The Lord Jesus Christ, The Mediator of The New Covenant as well as The New Covenant Itself are better than The Old Covenant (cf. I. G. 1-10) and as a result because The Mediator of The New Covenant completely and satisfactorily to the pleasure of The Father God fulfilled The Old Covenant and replaced and consummated and made it obsolete 'near to disappearing' with The New Covenant (8:6,13). This New Covenant provides Redemption of The Nation including restoration on The Land under The Millennial Reign in The Kingdom of The Lord Jesus Christ (8:6-13 cf. 12:18-29; 13:12-14).

Now in 1 Timothy 'Redemption' is not mentioned, but the ultimate result of Redemption which is 'Eternal Absolute life' is referred to in three passages (1:16; 6:12,18-17).

**IV. The Progressive Revelation of The God:** Previously it was noted that in Romans foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, sphere of the flesh. It was revealed that Israel's fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church, followed by Israel's suffering in Tribulation for seven years "until the fullness of The Gentiles enter." This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel's fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ's Báymah Seat was disclosed.

Then in Ephésseous (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building -up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience {unregenerated people under The God's wrath and citizens of Earth}; three dispensations {periods of time under The God's administration}: Dispensation of The Fullness of Times of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing redemption; and His method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily, walk and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In Kohlols-sah-eh-ées Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The Báymah Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans,

and exclusivism. Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlohssai** (Colossæ) being ministered to by **Ahr-khéepohs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in **Feeláymohn** (Philemon), it is disclosed that the saints at **Kohlohssai** (Colossæ) met in the house of Feeláymohn (vs. 1,2) and that **Ohnýseemohs** belonged to **Feeláymohn** as a runaway bonds slave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemohs** was sent back to **Feeláymohn** by means of **Tukh-eekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then in **Filippáysious** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία (koinōnéeah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling and then baptizing those who are discipled, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry (λεϊτουργία (leh-eetour-géeahs) of the local church" (2:29,30). Then how to run the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

In **Hebrews** The God revealed that He has exalted Christ better than angels and all human systems and heroes through Whom He has provided Eternal Redemption. The Christ has performed and perfectly completely fulfilled all the qualifications absolutely necessary to become The Originator (Captain or Author or Chief Military Leader or Prince) of The Salvation of ours (2:8-10, 14-17; 4:14-16), and through obedience became Causer of Eternal Salvation and Great High Priest after the order of **Mehlkhee-sehdéhk** (5:5-10; 7:17, 21), and both Guarantor and Mediator of a better Covenant (7:22; 8:6; 9:15 APT). And since He Established the New Covenant, He has Made the first obsolete (8:13; 10:9). By offering His own blood on the Mercyseat in The Holy Place He secured forgiveness of sins and Eternal ransoming (the transaction of payment of the ransom price for all once forever (9:11-15, 22-26). Since The Lord Jesus Christ performed and continues to perform all the mediations of The Great High Priest through His high priestly ministry with all its implications, The Only Way directly to The God is open and accessible through Christ by faith (10:19-23). Then Paul listed a register of the cloud of witnesses summarizing the Heroes of The Faith of The Old Testament (11:1-12:1). Then he likened the life of Faith as a race run with our eyes upon The Originator and perfecter of The Faith who patiently endured crucifixion, who promised with two triple negatives to assure us his faithfulness unto the absolute end (13:5). He ended his treatise to Hebrews with statements of encouragement, exhortation, injunction, warning, entreaty, warning, and salutation (13:1-25).

Now in **1 Timothy** God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth.

## DISCUSSION:

A. What is apostasy? (Mk. 4:16,17 cf. Mt. 13:20,21; Acts. 13:46; 1 Tim. 1:18-20; 4:1,2; Acts 20:29,30).

## DISCUSSION:

B. Explain the Purpose for Paul to write this Epistle to Timothy?

C. What is an apostate

D. How did the advanced stage of apostasy creep in to the Ephesian church, which was so well-taught in doctrine (57 doctrines in Ephesians 1-4)?

E. Why is it so difficult for so many people who claim that they are committed disciples to properly respond to all the behavior that The God has declared by His Holy Spirit inspired disciple-saint-bondslave, the apostle Paul when The Lord Jesus Christ has done so much in order to provide so wonderful Salvation and Eternal Absolute Life in exchange for complete obedience to His Word and taking-up His cross in daily dying to self and Sin?

**APPLICATION:** What will you do to correct your behavior if or when you come to realize that your behavior in The Church falls far short of that which The Godhead expects from the men and women disciples of His as revealed and instructed through Paul in several Epistles of his?