

Notes on the Greek New Testament Week 122 – 1 Timothy 2:8-4:5

Day 606: 1 Timothy 2:8-15

On 1 Tim 2:8-15, see particularly James Hurley, *Man and Woman in Biblical Perspective*, IVP, 1981, pp 195-223.

On verses 8-10 Mounce comments, "The problem being discussed in vv 8-10 is disruption in the church. The men are acting in anger, even during times of prayer; the women are dressing immodestly and putting too much emphasis on external appearances while neglecting the more significant aspects of Christian life such as godly behaviour. Paul begins addressing these concerns. When the men pray, they are to be sure that their anger has ceased. Likewise, the women are to put a priority on what is godly, making sure that their dress is appropriate for who they are."

Verse 8

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·

Mounce says that the stress is not on men alone praying nor on the injunction that they are to pray with hands raised but that they are to pray *without anger*.

βουλομαι want, desire, wish

More than a wish, an instruction, cf. 5:14; Titus 3:8.

προσευχομαι pray
ἄνηρ, ἄνδρος m man, husband
τοπος, ου m place, opportunity

The meaning here is in every place *where Christians meet for worship*.

ἐπαίρω raise, lift up
ὁσιος, α, ον holy, devout, pious
χειρ, χειρος f hand, power

Cf. Ps 24:3-5; also Exod 30:19-21; Isa 1:15; 59:3. The emphasis is upon holiness, not the position of the hands. The call to holiness as a condition for prayer is the obverse of the call to cease from anger.

χωρὶς prep with gen without, apart from
ὀργη, ης f wrath, anger
διαλογισμος, ου m dispute

The disputes and associated anger are not to be taken into the time of prayer and particularly are not to colour the content of the prayer.

Verse 9

ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ,

"It would appear that the women were dressing immodestly to the point that it was causing disruption; they were becoming preoccupied with the externals of beauty (the clothing being condemned is opulent, the jewelry excessive) and neglecting things that were truly important such as doing good deeds. Therefore, Paul says that they are to dress in a way that is in keeping with their Christian character and to concentrate on what is most important. While their dress is an issue, their attitude is Paul's true concern. As Prov 31:25 says, 'strength and dignity are her clothing.'" Mounce.

ὡσαυτως adv in the same way, likewise
γυνη, ακος f woman, wife
καταστολη, ης f manner of dress, deportment

κοσμιος, ον respectable; modest
αἰδως, ουσ f propriety, modesty

Only here and Heb 12:28.

σωφροσυνη, ης f good sense; modesty, decency

Has a basic meaning of 'restraint' or 'self control.'

κοσμεω adorn, put in order
ἑαυτος, ἑαυτη, ἑαυτον see v.6
πλεγμα, ατος n elaborate hairstyle
χρυσιον, ου n gold
ἢ or
μαργαριτης, ου m pearl
ἱματισμος, ου m clothing, apparel
πολυτελης, ες expensive, costly

Cf. 1 Peter 3:3,4. "The issue is not clothing or braided hair, but excess, possibly appearing to be immoral... Christian women are to present themselves faithful and godly. While certain aspects of this are culturally bound (e.g., braided hair with gold), the basic principles are timeless; priorities should not be based on the external, and the external must be an accurate representation of the internal." Mounce

Some have suggested that the dress described and condemned would have been possible only for well-to-do women and that the context is that of the Ephesian heresy in which false teachers had particularly targetted the richer women in the congregation and that this excess in dress was perhaps a result of their teaching.

Verse 10

ἀλλ• ὁ πρέπει γυναιξίν ἐπαγγελομέναις θεοσεβειαν, δι• ἔργων ἀγαθῶν.

πρέπει impers verb it is fitting, it is proper
ἐπαγγελομαι promise, profess, claim
θεοσεβεια, ας f religion, piety

Only here in the NT. It is a virtual synonymm of εὐσεβια.

ἀγαθος, η, ον good, useful, fitting

"What Paul wants the Ephesian women to do is to place a priority on what really matters, i.e., behaviour appropriate to a person who has made a commitment to godliness." Mounce

Verse 11

γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ•

ἡσυχια, ας f silence, quietness

Not absence of sound but rather quiet receptivity.

μανθάνω learn, find out

"Some of the women are characterised as learning to be idlers, gadding about from house to house, gossiping (or talking foolishly), and in general being busybodies (1 Tim 5:13). They were anything but quiet. Evidently the lack of constraint, also characteristic of the Corinthian church, was a problem at Ephesus." Mounce

ὑποταγη, ης f obedience, submission

I.e. submission to the teaching leaders and to what they taught.

Verse 12

διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ• εἶναι ἐν ἡσυχίᾳ.

διδασκω teach

ἐπιτρέπω let, allow, permit

αὐθεντεω domineer, have authority over

ἀνηρ, ἀνδρος m see v.8

εἶναι Verb, pres infin εἶμι

ἡσυχια, ας f see v.11

Hurley emphasises that verses 11 & 12 need to be taken together and not treated as a series of individual and general injunctions. Paul does not demand silence of women in the church (see 1 Cor 11), nor does he say that they may never be involved in teaching. The issue is that of quiet respect for the teaching in which men are to demonstrate headship or leadership. "What Paul disallowed therefore was simply the exercise of authority over men which was incompatible with submission."

Mounce stresses that the context for this instruction or prohibition is the public ministry of the church.

Verse 13

Ἄδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά•

Cf. Paul's argument in 1 Cor 11:8-9.

πρωτος, η, ον first

ἐπλάσθη Verb, aor pass indic, 3 s πλασσω
mould, form; perhaps create

An echo of Gen 2:7,8,15,19.

εἶτα adv. then, and then

Εὐά, ας f Eve

Hurley links this with the theme of the first-born as heir. He draws on many Old Testament passages and also on Paul's use of this theme in connection with Christ who is:

- i) Image of God;
- ii) The first-born;
- iii) The Source of creation;
- iv) The head of the church.

"I consider Paul's comment that men should teach and exercise authority because the man was formed first ... to say, in effect, that the man is to exercise the role appropriate to the first-born male."

Verse 14

καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἔξαπατηθεῖσα ἐν παραβάσει γέγονεν.

ἠπατήθη Verb, aor pass indic, 3 s ἀπαταω
deceive, lead astray

ἔξαπατηθεῖσα Verb, aor pass ptc, f nom s
ἔξαπαταω deceive, lead astray

παραβασις, εως f overstepping,
transgression, disobedience, sin

γέγονεν Verb, perf act indic, 3s γινομαι

Paul is not saying that Eve, rather than Adam, was responsible for the entrance of sin. This would contradict what he teaches elsewhere (see particularly Romans 5:12-21). Nor is he saying that all women are gullible and untrustworthy teachers (see Titus 2:3 and 2 Tim 3:15, 1:5). Hurley argues that the fall involved a subversion of God's principle of headship – the woman took her lead from the serpent and the man from the woman. Paul is arguing that God's pattern for headship needs to be reflected in the life of the people of God. Similarly Moo writes, "Verse 14, in conjunction with verse 13, is intended to remind the women at Ephesus that Eve was deceived by the serpent in the Garden (Genesis 3:13) precisely in taking the initiative over the man whom God had given to be with her and to care for her. In the same way, if the women at the church in Ephesus proclaim their independence from the men of the church, refusing to learn 'in quietness and submission (verse 11), seeking roles that have been give to men in the church (verse 12), they will make the same mistake Eve made and bring similar disaster on themselves and the church." ('What Does It Mean Not to Teach or to Have Authority over Men? (1 Timothy 2:11-15)' in *Recovering Biblical Manhood and Womanhood*, ed. J. Piper and W. Grudem, Wheaton: Crossway, 1991).

An opposite view is advocated by some to the effect that Adam was first created and prepared by God in a way that Eve was not. She was deceived because she was still unlearned. The Ephesian women likewise are being deceived by false teachers and therefore should not teach. Paul, in this view, is prohibiting teaching *by unlearned and deceived women until they have learned more accurately themselves*. Fee similarly believes that the central concern of Paul is "to rescue these women and the church from the clutches of the false teachers. Their rescue includes proper demeanour in the assembly (including learning in all quietness), and getting married and bearing children (one of the good works urged in v.10, seen in the light of 5:9-10)... All these instructions, including 2:11-12, were ad hoc responses to the waywardness of the young widows in Ephesus who had gone astray after Satan and were disrupting the church."

Mounce provides a lengthy discussion and critique of the various interpretations, favouring Hurley and Moo rather than Fee.

Verse 15

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἔαν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

σωθήσεται Verb, fut pass indic, 3 s σωζω
save, rescue
τεκνογονια, ας f childbirth, the bearing
of children

A very difficult text. Some suggest that the meaning is 'kept safe' – the godly woman will be kept safe when giving birth to children – but this hardly seems to match experience. Hurley interprets 'saved' here as women being saved from usurping the teaching/ruling role in the church which God has assigned to men by devoting themselves to care for the family and godly living. Others suggest that the definite article, *the* childbirth, refers to a particular childbirth, i.e. Jesus coming into the world as the seed of the woman (so Warfield, Jewett et al.).

Mounce thinks that "If v 15 is tied to the call for the offer of salvation to all in vv 1-7, then σωζειν must refer to spiritual salvation and most likely is proclaiming the possibility of salvation for women who do not follow the opponents' teaching and decide to accept domestic values such as having children." This is the way in which they are to work out their salvation or live the life of the saved woman.

ἔαν if, even if, though
μείνωσιν Verb, aor act subj, 3 pl μενω
trans remain, stay, abide
πίστει Noun, dat s πιστις, εως f faith,
trust
ἀγιασμος, ου m sanctification, holiness
σωφροσυνη, ης f see v.9

Day 607: 1 Timothy 3:1-7**Chapter 3**

Mounce writes, "Chap. 3, perhaps more than any other chapter in the PE, has been interpreted as a church manual written apart from a specific historical situation... However, the message of the chapter is missed if the reader does not interpret it in light of the Ephesian situation. Almost every quality Paul specifies here has its negative counterpart in the Ephesian opponents. They are bringing the church into disrepute, so at the head of the list Paul says that a church leader must be above reproach. They are teaching only for financial gain; Paul says that the overseer must not be greedy or a lover of money. They are promiscuous; Paul says that the overseer must be a 'one woman' man... Once a full picture of the opponents is developed, chap. 3 becomes one of the strongest argument that the PE are directed toward a specific historical problem and should be understood in light of that situation."

Having argued that the PE does not reflect the rigid pattern of ecclesiastical offices later advocated by such as Ignatius, Mounce includes a useful excursus on 'Bishops and Presbyters in the Postapostolic Church.'

Verse 1

Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

πιστος, η, ον faithful, trustworthy, reliable

A few MSS read ἀνθρωπινος rather than πιστος – a puzzling variant. The sense would then be 'popular.'

ἐπισκοπη, ης f place of service, office of overseer (bishop)

"The basic meaning of the word group is 'oversight': the idea of watching over someone or something. The TEV translates ἐπισκοπος as 'church leader' and διακονος (v.8) as 'church helper.' This clearly differentiates the two offices and avoids any possible anachronism of the translation 'bishop.' The translation here uses 'overseer' because it too avoids anachronism and emphasises that the primary function of this office was general oversight." Mounce

ὀρεγομαι be eager for, long for, desire
καλος, η, ον good, right, proper, fine
ἐπιθυμew long for, desire

Mounce suggests that "any hesitancy to accept positions of leadership by members of the Ephesian church was the result of the excess of the opponents. They were bringing reproach not only upon the church itself but also upon anyone in leadership. Perhaps as well people were hesitant to accept positions that would bring them in direct confrontation with the opponents."

Verse 2

δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σωφρονα, κόσμιον, φιλόξενον, διδακτικόν,

δει impersonal verb it is necessary, must
ἐπισκοπος, ου m overseer, guardian;
bishop

ἀνεπιλημπτος, ον above reproach

This basic principle is then elaborated in what follows. The emphasis is primarily on character rather than gifts. The contrast is with the character of the false teachers. "This concern for a Christian's reputation runs throughout the PE and is frequent in Paul (cf. Titus 2:5; also 1 Cor 10:32; Phil 2:15; Col 4:5; 1 Thess 4:1; cf. Acts 6:3). The opponents are not only hurting themselves and other believers; they are damaging the church's reputation." Mounce.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one,
single

γυνη, αικος f woman, wife

ἄνδρα Noun, acc s ἀνηρ, ἄνδρος m man

Mounce writes, "This phrase is one of the most difficult phrases in the PE, and yet it is one of the most significant because the opponents have forbidden marriage (1 Tim 4:3; cf. 2:15) and sexual promiscuity is a serious problem (see on 2 Tim 3:6). That it is first on the list after ἀνεπιλημπτον, as it is in Titus 1:6 (after ἀνεγκλητος, 'beyond reproach'), suggests that marital faithfulness is a serious problem in the Ephesian church." The meaning is not simply 'the husband of one wife', but 'a one woman man' – not having straying affections. This does not preclude from office those who are single.

νηφαλιος, α, ον temperate, sober

Means sobriety of judgment, clear mindedness, wit the nuance of self-control.

σωφρων, ον gen ονος sensible, self-controlled

κοσμιος, ον well behaved, respectable

φιλόξενος, ον hospitable

In the first century, leaders in the churches would need to be ready to look after strangers and travellers, especially those fleeing from persecution or travelling teachers or messengers from other churches.

διδασκαλικός, α, ον able to teach

Having an understanding of the truth and able to convey it clearly, accurately and appropriately and particularly able to refute error, cf. Titus 1:9.

Verse 3

μη πάροινον, μη πλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον,

παροινός, ου m drunkard, given to strong drink

"The fact that the same injunction is repeated in all three lists suggests that this was a serious problem in the Ephesian church; evidently the opponents were well known for their drunkenness even though they were ascetics with respect to their food (1 Tim 4:3). Drinking is mentioned two other times in the PE: Timothy is to use a little wine for medicinal purposes (1 Tim 5:23), and the older women are not to be enslaved to drink (Titus 2:2). It is possible that Timothy himself was totally abstaining from alcohol because of its overuse in the Ephesian church." Mounce.

πλήκτης, ου m a quick tempered or violent man

ἐπιεικῆ Adjective, acc s ἐπιεικής, ες gentle, forbearing, considerate

Suggests magnanimity, sweet reasonableness.

ἄμαχος, ον not quarrelsome, peaceable

"This quality stands in direct opposition to the opponents, whose lives were characterised by their quarrelsome attitudes." Mounce.

ἀφιλάργυρος, ον not greedy for money

"Another significant indication of the nature of the Ephesian heresy. The same prohibition is repeated for deacons (μη αἰσχροκερδεῖς, 'not greedy for gain'; 3:8) and elders (μη αἰσχροκερδη, 'not greedy for gain'; Titus 1:7). This is the first hint of what Paul will later spell out with absolute clarity. The opponents were teaching not for the sake of the gospel but in order to make money. Not only were they liars, but they were also hypocrites (cf. ... 1 Tim 6:5). The overseers may have controlled the church's finances, so it was especially important that they be above reproach in this area." Mounce.

Verse 4

τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

ἴδιος, α, ον one's own

οἶκος, ου m house, household, family

καλῶς has the sense not only of doing something acceptably but also in a commendable manner.

προϊστημι be a leader, have authority over, manage; care for

Cf. 1 Tim 3:5,12. The picture is one of caring and protecting, not dictating.

τέκνον, ου n child; pl descendants
ὑποταγή, ης f obedience, submission

I.e. not rebellious and troublesome, not out of control.

σεμνοτης, ητος f seriousness, proper conduct, respectability

Could apply to the father or to the children, probably the former.

"Those who know ordinary life and are well practiced in the duties that human relationships impose, are far better trained and fitted to rule in the church." Calvin

Verse 5

(εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;)

προστῆναι Verb, 2 aor act infin προϊστημι
οἶδα (verb perf in form but with present meaning) know, understand

ἐκκλησία, ας f congregation, church

ἐπιμελεομαι take care of, look after

Verse 6

μη νεόφυτον, ἵνα μη τυφωθείς εἰς κρίμα ἐμπέση τοῦ διαβόλου.

νεόφυτος, ον recently converted

Here only in the NT.

τυφωθείς Verb, aor pass dep ptc, m nom s
τυφοομαι be swollen with pride

κρίμα, τος n judgement, verdict,
condemnation, punishment

ἐμπέση Verb, 2 aor act subj ἐμπιπτω fall into

διαβόλος, ου m the devil

The condemnation or judgment of the devil "refers to the judgment Satan incurred because of his pride." Mounce.

Verse 7

δει δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέση καὶ παγίδα τοῦ διαβόλου.

δει see v.2

μαρτυρια, ας f testimony, witness, reputation

καλος, η, ον see v.1

"Rather than being an unknown neophyte, the overseer should be one whose reputation is tried and known. This same concern can be found throughout Paul's epistles (cf. 1 Cor 10:32-33; Col 4:5; 1 Thess 4:12; cf. 1 Pet 2:12,15)." Mounce

ἔξωθεν outside; ὁ ἐ. outsider, unbeliever
ὀνειδισμος, ου m reproach, abuse;
disgrace, shame

ἐμπέση see v.6

παγίς, ιδος f snare, trap

Here the snare set by Satan.

Day 608: 1 Timothy 3:8-13**Verses 8-13**

On the matter of the qualities required of a deacon, Mounce writes, "The similarity of the list to the preceding one for overseers is striking... Of the nine characteristics of a deacon, six are directly parallel to the characteristics of an overseer: dignified (although the actual words used are synonyms), not drunkards, not greedy for gain, blameless, 'one-woman' men, and good managers of their households (cf. also the use of καλος, 'good,' in 3:1 and καλως, 'well,' in 3:13)... Both the office of church leader and the office of church worker require the same type of person: a mature Christian whose behaviour is above reproach... Paul is giving an official, but not exhaustive, ad hoc description of the type of person who should be allowed to function as an official church worker, and most of the requirements stand in opposition to the opponents' behaviour."

Of their function he writes, "Paul is not concerned to enumerate the duties of the deacon and consequently reveals little information about this question. It may be surmised that a deacon was responsible for the daily serving required in the church. Deacons probably had daily contact with people in visitation and disbursement of the funds for the poor. Although the burden of the official instruction in church did not lie directly on their shoulders, they were required to understand the gospel and to be able to present its claims. Paul does not teach that the deacon is under the overseer; in the PE both overseer and deacon serve the church in different capacities."

Verse 8

Διακόνους ὡσαύτως σεμνοῦς, μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

"The close connection between this paragraph and the preceding one is seen in its grammatical structure. V 8 assumes the δει ... εἶναι, 'it is necessary for ... to be,' of v 2 (δει is repeated in v 7). ὡσαυτως, 'likewise,' ties the requirements of a deacon to those of an overseer." Mounce

διακονος, ου m & f servant, helper, minister, deacon

The Greeks viewed serving others as a menial task. Christianity presented a radically different view, modelled on Christ as the one who came not to be served but to serve (cf. Matt 23:11; Mk 9:35; 10:43 also Jn 13:1-20).

ὡσαυτως adv in the same way, likewise
σεμνος, η, ον serious; of good character, honourable, worthy, respectable
διλογος, ον two-faced, insincere

Saying one thing to one person and something different to another. "Deacons thus must be the type of people who are careful with their tongues, not saying what they should not, being faithful to the truth in their speech." Mounce

οἶνος, ου m wine

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

προσεχω pay close attention to, hold on to
αἰσχροκερδεῖς Adjective, m/f nom/acc pl
αἰσχροκερδης, ες greedy for material gain

"Suggests that deacons would have some contact with the church's purse, possibly the disbursement of funds to the poor." Mounce

Verse 9

ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν
καθαρᾷ συνειδήσει.

μυστηριον, ου n secret, mystery (of
something formerly unknown but now
revealed)

πιστις, εως f faith, the Christian faith

He must stick to the Scriptures – the content of
the Gospel as revealed by God. Cf. Rom
16:25-26; Eph 6:9; Col 1:25-27 for the explicit
identification of this mystery with the gospel.

καθαρος, α, ον pure, clean, innocent
συνειδησις, εως f conscience,
awareness

"The opponents have shipwrecked the faith
(1:19), and their consciences have been
branded (4:2)." Mounce

Verse 10

καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρώτον,
εἶτα διακονείτωσαν ἀνεγκλητοὶ ὄντες.

δοκιμαζέσθωσαν Verb, pres pass imperat, 3
pl δοκιμαζω test, examine, prove
πρωτον adv. first, in the first place, first of
all

Mounce suggests, "At a minimum the testing
entailed some sort of formal examination: the
candidate's background, reputation, and
adherence to the mystery of the gospel would
be checked. Anything less than this would not
correct the Ephesian problem. Whether this
examination involved a formal probationary
period is more difficult to decide... The
screening process would probably have
involved the whole church with special
responsibility falling on the overseers since
they were responsible for the general oversight
of the church and rebuking error (Titus 1:9)."

εἶτα adv. then, and then

διακονείτωσαν Verb, pres act imperat, 3 s
διακονεω serve, serve as a deacon
ἀνεγκλητος, ον beyond reproach, without
fault

Verse 11

γυναίκας ὡσαύτως σεμνάς, μὴ διαβόλους,
νηφαλίους, πιστάς ἐν πᾶσιν.

γυνη, αικος f woman, wife
ὡσαυτως adv see v.8
σεμνος, η, ον see v.8

There are good arguments to suggest that the
reference here is to women deacons rather than
deacons' wives:

i) There is no similar requirement laid down
for elders' wives;

ii) If it were referring to deacons' wives it
would more naturally *follow* verse 12;
iii) The context and the way in which the
subject is introduced matches the
introduction of the subject of male
deacons.

Finally, there is no biblical reason to suppose
that women may not and did not take on the
role appropriate to a deacon (cf. particularly
Phoebe mentioned as a 'deacon of the church
in Cenchrea' in Rom 16:1).

Jerome, Calvin, Bengel, Warfield, Jeremias,
Riddebos and Mounce favour the translation,
'wives,' while Chrysostom, Ellicott, Hort,
Kelly, Ellis, Spicq and Fee favour the view
that the reference is to women deacons.
Mounce includes an excursus on 'The Deacon
and Deaconess in the Postapostolic Church.'

διαβολος, ον adj. given to malicious gossip

Cf. 1 Tim 5:13.

νηφαλιος, α, ον temperate, sober

Cf. v.2.

πιστος, η, ον faithful, trustworthy,
believing

Verse 12

διάκονοι ἔστωσαν μιᾷς γυναικὸς ἄνδρες,
τέκνων καλῶς προϊστάμενοι καὶ τῶν
ιδίῶν οἴκων·

ἔστωσαν Verb, pres imparat, 3 pl εἶμι

μιᾷς γυναικὸς ἄνδρες see v.2

τεκνον, ου n see v.4

προϊστημι see v.4 for this phrase

Verse 13

οἱ γὰρ καλῶς διακονήσαντες βαθμὸν
ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν
παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

"Far from being a menial task as some might
surmise, providing daily service to the church
has its rewards, and in summary Paul mentions
two: deacons are building a good reputation
within the community, and they are developing
an even deeper confidence in their faith. All
this is a far cry from Paul's opponents, whose
reputation in the community is reprehensible
and whose heretical behaviour has
shipwrecked the faith instead of increasing
confidence in the church." Mounce

διακονήσαντες Verb, aor act ptc, m nom pl
διακονεω see v.10

βαθμος, ου m standing, position, status
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Probably meaning 'before the outside world.'

καλος, η, ον see v.1

περιποιεομαι obtain, acquire, win

πολυς, πολλη, πολυ see v.8
 παρρησια, ας f **boldness, assurance**
 πίστει Noun, dat s πιστις, εως f **faith,**
 trust, belief

Day 609: 1 Timothy 3:14-16

Verse 14

Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σέ
 ἐν τάχει·

ταυτα refers back to all that precedes in
 chapters 1-3 and to 4:1-5.

γράφω write
 ἐλπίζω hope, hope for, hope in, expect

ἐλπίζων is a concessive participle, 'even
 though.'

ἐλθεῖν Verb, aor act infin ἐρχομαι
 ταχος, ους n **speed, quickness; ἐν τ.**
 speedily, quickly, without delay, soon

Verse 15

ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν
 οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν
 ἐκκλησία θεοῦ ζώντος, στῦλος καὶ
 ἐδραῖωμα τῆς ἀληθείας.

ἐαν if, even if, though
 βραδυνω be delayed

Mounce says that the verb is active, 'if I wait.'
 He might delay his visit because of ministry
 elsewhere.

"The ἐαν, 'if,' clause is not followed by a 'then'
 clause with a main verb, but the ἵνα, 'in order
 that,' conceptually, if not gramatically, tells of
 Paul's intent." Mounce.

εἰδῆς Verb, perf act subj, 2 s οἶδα know
 δεῖ impersonal verb **should, ought**

The behaviour Paul looks for from them is not
 optional: "it is mandated because the church is
 the house of the living God, a protector of the
 truth, and it is therefore absolutely essential
 that its integrity be maintained." Mounce.

οἶκος, ου m **house, household, family**
 ἀναστρέφω return; pass live, conduct
 oneself

ὅστις, ἥτις, ὅ τι who, which
 ἐκκλησια, ας f **congregation, church**

On the church pictured as a house or
 household, cf. Eph 2:19-20.

ζαω live, be alive

A living God will not tolerate lifeless religion.
 The church is God's: "The community of those
 gathered in the house is not constituted by the
 will and the decision of those who are
 religiously likeminded, but it is based on the
 call of God." Oberlinner.

στυλος, ου m **pillar, column**
 ἐδραιωμα, τος n **support, foundation**

This word does not seem to occur in any other
 writings and it is difficult to be certain of its
 meaning. The only cognate in the NT is
 ἐδραιος which means 'firm,' or 'steadfast.'
 The sense may be 'bulwark' for this is
 suggested by its Latin rendering *firmamentum*.
 "If 'bulwark' is chosen, then the idea is that the
 church not only supports the gospel but also
 provides ramparts surrounding the gospel for
 protection, much like battlements protect a
 town." Mounce

ἀληθεια, ας f **truth, reality**

I.e. the gospel.

The construction is anarthrous. "The church is
 not ὁ στυλος και το ἐδραιωμα, 'the pillar
 and support,' but is rather στυλος και
 ἐδραιωμα, 'a pillar and support.' This could
 mean that the Ephesian church is one of many
 supporting churches, or it could mean that the
 church is only one of several entities that
 support the gospel, another support possibly
 being Scripture. Even if the church fails in its
 task, the gospel will continue (2 Tim 2:9)." Mounce.

Verse 16

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς
 εὐσεβείας μυστήριον· ὅς ἐφανερωθῆ ἐν
 σαρκί, ἐδικαιώθη ἐν πνεύματι, ὡφθη
 ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη
 ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

ὁμολογουμενωσ **undeniably**

The adverb here retains something of the
 meaning of the adjective. "The basic idea is
 that all must confess that the gospel is indeed
 great; it is undeniable. This phrase is
 reminiscent of the cry μεγαλη ἡ Ἄρτιμις
 Ἐφεσιων, 'Great is Artemis of the Ephesians
 (Acts 19:28,34...), and Kelly says that there is
 evidence that this was a common cultic cry
 throughout Ephesus in the first century. It is
 possible that Paul chooses a hymn that
 contrasts with the cultic language of the
 Ephesian culture, claiming that what they
 worship in fact finds its true fulfilment in
 Christ and not Artemis." Mounce.

μεγας, μεγαλη, μεγα **large, great**
 εὐσεβεια, ας f **godliness, godly life,**
religion

μυστηριον, ου n **secret, mystery** (of
 something formerly unknown but now
 revealed)

της εὐσεβείας μυστηριον The Gospel message now revealed through God's act in Christ is great and glorious and demands a corresponding response from us in devotion and godliness. "εὐσεβεία, 'godliness,' is one of the main terms in the PE for the Christian faith, emphasising the behaviour appropriate to a believer (cf. 1 Tim 2:2), an emphasis in keeping with this context." Mounce.

The following part of the verse is thought to be part of an early Christian hymn. There is a great deal of discussion about its structure. Mounce favours an arrangement of two, three line stanzas:

Who

was revealed in flesh
was vindicated in spirit
was seen by angels
was preached among the nations
was believed in the world
was taken up in glory

The first stanza concerns Christ's life and the second the world's reception of him.

Mounce suggests that the first and last line may "serve as the bookends of Jesus' earthly ministry, his birth and ascension. The remaining four lines can refer to events either before or after the ascension, spelling out aspects of Christ's earthly and risen life."

On the textual variants to ὅς Mounce writes, "ὅς, 'who,' has the best attestation, being read by κ* A* F G 33 365 442 2127 sy h^{mg} pal got aeth^{pp} and some church fathers (Or^{lat} Epiph Jerome Theodore Eutherius [according to Theodoret] Cyr Liberatus), and refers to Jesus. It is a typical way to introduce a hymn (cf. Phil 2:6 and Col 1:15), and it is not necessary to locate an antecedent in the text.

"The neuter, ὅ, 'which,' in the Western text probably arose as an attempted correction of the ὅς, making μυστηριον, 'mystery,' the subject of the hymn. It therefore supports ὅς as the original reading. It is read by D* and almost all of the Latin tradition.

"θεος, which makes God the subject of the hymn, is read by the Byzantine text and correctors (κ^c C² D² Ψ). In majuscule script, ὅς is OC, and the abbreviation for θεος is ΘC, so one could be mistaken for the other. More likely, ὅς was changed to θεος in an attempt to glorify Christ as God. It is almost inconceivable that a scribe would change θεος to a pronoun. The pronoun is also more difficult because there is no antecedent."

Massinger suggests that "although there is grammatical irregularity in referring the masculine relative pronoun ὅς to the neuter pronoun μυστηριον, the result is a wonderful truth, namely that the mystery of godliness, hidden in ages past, has now been revealed, and is seen not to be an abstract ideal, a mere attribute of personality, but actually a person, the Lord Jesus Christ."

ἐφανερωθη Verb, aor pass indic, 3 s
φανερωω make known, reveal
σαρξ, σαρκος f flesh, physical body,
human nature

Cf. Jn 1:14.

ἐδικαιωθη Verb, aor pass indic, 3 s
δικαιωω justify, acquit, declare & treat
as righteous

The sense here is 'vindicated.'

Cf. Rom 1:3,4 and also 1 Peter 3:18. The risen Christ is declared by God to be his righteous one, the one over whom sin and death have no claim. "It is within the redemptive-historical contrast of flesh and Spirit as the mode of existence of the old and new creation that Paul now views the life of Christ before and after his resurrection... It is in that new existence of the resurrection and of the Spirit that the Church may now know Christ (2 Cor 5:16), and may also judge itself as joined with him." Ridderbos

ὤφθη Verb, aor pass indic, 3 s ὀρωω trans
see; pass. appear

Probably a reference to his return to glory.

ἐκηρύχθη Verb, aor pass indic, 3 s
κηρυσσω preach, proclaim
ἔθνεσιν Noun, dat pl ἔθνος, οὐς n nation;
τα ἔ. Gentiles

Here probably meaning all nations, Jew and Gentiles.

ἐπιστεύθη Verb, aor pass indic, 3 s
πιστευω believe (in)
ἀνελήμφθη Verb, aor pass indic, 3 s
ἀναλαμβάνω take up
δόξῃ Noun, dat s δόξη, ης f glory

"Line 6 contrasts with line 1, breaking the consistent chronology but providing the bookends of Jesus' ministry, his birth and ascension." Mounce.

Day 610: 1 Timothy 4:1-5**Chapter 4**

"There is a parallel between chap. 1 and chap. 4. In 1:3-17 Paul describes the Ephesian problem and then in 1:18-20 reminds Timothy of what he already knew – and encourages him to do the task. In 4:1-5 Paul tells Timothy more about the Ephesian heresy, and then in 4:6-16 he encourages Timothy to fight the good fight. The issue of asceticism also ties 4:1-5 together with 4:6-16. The opponents taught asceticism, abstinence from marriage and certain foods; by contrast, Timothy is to train himself in godliness (v.8). Vv 1-5 therefore conclude the discussion begun in chap 2 and are transitional in that they discuss the heresy and are followed by a personal encouragement for Timothy to deal with the problem."

Mounce

Verse 1

Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,

ῥητῶς expressly, specifically

Here only in the NT.

ὑστερος, α, ον last, later, future; latter
καιρος, ου m time, age

Cf. Acts 20:29-30; 2 Tim 3:1; 4:3-4. "Paul sees Timothy and himself as being presently in the last times." Mounce.

ἀποστήσονται Verb, fut midd dep indic, 3 pl ἀφισταμαι (verb dep in all forms but aorist) intrans leave, go away, desert
πιστις, εως f faith, belief, the Christian faith

Mounce thinks της πιστεως belongs with τινες 'some of the faith will apostatise.' He continues, "The people who were falling away were a different group from the opponents, those who were hypocritical liars whose consciences were seared. The context therefore envisions three groups: the opponents, the true believers, and those who had been part of the church but had since been lured away from the faith by the opponents."

προσεχω pay close attention to, hold on to
πλανος, ον deceitful
διδασκαλια, ας teaching, doctrine, instruction
δαιμονιον, ου n demon, evil spirit

Cf. 2 Cor 4:4; Rev 13:11,14; also 2 Tim 2:26; 2 Thess 2:10-11. "Here it is revealed that at the root of the Ephesian heresy lie Satan and his demons, leading people astray and teaching his own doctrines. The role of Satan has already been hinted at in 1 Tim 3:6-7, and it will appear in 2 Tim 2:26 (cf. 1 Tim 1:20 for a discussion of Satan's role). It is also revealed that the opponents are hypocrites whose minds have been branded by Satan. Ultimately they know that what they were doing and teaching is wrong, and yet they persist. They are not honestly mistaken, but in fact carry Satan's brand of ownership on their consciences." Mounce.

Verse 2

ἐν ὑποκρίσει ψευδολόγων,
κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,
ὑποκρισις, εως f hypocrisy, pretence
ψευδολογος, ου m liar
κεκαυστηριασμένων Verb, perf pass ptc,
gen pl καυστηριαζω burn with a hot iron

Mounce argues that the meaning is not that their feelings have been deadened but that Satan has marked them with his brand of ownership.

ἰδιος, α, ον one's own
συνειδησις, εως f conscience

Verse 3

κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων
ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ
εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι
τὴν ἀλήθειαν.

κωλυω hinder, prevent, forbid
γαμεω marry
ἀπεχω be distant; midd. abstain from,
avoid
βρωμα, τος n food, solid food

Mounce argues that their teaching included a demand for an ascetic lifestyle that "was surely feigned." He continues, "There was an obvious contradiction in the opponents' behaviour: they eschewed marriage and childbearing, and yet Paul's statement that 'For among them are those who make their way into households and capture weak women, burdened by sins and swayed by various impulses' (2 Tim 3:6) implies that they were sexually promiscuous. Paul has rightly called them hypocritical liars (1 Tim 4:2a)."

κτιζω create, make
μεταληψις, εως f receiving, accepting
εὐχαριστια, ας f thanksgiving

Cf. 1 Cor 10:30.

πιστος, η, ον faithful, trustworthy,
reliable, believing
ἐπεγνωκόσι Verb, perf act ptc, m dat pl
ἐπιγινώσκω perceive, understand
ἀληθεια, ας f truth, reality

"In the PE. ἐπιγινώσκειν, 'to know,' can be synonymous with γινώσκειν, 'to know,' and the perfective use of the preposition ἐπι can be felt – 'know completely'... The perfective nuance would make Paul's statement stronger, and that would be appropriate for this context; the opponents claimed to know the truth, but believers fully understood the truth." Mounce.

Verse 4

ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν
ἀπόβλητον μετὰ εὐχαριστίας
λαμβάνομενον,

κτίσμα, τος n what is created, creature
καλος, η, ον good, fine, beautiful,
precious

Cf. Rom 14:14.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἀποβλητος, ον rejected
εὐχαριστια, ας f thanksgiving

"This is not to say that God's creative goodness in and of itself was ineffectual; it is to say that for believers the thankful recognition of the truth of the gospel, which renounces all stigma from foods formerly pronounced unclean, gives full assurance... Without a belief in the gospel, a person has no assurance that the dietary laws still do not apply." Mounce

Verse 5

ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ
ἐντεύξεως.

ἀγιαζω sanctify, make holy
ἐντευξις, εως f prayer, petition

The conjunction of the Word of God and prayer is important. It is not true that everything is sanctified by prayer, for certain things are clearly wrong in themselves – adultery cannot be sanctified by prayer. But where God has commended something, it is to be received with thanksgiving. Mounce thinks the 'word of God' may here refer to the gospel: "The gospel message reasserts what was true at the beginning: the fruit of the earth is good and available for consumption." Mounce.