

## 1 Timothy 3 – Summary Thoughts

### Table – 1 Timothy 3:1-16

- 1 *This is a true saying, If a man desire the office of a bishop, he desireth a good work.*
- 2 *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*
- 3 *Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;*
- 4 *One that ruleth well his own house, having his children in subjection with all gravity;*
- 5 *(For if a man know not how to rule his own house, how shall he take care of the church of God?)*
- 6 *Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.*
- 7 *Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*
- 8 *Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;*
- 9 *Holding the mystery of the faith in a pure conscience.*
- 10 *And let these also first be proved; then let them use the office of a deacon, being found blameless.*
- 11 *Even so must their wives be grave, not slanderers, sober, faithful in all things.*
- 12 *Let the deacons be the husbands of one wife, ruling their children and their own houses well.*
- 13 *For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*
- 14 *These things write I unto thee, hoping to come unto thee shortly:*
- 15 *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
- 16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

**Table – Titus 1:4-9**

- 4 *To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.*
- 5 *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*
- 6 *If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*
- 7 *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;*
- 8 *But a lover of hospitality, a lover of good men, sober, just, holy, temperate;*
- 9 *Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

## Notes on Table – 1 Timothy 3:1-16

For detailed comments see Dr Ruckman's commentary *Pastoral Epistles, I & II Timothy – Titus* pp 55-78 and the *Ruckman Reference Bible* pp 1582-1583.

1. 1 Timothy 3:1-7. Paul here sets forth the qualifications for **“the office of a bishop...a good work”** 1 Timothy 3:1. The companion passage Titus 1:4-9 has therefore been inserted for completeness. Note first the following synonyms for **“the office of a bishop”** and their significance together with certain distinctions between the synonymous terms that exist in King James *English*. It should be noted in passing from 1 Timothy 3:1-13 and Titus 1:5-9 that neither bishops nor deacons are *female*. All are *male*. As Paul states in effect for the entire content of both these passages **“This is a true saying”** 1 Timothy 3:1 that must therefore rank amongst those statements of which John writes **“These are the true sayings of God”** Revelation 19:9 that in turn **“are the commandments of the Lord”** 1 Corinthians 14:37.

- *Pastor*  $\equiv$  *bishop*. **“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding”** Jeremiah 3:15 with 1 Timothy 3:2 **“apt to teach”** and Titus 1:9 **“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”**

A *bishop* is a *pastor* in that he is a *feeder*, Jeremiah 3:15, i.e. a *shepherd* who should *feed* the flock. **“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?”** Ezekiel 34:2.

A *bishop* is the highest-ranking church officer as Peter shows, proving that the office of *archbishop* is unscriptural. The Lord Jesus Christ is **“the chief Shepherd”** 1 Peter 5:4 but never an *archbishop*, which is a manmade, made-up term that occurs nowhere in scripture. **“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls”** 1 Peter 2:25.

- *Elder*  $\equiv$  *bishop*. **“For this cause left I thee in Crete, that thou shouldest...ordain elders in every city, as I had appointed thee: If any be blameless...For a bishop must be blameless, as the steward of God...”** Titus 1:5-6, 7.

Paul stresses that a *bishop* as an *elder*, as the term implies, should be a man of mature years **“Not a novice, lest being lifted up with pride he fall into the condemnation of the devil”** 1 Timothy 3:6. Isaiah describes the devil's pride and condemnation. **“I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit”** Isaiah 14:14-15. Though not **“in danger of hell fire”** Matthew 5:22, modern fundamentalist preachers are likely to become **“lifted up with pride”** according to the proud boast **“I will be like the most High”** Isaiah 14:14 through their obsession with ‘Greekiology.’ See [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) *1 Timothy 1 – Summary Thoughts* pp 4-6 and the attached study *Seven Aspects of ‘in the Greek’* with respect to that particular obsession.

- *Overseer*  $\equiv$  *elder*  $\equiv$  *bishop*. See remarks above with respect to *Pastor*  $\equiv$  *bishop*. Then note Acts 20:17, 28 **“And from Miletus he sent to Ephesus, and called the elders of the church...Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood”** with 1 Peter 5:1-4 **“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”** Overseers rule, as the term implies but *benevolently*, *voluntarily* and *charitably*. Their rule is *spiritual*

i.e. over *souls* and to be put into practice *directly via speaking* **“the word of God”** Hebrews 13:7 *to those subject to them* as Paul shows.

**“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation...Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you”** Hebrews 13:7, 17.

- A **“bishoprick”** Acts 1:20 *is a calling from God*. It is **“a good work”** 1 Timothy 3:1 because it is *God’s calling and work*, bishops being gifted by God to the church. **“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”** Ephesians 4:11-12. Note again remarks under *Pastor = bishop* and *Overseer = elder = bishop* because **“the edifying of the body of Christ”** is the outcome of the ministry to **“Feed the flock of God which is among you”** 1 Peter 5:2 by those **“who have spoken unto you the word of God”** Hebrews 13:7 because Paul states **“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified”** Acts 20:32.
- *Bishops are local not regional*. Note again remarks under *Pastor = bishop* and this statement. A *bishop* is the highest-ranking church officer as Peter shows, proving that the office of *archbishop* is unscriptural. The Lord Jesus Christ is **“the chief Shepherd”** 1 Peter 5:4 but *never an archbishop*, which is a manmade, made-up term that occurs nowhere in scripture. **“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls”** 1 Peter 2:25.

It follows that although a local church or flock may have more than one elder, a bishop is the *chief shepherd* or elder of a *local flock* **“the flock of God which is among you”** 1 Peter 5:2 as the scripture shows in that one area or city has bishops *plural* for the churches in that area not a single *area* bishop.

**“And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed”** Acts 14:23.

**“And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days”** Acts 16:12.

**“Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality”** 2 Corinthians 8:1-2 – multiple churches had grown from one church, Philippians 4:15-16, most likely set up first in **“the house of Lydia”** Acts 16:40 after the manner of the early church where believers met in house churches, 1 Corinthians 16:19, Colossians 4:15, Philemon 2.

**“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons”** Philippians 1:1.

In sum, a *bishop* is a *chief elder* or *overseer* of a *local church* or *flock* who has *spiritual rule* over *souls speaking* **“the word of God”** Hebrews 13:7 *to those subject to them* and therefore the essential responsibility to **“Feed the flock of God”** 1 Peter 5:2 **“the word of God”** Hebrews 13:7.

Individual qualifications for **“the office of a bishop”** 1 Timothy 3:1 may now be set forth. It is of course **“a good work”** because it is God’s work. See remarks under A **“bishoprick”** Acts 1:20 *is a calling from God.*

1.1. **“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine...”** 1 Timothy 3:2-3 with Titus 1:6-9 for all that follows with respect to **“the office of a bishop”**:

**“A bishop then must be blameless...of good behaviour”** 1 Timothy 3:2 in response to God’s work within him and uncomplaining so as not deserving of criticism because he must be a light in **“the darkness of this world”** Ephesians 6:12 as the Lord commanded the apostles **“Go, stand and speak...to the people all the words of this life”** Acts 5:20 – noting **“words”** plural - because **“The entrance of thy words giveth light; it giveth understanding unto the simple”** Psalm 119:130.

Paul writes as follows to all believers but whoever holds **“the office of a bishop”** 1 Timothy 3:1 must manifest these qualities *par excellence* that is Being the best of its kind [en.wiktionary.org/wiki/par\\_excellence](http://en.wiktionary.org/wiki/par_excellence) or *Primus inter pares* that is First among equals [en.wikipedia.org/wiki/Primus\\_inter\\_pares](http://en.wikipedia.org/wiki/Primus_inter_pares) **“being ensamples to the flock”** 1 Peter 5:3.

**“For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain”** Philippians 2:13-16 noting again remarks under *Pastor*  $\equiv$  *bishop* and *Overseer*  $\equiv$  *elder*  $\equiv$  *bishop* with respect to a bishop being **“apt to teach.”**

**“A bishop then must be...the husband of one wife”** 1 Timothy 3:2. Women bishops are a travesty [www.bbc.co.uk/news/uk-politics-30974547](http://www.bbc.co.uk/news/uk-politics-30974547). The Lord rebukes them as follows.

**“And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God”** Luke 16:15.

**“A bishop then must be...vigilant, sober”** 1 Timothy 3:2 with respect to **“the flock of God which is among you, taking the oversight thereof”** because as Peter exhorts **“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world”** 1 Peter 5:8-9.

King David well illustrates **“the office of a bishop”** 1 Timothy 3:1 wielding **“the sword of the Spirit”** Ephesians 6:17 against **“your adversary the devil”** 1 Peter 5:8. **“And David said unto Saul, Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him”** 1 Samuel 17:34-35.

**“A bishop then must be...Not given to wine, no striker, not greedy of filthy lucre...covetous”** 1 Timothy 3:2-3 because the evils that 1 Timothy 3:3 lists including greed and covetousness stem from **“wine or strong drink”** Deuteronomy 29:6, Judges 13:14 because **“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise”** Proverbs 20:1 and during Ephraim’s apostasy **“Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye”** Hosea 4:18.

Paul’s strictures about wine-drinking are necessary. Bishop J. C. Ryle in his book *The Christian Leaders of the Last* (i.e. 18<sup>th</sup>) *Century* pp 15-16 describes the waywardness of the clergy in the early 18<sup>th</sup> century, indicating that many were unabashed drinkers. Noting

Peter's references to Christians as "a royal priesthood" 1 Peter 2:9, King Solomon's admonition should be then be noted and the reason why he issues it. "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted" Proverbs 31:4-5.

"A bishop then must be...given to hospitality, apt to teach...patient...One that ruleth well his own house, having his children in subjection with all gravity" 1 Timothy 3:2, 3, 4 because while Paul commands for all saved fathers "...ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" Ephesians 6:4 a bishop's home is germane to his ministry insofar as his church may start there, 1 Corinthians 16:19, Colossians 4:15, Philemon 2, and since he is to be "a lover of hospitality, a lover of good men" Titus 1:8 his home should never be a demon-infested garbage dump ruled by the television, the DVD player and the laptop as King David pledges "...I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes..." Psalm 101:2-3 but his home should always be an environment where wise men worship the Lord Jesus Christ as of old.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem...And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him..." Matthew 2:1, 11.

Bishops should thereby *par excellence* fulfil the king's decree set out of old in scripture and never rescinded "being ensamples to the flock" 1 Peter 5:3. "And the saying pleased the king and the princes; and the king did according to the word of Memucan: For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people" Esther 1:21-22.

Note that the expression "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" 1 Timothy 3:5 indicates yet again, see remarks under *Bishops are local not regional*, that a bishop is a pastor of *one* church not multiple churches. "The husband of one wife" 1 Timothy 3:2 should rule over but *one* house, not multiple houses.

- 1.2. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" 1 Timothy 3:6-7:

For "*novice*" see remarks that follow with respect to deacons. For "*pride*" and "*the condemnation of the devil*" 1 Timothy 3:6, see remarks under *Elder = bishop*.

"A good report of them which are without; lest he fall into reproach and the snare of the devil" 1 Timothy 3:7 stems from as bishop being "blameless...of good behaviour" 1 Timothy 3:2, see remarks under point 1.1, as Paul sets out for all believers with bishops again "being ensamples to the flock" 1 Peter 5:3.

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing" 1 Thessalonians 4:11-12.

"Reproach and the snare of the devil" 1 Timothy 3:7 stem from regressing to "the things...that be of men" e.g. 'Greekology.' See again remarks under *Elder = bishop* and note how Peter was snared *because he questioned "the word of God" with "the word of men"* 1 Thessalonians 2:13 *on the basis of his own opinion*. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me:

**for thou savourest not the things that be of God, but those that be of men**” Matthew 16:22-23.

See remarks under point 1.1 with respect to resisting the devil and note James’ exhortation to all believers with bishops again **“being ensamples to the flock”** 1 Peter 5:3.

**“Submit yourselves therefore to God. Resist the devil, and he will flee from you”** James 4:7.

2. 1 Timothy 3:8-13. Paul is here describing deacons as novices, 1 Timothy 3:6, that is as bishops *in training*. Numerous similarities are apparent between **“the office of a bishop”** 1 Timothy 3:1 and **“the office of a deacon”** 1 Timothy 3:10 as follows.

- *Gravity is sobriety* 1 Timothy 3:2, 8 namely *rationality, reason and realism* **“according to truth”** Romans 2:2 in particular **“according to the truth of the gospel”** Galatians 2:14 because **“we have the mind of Christ”** 1 Corinthians 2:16 and must characterise each office.

**“But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness”** Acts 26:25.

**“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith”** Romans 12:3.

- *Abstinence and frugality* **“By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned”** 2 Corinthians 6:6 because **“the Spirit is truth”** 1 John 5:6 must characterise each office, 1 Timothy 3:3, 8. See remarks under point 1.1 on **“A bishop then must be...Not given to wine, no striker, not greedy of filthy lucre...covetous”** 1 Timothy 3:2-3.

- *Blamelessness, fidelity in marriage and God-fearing home rule and child-rearing to* **“bring them up in the nurture and admonition of the Lord”** Ephesians 6:4 must characterise each office, 1 Timothy 3:2, 4, 5, 12. See remarks under point 1.1 **“A bishop then must be...the husband of one wife”** 1 Timothy 3:2 and **“A bishop then must be...given to hospitality, apt to teach...patient...One that ruleth well his own house, having his children in subjection with all gravity”** 1 Timothy 3:2, 3, 4 Women deacons [www.gotquestions.org/women-deacons.html](http://www.gotquestions.org/women-deacons.html), [en.wikipedia.org/wiki/Deaconess](http://en.wikipedia.org/wiki/Deaconess) are a travesty like women bishops. The apostates teach that falsehood by, as usual, wallowing **“in the Greek”** Revelation 9:11. See again the attached study *Seven Aspects of ‘in the Greek’* and Jeremiah’s and Paul’s rebukes.

**“...for ye have perverted the words of the living God, of the LORD of hosts our God”** Jeremiah 23:36.

**“...O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?”** Acts 13:10.

Note however certain additional criteria with respect to **“the office of a deacon”** 1 Timothy 3:10 versus **“the office of a bishop”** 1 Timothy 3:1.

- *The officer is admonished to be* **“not doubletongued...Holding the mystery of the faith in a pure conscience”** 1 Timothy 3:8, 9. A **“doubletongued”** individual<sup>1</sup> is one that stands in a pulpit and says ‘Let’s read the word of God together’ and part way through insists that this or that word from the passage that he has just read from should be changed.



Noting that **“...the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said...?”** Genesis 3:1 the **“doubletongued”** attitude is that of he who said **“I will be like the most High”** Isaiah 14:14 or indeed like **“he as God sitteth in the temple of God, shewing himself that he is God”** 2 Thesalonians 2:4. King David therefore warns **“They have sharpened their tongues like a serpent; adders’ poison is under their lips. Selah”** Psalm 140:3. Deacons must therefore be such that **“in their mouth was found no guile”** Revelation 14:5 as the Lord Jesus Christ and Paul exhort, deacons like bishops **“being ensamples to the flock”** 1 Peter 5:3.

**“But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil”** Matthew 5:37.

**“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man”** Colossians 4:6.

**“In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you”** Titus 2:7-8.

Being therefore **“not doubletongued”** 1 Timothy 3:8 but of speech **“Yea, yea; Nay, nay”** Matthew 5:37, of **“speech...always with grace, seasoned with salt”** Colossians 4:6 and of **“Sound speech, that cannot be condemned”** Titus 2:8, a deacon having striven as Paul testifies **“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men”** Acts 24:16 will have the best preparation for **“Holding the mystery of the faith in a pure conscience”** 1 Timothy 3:9 as set out in the attached study **Revival – A Seven-Point Plan** with respect to all seven points but in particular **6. Focus on “the mysteries of God” 1 Corinthians 4:1.**

- The officer must on the job so to speak **“also first be proved; then let them use the office of a deacon, being found blameless”** 1 Timothy 3:10 in that as a bishop in training he must manifest the bishop’s quality of blamelessness, 1 Timothy 3:2. That quality includes **“Not...being lifted up with pride”** 1 Timothy 3:6 against which a bishop himself must guard and certainly **“a novice.”** See remarks under point 1.1 **A bishop then must be blameless...of good behaviour”** 1 Timothy 3:2 and point 1 **Elder = bishop**. That quality of blamelessness is manifest as Paul testifies **“Serving the Lord with all humility of mind, and with many tears, and temptations...”** Acts 20:19.
- The character of the officer’s wife is enlarged upon, 1 Timothy 3:11. See 1 Timothy 2 – Summary Thoughts [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) pp 5-8 for the character of a Christian woman that Paul no doubt intends must match that of a Mrs Deacon. It would appear that Paul takes as a given that such qualities must apply to a Mrs Bishop to whom Paul gives explicit and indeed incisive instruction in the light of 1 Timothy 3:3, 8, Titus 1:7 and for a Mrs Deacon **“that the word of God be not blasphemed.”**

**“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed”** Titus 2:3-5.

- The officer is here promised a good return for conscientious service **“For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus”** 1 Timothy 3:13. **“A good degree”** is the solid basis for **“the office of a bishop...a good work”** 1 Timothy 3:1. See remarks under **A “bishoprick” Acts 1:20 is a calling from God**. **“Great boldness in the faith which is in Christ Jesus”** is purchased through steadfast witness by deacons like bishops **“being ensamples to the flock”** 1 Peter 5:3 as Paul testifies.

**“But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention”** 1 Thessalonians 2:2.

3. 1 Timothy 3:14. The statement **“These things write I unto thee, hoping to come unto thee shortly”** comes as a direct exhortation from the Lord Jesus Christ **“Occupy till I come”** Luke 19:13 together with His promise endorsed by scripture itself. **“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus”** Revelation 22:20.

Paul subsequently enlarges upon 1 Timothy 3:14 as a detailed exhortation directly to Timothy but equally applicable to bishops, deacons and today’s believer, noting the emphasis on *doctrine* and having **“plentifully declared the thing as it”** Job 26:3 as Paul testifies **“Serving the Lord with all humility of mind, and with many tears, and temptations...And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ”** Acts 20:19-21 not holding back from so doing for any reason even relatively tender years.

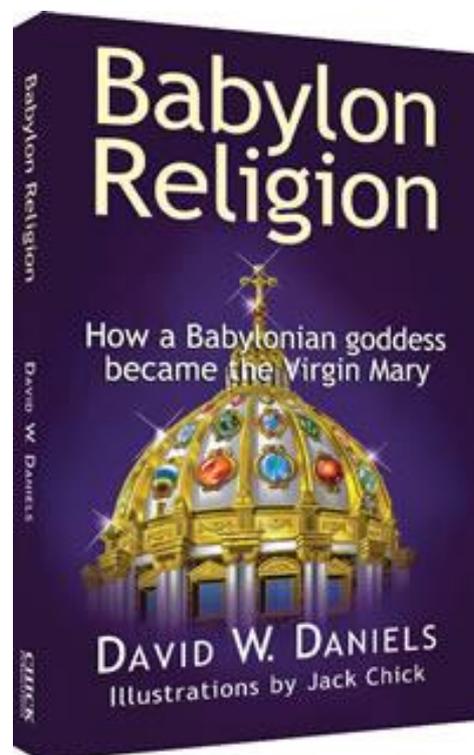
It should be noted in the above respect that Dr John Spencer was elected Greek lecturer of Corpus Christi College, Oxford<sup>2</sup>, at the age of *nineteen*. It should further be noted that Dr Spencer was one of the seven translators of the second Westminster company, which had responsibility for translation of the New Testament Epistles *including 1 Timothy* for what became the 1611 Holy Bible. They did a magnificent job.

Paul’s exhortation that follows applies in turn to those *without* the church for an example of righteousness and those within the church for safeguarding against falsehood.

**“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine...Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee”** 1 Timothy 4:12-13, 16.

4. 1 Timothy 3:15. Paul here and through him the Lord Jesus Christ give a further exhortation for a circumstance where for whatever reason **“My lord delayeth his coming”** Matthew 24:48, Luke 12:45. See point 3 1 Timothy 3:14 for remarks on **“how thou oughtest to behave thyself in the house of God”** and note that **“the house of God, which is the church of the living God, the pillar and ground of the truth”** is as Paul sets out in detail as follows. It is not any church denomination as such and certainly not the *Catholic Church* **“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”** Revelation 17:5. See [www.chick.com/catalog/books/0187.asp](http://www.chick.com/catalog/books/0187.asp).

**“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit”** Ephesians 2:19-22.



5. 1 Timothy 3:16. Paul ends the chapter as he began it in that “*And without controversy*” is the same as “*This is a true saying*” 1 Timothy 3:1. 1 Timothy 3:16 “*And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory*” shows that as bishops, deacons and today’s believer should be, Paul, as he urged Timothy so to do, faithfully upheld “*the testimony of our Lord*” 2 Timothy 1:8.

- “*great is the mystery of godliness*” with respect to the incarnation of the Lord Jesus Christ. See the attached study **Revival – A Seven-Point Plan, 6. Focus on “the mysteries of God” 1 Corinthians 4:1** and note the testimony of scripture. “*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost...Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us*” Matthew 1:18, 22-23 with Isaiah 7:14.

- “*God was manifest in the flesh*” in that “*In the beginning was the Word, and the Word was with God, and the Word was God...And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*” John 1:1, 14.

See the attached study **1 Timothy 3:16 – A Vindication** for a detailed response to the satanic attacks on the AV1611 expression “*God was manifest in the flesh.*”

- “*justified in the Spirit*” that is “*Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh...declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead...But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you*” Romans 1:3-4, 8:11.
- “*seen of angels*” in that after the wilderness temptations “*Then the devil leaveth him, and behold, angels came and ministered unto him*” Matthew 4:11 then just before the crucifixion “*...there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground*” Luke 22:43-44.
- “*preached unto the Gentiles*” in that as Paul testified “*For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ*” Romans 15:18-19.
- “*believed on in the world*” in that, noting that John like Paul faithfully upheld “*the testimony of our Lord*” 2 Timothy 1:8, “*...many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there*” John 10:41-42.
- “*received up into glory*” in that “*And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*” Acts 1:9-11:

“*He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus*” Revelation 22:20.

## Seven Aspects of ‘in the Greek’

Based on Dr Donald Waite and *The DBS* [Dean Burgon Society], *Dead Bible Society* pp 32-34

### “In the Greek” – Once Only in Scripture!

1. No single, definitive Greek text exists<sup>3</sup>. As Gail Riplinger shows, “**in the Greek**” Revelation 9:11 is “**upon the sand**” Matthew 7:26 and “**ready to fall**” Isaiah 30:13 with “**none to help**” Psalm 107:12.
2. Koine i.e. New Testament Greek is a dead language. The DBS<sup>4</sup> admits “**Biblical Greek is a dead language**” but 1 Peter 1:23 says “**The word of God...liveth and abideth for ever.**” So “**the word of God**” cannot be “**in the Greek.**” Moreover, neither 1600’s writers like Shakespeare nor Greek philosophers can dictate Bible word meanings or usage. Dr Hills<sup>5</sup> states.

*“The English of the King James Version is not the English of the early 17<sup>th</sup> century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version...Even in their use of thee and thou the translators were not following 17<sup>th</sup>-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural you in polite conversation.”*

David W. Norris<sup>6</sup> states:

*“Shakespeare certainly knew how to use English, but he also knew how to be vulgar, suggestive, and anything but pure-minded in his writing. Rather than being so much influenced itself by the language around it, the Authorised Version has given to the English language many words, phrases, and proverbs...[it has] had an impact on English prose that remains to this day.*

*“The 1611 Bible was never the ‘modern version’ of its day. The Authorised Version possesses its own unique English. It gave to English far more than it took from it...Bible words must be defined for us by the way they are used in the Bible itself. Scripture is its own lexicon [see *The Language of the King James Bible* and *In Awe of Thy Word*, Parts 1-4, both by Dr Mrs Riplinger]...It is for preachers of the Word to explain and expound these words according to their very specific biblical usage, which will often be different from their secular use. For example, dikaiosune is translated ‘righteousness’ in our Authorised Version, but in English translations of the Greek philosopher, Plato, the same word is translated ‘justice’. Dikaiosune when used in Scripture means to be right before God, to be as we ought before God, to stand in a right relationship to Him. Used in Plato, it means to be right with our fellowmen, to be as we ought with other men. In Scripture, the word is directed towards God, in Plato towards men.”*

Plato leavens the 1984 NIV in Acts 17:31, Romans 3:25, 26, Hebrews 11:33, Revelation 19:11, where “**righteousness**” is changed to “**justice.**” The 2011 NIV has “**righteousness**” in Romans 3:25, 26 but retains “**justice**” where “**righteousness**” is “**through faith**” Hebrews 11:33 and



**“The angel of the bottomless pit...in the Greek tongue hath his name Apollyon”**

Revelation 9:11 (!)

where God **“will judge the world”** Acts 17:11 and **“judge and make war”** against it Revelation 19:11. **“Sinners...are afraid”** Isaiah 33:14 of that **“righteousness”** and would prefer Plato!

3. Koine Greek was a stage in the development of the scriptures, Psalm 12:6, 7, with God bringing forth vernacular Bibles in many languages<sup>7</sup>; Latin, Syriac, Gothic, German, English etc. However, Koine Greek is now history, as Dr Mrs Riplinger explains<sup>8</sup>, this writer’s emphases.

*“The desire to appear intelligent or superior by referring to ‘the Greek’ and downplaying the common man’s Bible, exposes a naivety concerning textual history and those documents which today’s pseudo-intellectuals call ‘the critical text,’ ‘the original Greek,’ the ‘Majority Text,’ or the ‘Textus Receptus.’ There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no ‘Dead Bible Society’ to translate it into “everyday English,” using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and HCSB [Holman Christian Standard Bible]. God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors.”*

4. Paul never said go to ‘the Greek’ for what God ‘really’ said. “Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?” 1 Corinthians 14:9.
5. Few can master Koine Greek. They risk becoming ‘Protestant popes,’ **“highminded”** 2 Timothy 3:4, like 33<sup>rd</sup> Degree Royal Arch Masons, i.e. only those taught ‘the (Greek) mysteries’ know what God ‘really’ said, which violates the priesthood of all believers, 1 Peter 2:5, 9 and is lording it over the laity, **“the doctrine of the Nicolaitans, which thing I hate”** Revelation 2:15.
6. Even the Greeks don’t understand ‘the Greek’! Bro. Brent Logan is a KJB Baptist missionary to Thessaloniki, Greece. He has said to this writer:

*“The TR (Koine) Greek is not used in Greece. Modern Greek (Dimotiki) is several steps away from Koine. Some use the older Katharevousa Greek which is between Koine and Dimotiki, but this is still 19<sup>th</sup> century Greek. Most do not even understand Katharevousa. I have heard that there may be some Orthodox priests that chant the Koine as liturgy without knowing what it means but have never confirmed this. Any exception would prove the rule. Greek people today do not have nor understand Koine.”*

Why should English-speaking believers be subject to a language for **“the scripture of truth”** Daniel 10:21 that not even Greeks understand? As Paul says of **“false brethren...who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour”** Galatians 2:4-5.

7. The expression “in the Greek” occurs only once in scripture, Revelation 9:11 (!) in relation to “Apollyon” and “the bottomless pit.” That is where ‘Greekiolatry’ comes from. The Lord Jesus Christ said **“Heaven and earth shall pass away, but my words shall not pass away”** Matthew 24:35. ‘The Greek’ is long gone **“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it”** Deuteronomy 30:14.

The AV1611 is that word, **“the word of faith, which we preach”** Romans 10:8.

Amen.

## Revival – A Seven-Point Plan

### Introduction

Jack Chick has addressed the most important issue for the church today. See:

[www.chick.com/reading/tracts/1069/1069\\_01.asp](http://www.chick.com/reading/tracts/1069/1069_01.asp).

What follows is therefore a seven-point plan in the light of Bro. Chick's observations for revival. *Genuine* spiritual revival depends upon *fidelity* to **"the book of the law of the LORD"** 2 Chronicles 17:9, now **"the law of Christ"** Galatians 6:2 - the 1611 Authorized King James Holy Bible, the King's Holy Bible. See the *Ruckman Reference Bible* pp 584, 586, 671-672 and note how revival came about in Josiah's time.



**"And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers"** 2 Chronicles 34:31-33.

Pulling down and casting out according to **"the book of the law of the LORD"** had to go before **"perfecting holiness in the fear of God"** 2 Corinthians 7:1, 10:4, 5. So it is now as then.

### Seven-Point Plan

#### 1. Junk Vatican Versions

All modern versions are *Vatican* versions straight from **"THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"** Revelation 17:5. See *Did The Catholic Church Give Us The Bible?* by David W. Daniels [www.chick.com/catalog/bibleversions.asp](http://www.chick.com/catalog/bibleversions.asp) and *Undeniable Proof the ESV, NIV, NASB are the new "Vatican Versions" and The NKJV is a Poor Substitute for the True Bible* by Will Kinney [brandplucked.webs.com/kjbarticles.htm](http://brandplucked.webs.com/kjbarticles.htm). No modern i.e. Vatican version has ever brought revival or ever will. **"They are even the dross of silver"** Ezekiel 22:18. Vatican versionism should be *confessed* and *forsaken* for revival. **"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy"** Proverbs 28:13.

#### 2. Junk 'Originals-Onlyism'

By definition, no 'originals-onlyist' has any *book in existence now* that is 'God's word' as the Lord Jesus Christ called it. **"But he said, Yea rather, blessed are they that hear the word of God, and keep it"** Luke 11:28.

No 'originals-onlyist' can **"keep"** what he doesn't have i.e. 'the originals.' It follows that the 'originals-onlyist' perceives that any book that he *calls* 'God's word' *has lost information in transmission*. It has therefore *degenerated*. The 'originals-onlyist' therefore *cannot even have salvation because it too must have degenerated because salvation is predicated upon* **"the word of God."** **"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"** 1 Peter 1:23, except the originals-onlyist' says it doesn't.

Moreover, the 'originals-onlyist' **"hath done despite unto the Spirit of grace"** Hebrews 10:29 in that he has *denied* Psalm 12:6-7: **"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."** 'Originals-onlyism' should be *confessed* and *forsaken* for revival.

### 3. **Junk Hebrew/Greekiolatry**

Fundamentalists often cite 'the Hebrew' and 'the Greek' for what God 'really' said. However, 'the Hebrew' and 'the Greek' so-called *never* reveal anything *authoritative* and instead *mislead*. See for example the *Ruckman Reference Bible* p 1425 on John 21:15-17 for debunking *agape* and *phileo* as superior and inferior forms of *love*. See John 21:15, 16 for "**lovest**" *agape* twice and John 21:17 "**lovest**" *phileo* "**the third time.**" See Matthew 23:6/Luke 11:43 *phileo/agape*, John 5:20, 11:3, 16:27 *phileo* each time, 2 Timothy 4:10 *agape*, 2 Peter 2:15 *agape*, 1 John 2:15 *agape* each time. Moreover, New Testament Greek is a *dead* language as Gail Riplinger, *In Awe of Thy Word* p 956, states. **There existed a true original Greek...It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it.** Hebrew/Greekiolatry should be *confessed* and *forsaken* for revival.

### 4. **Junk 5-Point Calvinism**

5-Point Calvinism is heresy. See [www.timefortruth.co.uk/errors-of-calvinism/](http://www.timefortruth.co.uk/errors-of-calvinism/). The scripture sums up 5-Point Calvinism as follows. David in despotic mode acts as Calvin's God, arbitrarily selecting saved and lost. "**And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive...**" 2 Samuel 8:2. 5-Point Calvinism should be *confessed* and *forsaken* for revival.

### 5. **Junk anti- Israelism**

God is *not* all through with the nation of Israel. Paul says that you are conceited and ignorant if you think otherwise. "**For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob**" Romans 11:25-26. Anti-Israelism should be *confessed* and *forsaken* for revival.

### 6. **Focus on "the mysteries of God" 1 Corinthians 4:1**

See the *Ruckman Reference Bible* pp 1513-1514. "**The mysteries of God**" are seven; the Incarnation of Christ, 1 Timothy 3:16, the indwelling Christ, Colossians 1:27, the body of Christ, Ephesians 5:32, the Blindness of Israel, Romans 11:25, the Incarnation of Satan, 2 Thessalonians 2:7, the Rapture, 1 Corinthians 15:51, Babylon the Great, Revelation 17:5. "**The ministers of Christ, and stewards of the mysteries of God**" 1 Corinthians 4:1 must faithfully *preach* them for revival.

### 7. **Submit to "the king's word" 2 Samuel 24:4, the King's 1611 Holy Bible**

King James translator Dr Miles Smith gives the crowning exhortation for revival. See [www.jesus-is-lord.com/pref1611.htm](http://www.jesus-is-lord.com/pref1611.htm). *Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines [Genesis 26:15], neither prefer broken pits before them with the wicked Jews [Jeremiah 2:13]. Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation!...a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen. The King's Bible is "the book of the law of the LORD" 2 Chronicles 17:9 for *revival*. "**Where the word of a king is, there is power: and who may say unto him, What dost thou?**" Ecclesiastes 8:4.*

### **Conclusion**

The above seven points must be in place for revival. Otherwise prayer for revival is a waste of time and time is not there to waste, as Paul warns "**See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil**" Ephesians 5:15-16.

## 1 Timothy 3:16 – A Vindication

From [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) 'O Biblios' – The Book pp 33-34, 60-61, 252-253

### 1 Timothy 3:16

The AV1611 reading “**God was manifest in the flesh**” is changed in the RV and most modern versions, including the NIV, to “He who was manifested in the flesh” or similar. Burgon showed that ΘΕΟΣ “Theos” or “God” was invariably written ΘΣ, “THS” in the uncial manuscripts and could easily become ΟΣ, “OS” or “who” [*The Revision Revised* Dean John William Burgon] pp 425-426, as it appears in Aleph and C or “O,” “which,” in D. These are the only unequivocal uncial witnesses against “THS” [*The Revision Revised*] pp 426-443.

Writing to Bishop Ellicott, chairman of the RV committee, Burgon states that “*The sum of the available cursive copies of S. Paul’s Epistles is exactly 254...Permit me to submit to your consideration as a set off against those two copies of S. Paul’s Epistles which read ος, “os” - the following TWO HUNDRED AND FIFTY TWO COPIES which read Θεος “Theos”*” [*The Revision Revised*] p 492. Again, Burgon provides further evidence from early citations overwhelmingly in favour of the AV1611 reading.

He warns Bishop Ellicott [*The Revision Revised*] p 430:

*“It will be for you, afterwards, to come forward and prove that, on the contrary, “Theos” is a ‘plain and clear error:’...You are further reminded, my lord Bishop, that unless you do this, you will be considered by the whole Church to have dealt unfaithfully with the Word of God”* [*The Revision Revised*] p 430.

To this day, Burgon’s case has never been answered. Ever “**Valiant for the truth**” Jeremiah 9:3, he sought to safeguard the Body of Christ from the peril about which the Earl of Shaftesbury gave solemn warning in 1856.

*“When you are confused or perplexed by a variety of versions, you would be obliged to go to some learned pundit in whom you reposed confidence, and ask him which version he recommended; and when you had taken his version, you must be bound by his opinion. I hold this to be the greatest danger that now threatens us. It is a danger pressed upon us from Germany, and pressed upon us by the neological spirit of the age. I hold it to be far more dangerous than Tractarianism, or Popery, both of which I abhor from the bottom of my heart. This evil is tenfold more dangerous, tenfold more subtle than either of these, because you would be ten times more incapable of dealing with the gigantic mischief that would stand before you”* [*Which Bible? 5<sup>th</sup> Edition* David Otis Fuller, D.D.] pp 274-75...

### 1 Timothy 3:16

“**God**” has been altered to “He” or “Who” by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT. The DR has “which.”

The alteration of “**God**” in 1 Timothy 3:16 to “He” or “Who” is a direct attack by the modern textual critics on the Deity of the Lord Jesus Christ. This alteration has been discussed exhaustively by Burgon [*The Revision Revised*] pp 101-105, 424-504, whose researches have been summarised by the TBS (37) *God was Manifest in the Flesh*. See also Fuller, citing the TBS, [*True or False? 2<sup>nd</sup> Edition* David Otis Fuller, D.D.] pp 24-41. The TBS, *ibid.*, states that all the early Greek editions of the New Testament (Ximenes, Erasmus, Beza, Stephens - see Berry’s Greek text - the Elzevirs) read “**God was manifest**” and this must have been the reading of the manuscripts available to those editors. The wording of their editions is reflected in all the early English translations (Tyndale 1534, Great Bible 1539, Geneva 1557, Bishops’ 1568) except the surviving copies of Wyclif (1380) derived in part from the Vulgate. Moreover, the European versions associated with true Bible believers (Italian (Diodati), French (Osterwald), Spanish (Valera), German (Luther), Portuguese (Almeida)) all concur with the AV1611.

However, the 19<sup>th</sup> and 20<sup>th</sup> century Greek editions of the New Testament, culminating in those of Westcott and Hort and Nestle, all rejected **“God”** in 1 Timothy 3:16 in favour of “who.” These corrupt texts form the basis for most of the modern translations. According to Burgon, p 443, the only ancient witness in support of “who” is Aleph (4<sup>th</sup> century), while D (6<sup>th</sup> century) has “which.” C (5<sup>th</sup> century) and F and G (9<sup>th</sup> century) are indistinct in this place and their testimony therefore equivocal, while Codex B does not contain 1 Timothy. In addition Burgon p 99 cites only one cursive copy of Paul’s Epistles, designated Paul 17, as reading “who” in 1 Timothy 3:16. (Paul 73, a second copy, was thought to be possibly in agreement with Paul 17 but Burgon p 99 states it is actually an abridgement of Ecumenius’ citation, see later, which reads **“God”**.) Burgon p 483 states that of the ancient versions, only the Gothic (4<sup>th</sup> century) unequivocally witnesses to “who.” Agreeing with D in exhibiting “which” in 1 Timothy 3:16 are the Old Latin (2<sup>nd</sup> century), Vulgate (4<sup>th</sup> century), Peshitta Syriac (2<sup>nd</sup> century) Coptic and Sahidic (3<sup>rd</sup> and 4<sup>th</sup> centuries) and Ethiopic (6<sup>th</sup>-7<sup>th</sup> centuries) versions. The Armenian and Arabic versions are indeterminate in this place (Burgon, *ibid.* p 454).

The only fathers in opposition to **“God”** are Gelasius of Cyzicus (476 AD), who cites “which” and an unknown author of uncertain date, who also cites “which.” The TBS *ibid.* p 8 state that the Latin, Peshitta and other versions may well have been influenced by the erroneous reading in D, of the ‘Western’ family. Later copies of the Peshitta (4<sup>th</sup> century) may have been influenced by the views of Nestorius, who evidently denied that Christ was both God and man. It is probable therefore that the earliest copies of the Peshitta, now non-extant, in fact read **“God,”** rather than “who”. The most ancient Greek uncial in favour of **“God”** in 1 Timothy 3:16, is Codex A (5<sup>th</sup> century). Burgon (pp 432-436) cites in detail the witnesses who attest to the horizontal stroke of “Theta” in “Theos” being clearly visible up to the mid-18<sup>th</sup> century. The TBS pamphlet provides an excellent summary. In support of A are uncials K, L and P, (‘Mosquensis,’ ‘Angelicus’ and ‘Porphyrianus’) all of the 9<sup>th</sup> century. The extant cursive copies of Paul’s letters number 300 of which 254 (designated Paul 1 to Paul 301) contain 1 Timothy 3:16. Of these, no less than 252 read **“God”** in agreement with the AV1611. (The two exceptions, which have already been discussed, are Paul 17 and Paul 73 of which the latter is a doubtful witness.) Added to this favourable testimony are 29 out of 32 Lectionary copies from the Eastern Church reaching back to earliest times i.e. before Aleph, which support the reading **“God.”** Burgon p 478 declares the 3 exceptions to be *“Western documents of suspicious character.”* Burgon pp 450, 454, 489-490, also cites the Georgian (6<sup>th</sup> century), Harkleian Syriac (616 AD) and the Slavonic (9<sup>th</sup> century) versions as reading **“God.”** The fathers in support of the AV1611 are as follows (Burgon, pp 486-490):

- 1<sup>st</sup> Century: Barnabas, Ignatius (90 AD)
- 2<sup>nd</sup> Century: Hippolytus (190 AD)
- 3<sup>rd</sup> Century: Apostolic Constitutions, Epistle ascribed to Dionysius of Alexandria (264 AD), Gregory Thaumaturgus
- 4<sup>th</sup> Century: Basil the Great (355 AD), Chrysostom (380 AD), Didymus (325 AD), Diodorus (370 AD), Gregory of Nazianzus (355 AD), Gregory of Nyssa (370 AD), ‘Euthalian’ chapter title of 1 Timothy 3, attesting to “God in the flesh.”
- 5<sup>th</sup> Century: Anon. citation in works of Athanasius (430 AD), Cyril of Alexandria (410 AD), Euthalius (458 AD), Macedonius II (496 AD), Theodoret (420 AD)
- 6<sup>th</sup> Century: Severus, Bishop of Antioch (512 AD)
- 8<sup>th</sup> Century: Epiphanius of Catana (787 AD), John Damascene (730 AD), Theodorus Studita (790 AD)
- 10<sup>th</sup> Century: Ecumenius (990 AD)
- 11<sup>th</sup> Century: Theophylact (1077 AD)
- 12<sup>th</sup> Century: Euthymius (1116 AD).

See also Fuller [[Which Bible?](#)] pp 110-111, [[True or False?](#)] pp 98, 260, summarising Burgon's final findings as 300 Greek manuscripts (uncial, cursive, lectionary), reading "God" in 1 Timothy 3:16, versus 7 which do not, Hills [[The King James Version Defended 3rd Edition](#) Edward F. Hills Th.D., [standardbearers.net/uploads/The\\_King\\_James\\_Version\\_Defended\\_Dr\\_Edward\\_F\\_Hills.pdf](#)] Chapter 5, pp 137-138, Ruckman [[Problem Texts](#) Dr Peter S. Ruckman, now "Errors" in the King James Bible pp 332-334] p 330, [[The New ASV - Satan's Masterpiece](#) Dr Peter S. Ruckman] pp 46-48.

See also Will Kinney's detailed article [brandplucked.webs.com/articles.htm 1 Timothy 3:16 "GOD was manifest in the flesh" or the Vatican Versions "He"?](#)

## 14.2 1 Timothy 3:16

Our critic's next attack is on the verse used by the Westminster Divines in support of the Deity of Christ, 1 Timothy 3:16, which reads "God was manifest in the flesh." See Section 13.1.

Our critic states "*The manuscript evidence is decidedly in favour of "He". "God" has no support at all in the early manuscripts nor the versions. It does not appear in the quotations of any of the Fathers before the late 4th Century. No uncial (in the first hand) supports it before the 8th Century. By contrast 'He' is in the earliest extant codices (except Vaticanus which does not include the Pastorals) the quotations of the Ante Nicene Fathers, and various versions in other languages.*"

Taking our critic's first assertion, none of the manuscript evidence is in favour of "He." ALL the manuscript evidence is in favour of either "God" or "Who" or "Which." I described in Section 6.2 how "THEOS" or "God", which is found in the majority of manuscripts and is written "THS", can easily be changed into "OS", "Who", or "O", "Which".

Pickering [[True or False?](#)] p 260 summarises Burgon's findings on 1 Timothy 3:16 as follows:

*"Burgon found that 300 Greek MSS (uncial, minuscule, lectionary) read the word "God" in 1 Timothy 3:16 and only seven did not."*

Our critic has ignored all of this evidence. The ONLY early witness which could be in favour of "Who" is Aleph [[The King James Version Defended](#)] p 137. The bad character of this manuscript has been discussed in detail. See Chapter 1, Section 1.6 and Chapter 9.

The TBS Publication No. 10 *God Was Manifest in the Flesh* states that "(Aleph) was characterised by numerous alterations and omissions."

Dr Hills states further that "*The Traditional Text reads "God was manifest in the flesh", with A (according to Scrivener), C (according to the "almost supernaturally accurate" Hoskier)...the Western text (represented by D2 and the Latin versions) reads "which was manifest in the flesh."*"

Burgon [[The Revision Revised](#)] p 479 identifies D2 as "*the VIth-century codex Claromontanus D*", the ONLY Greek manuscript containing "which." Yet Gail Riplinger [[New Age Bible Versions Gail Riplinger](#)] p 352 states "*The uncials, Aleph and especially A and C, have been altered here so that EITHER "God" or "who" can be deduced.*"

This is hardly evidence "*decidedly in favour of "He".*" Moreover, Gail Riplinger states [[New Age Bible Versions](#)] p 353 "*Those few copies that have "who" in place of "God" do not have a complete sentence. There is no subject without "God." In addition, a neuter noun "mystery" cannot be followed by the masculine pronoun "who." To avoid having a clause with no subject, the NIV and JW bible arbitrarily drop the word "who" and invent a new word, "He"...By making these additions and subtractions, the new versions, in 1 Timothy 3:16, follow no Greek manuscripts at all, not even the five late uncials.*" She states that these five manuscripts are of the 9th, 12th and 13th centuries.

Dr Hills states [[The King James Version Defended](#)] p 138 "*But if the Greek is "who", how can the English be "He"? This is not translation but the creation of an entirely new reading.*"

See Chapter 5

[standardbearers.net/uploads/The\\_King\\_James\\_Version\\_Defended\\_Dr\\_Edward\\_F\\_Hills.pdf](#).

Concerning the versions, Burgon [*The Revision Revised*] pp 426, 448 shows that the Old Latin does NOT bear witness to “He” but rather to “O,” “which” and that “*From a copy so depraved, the Latin Version was altered in the second century.*” See Hills, above. The TBS Publication No. 10, p 8, states “*While the Syriac “Peshitto” version has been justly described as “the oldest and one of the most excellent of the versions...It was evidently influenced by Greek manuscripts like Codex D and the Latin versions, which have “which was manifested”...It is probable that the earliest Syriac copies had “God was manifested.”*”

“*One of the Syriac versions which was remarkable for its literal adherence to the Greek was attributed to Philoxenus Bishop of Hierapolis in Eastern Syria, A.D. 488-518. This version actually includes the name of God in 1 Timothy 3:16 and indicates that Philoxenus found “God” in the Greek or Syriac copies in his hands.*”

As for the quotations by the fathers, Burgon [*The Revision Revised*] p 479 found only Gelasius (A.D. 476) and “*an unknown author of...uncertain date*” citing “which” and NOT ONE citing “who.” By contrast, the fathers citing “**God**” are numerous. They include Gregory of Nyssa (d. A.D. 394, TBS No. 10), who “*in at least 22 places, knew of no other reading but “Theos”*” [*The Revision Revised*] p 45. Patristic citations before 400 A.D. include [*The Revision Revised*] pp 486ff:

Barnabas and Ignatius	A.D. 90
Hippolytus	A.D. 190
Dionysius of Alexandria	circa A.D. 264
Gregory Thaumaturgus and Apostolic Constitutions	also 3 <sup>rd</sup> Century
Didymus	circa A.D. 330, “ <i>clearly witnesses to what was the reading of the first quarter of the IV<sup>th</sup> century.</i> ”
Gregory of Nazianzus	A.D. 355
Diodorus	A.D. 370

Burgon allows that the testimonies before 300 A.D., apart from Dionysius, are “*open to cavil*” because “*the very early Fathers are ever observed to quote Scripture thus partially.*” However, they do NOT bear witness to “he,” “who” or “which”.

Our critic states that “*the earliest uncials...call Christ “God” elsewhere in the New Testament*” but he does not SAY where! In any case, this is beside the point. The point is the WORDING of 1 Timothy 3:16, “**God was manifest in the flesh**” which our critic evaded.

Again, reviewing ALL the evidence, it is significant that 1 Timothy 3:16 certainly meets 6 if not all of Burgon’s tests of truth. It may be that some “*respectability of witnesses*” is lacking in the aberrant readings of some ancient versions but other “*respectable*” witnesses are numerous.

See again Will Kinney’s detailed article [brandplucked.webs.com/articles.htm](http://brandplucked.webs.com/articles.htm) *1 Timothy 3:16 “GOD was manifest in the flesh” or the Vatican Versions “He”?*

Our critic’s parting shot on this reading is that “*the idea that questioning the authenticity of one late highly doubtful reading, means denying the truth that Christ is God manifest in the flesh, is quite indefensible. This truth is taught repeatedly in the N.T. especially in Johannine and Pauline theology.*”

In reply, it can be said unequivocally that the reading is NOT “*late.*” Nor is it “*highly doubtful,*” although our critic’s “*evidence*” certainly IS. Once again, the point at issue NOT what the Bible TEACHES but what the BIBLE SAYS.

Unless there is certainty about what the Bible SAYS, there can no certainty about what it TEACHES, although fundamentalists who worship their egos and their education may find this hard to accept. Reference to *“theology”* is merely more evasion. One wonders what the Westminster Divines would have made of our critic’s evaluation of 1 Timothy 3:16.

**“All the words that I command thee...speak unto them; diminish not a word”** Jeremiah 26:2.

---

**References**

- <sup>1</sup> [indianapublicmedia.org/amomentofscience/snakes-forked-tongues/](http://indianapublicmedia.org/amomentofscience/snakes-forked-tongues/)
- <sup>2</sup> *Translators Revived* by Alexander McClure, pp 102, 172, 177
- <sup>3</sup> *Hazardous Materials, Greek & Hebrew Study Dangers*, by Gail Riplinger, A. V. Publications, 2008, Introduction
- <sup>4</sup> *Cleaning Up Hazardous Materials* by Kirk DiVietro, The Dean Burgon Society, 2010, pp 139-140
- <sup>5</sup> *The King James Version Defended* by Edward F. Hills, Chapter 8, [standardbearers.net/uploads/The\\_King\\_James\\_Version\\_Defended\\_Dr\\_Edward\\_F\\_Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf)
- <sup>6</sup> *The Big Picture* by David W. Norris, Authentic Word, 2004, pp 372, 384-385
- <sup>7</sup> *Hidden History of The English Scriptures* by Gail Riplinger, A. V. Publications, 2011
- <sup>8</sup> *In Awe of Thy Word* by Gail Riplinger, A. V. Publications, 2011, 2003, p 956