



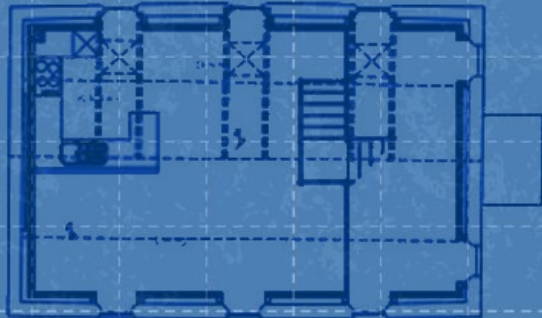
WHAT THE
BIBLE
IS ABOUT

2021
SESSION
8

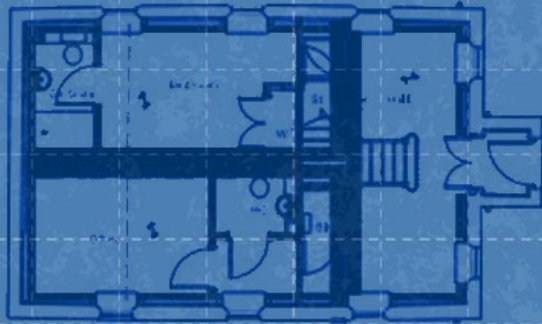
WHAT THE
BIBLE
IS ABOUT

The First Epistle to
Timothy PART 3

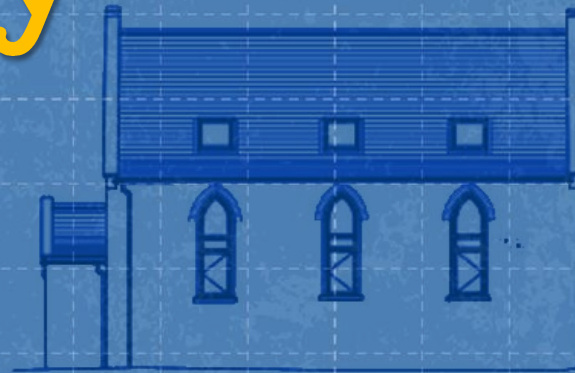
1 Timothy



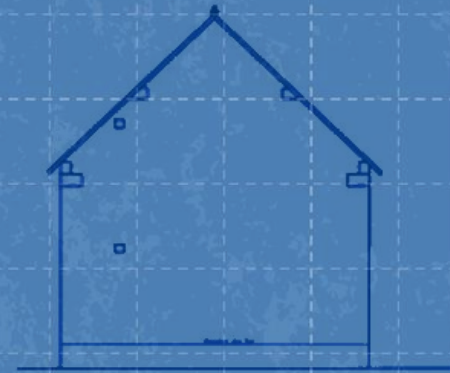
FIRST FLOOR PLAN



GROUND FLOOR PLAN



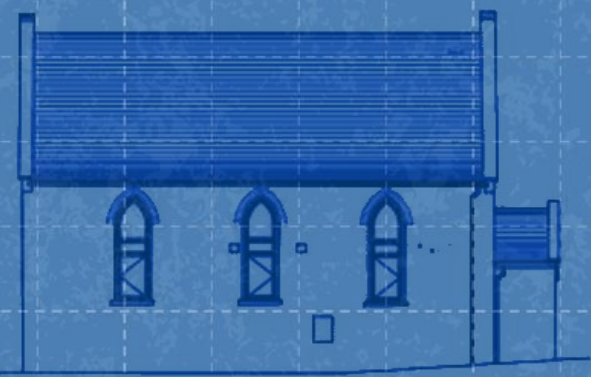
WEST ELEVATION



REAR ELEVATION



FRONT ELEVATION



EAST ELEVATION

1 Tim 3:15

"I write so that you may know how to conduct yourself in the house of God, the pillar and ground of the truth."

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No: 087166-75

Ekklesia per Timothy

DWN BY: Ray APPVD BY: Ray 29 April 2021

Themes in 1 Timothy

Living above
reproach can
effectively
help spread
the gospel



Oppose false
teachers and
reinforce
those who
teach sound
doctrine



Church leaders
should be
held to a
higher
standard

Keep fighting
the good fight
of faith



The measure
of true riches
is “godliness
with
contentment”

Outline of 1 Timothy

The Church and Its Message

- Teaching sound doctrine
- Proclaiming the gospel
- Defending the faith

Chapter
1

The Church and Its Members

- Praying men
- Submitting women
- Qualified pastors
- Qualified deacons
- Behaving believers

Chapters
2-3

The Church and Its Minister

- A good minister, preaching the Word
- A godly minister, practicing the Word
- A growing minister, progressing in the Word

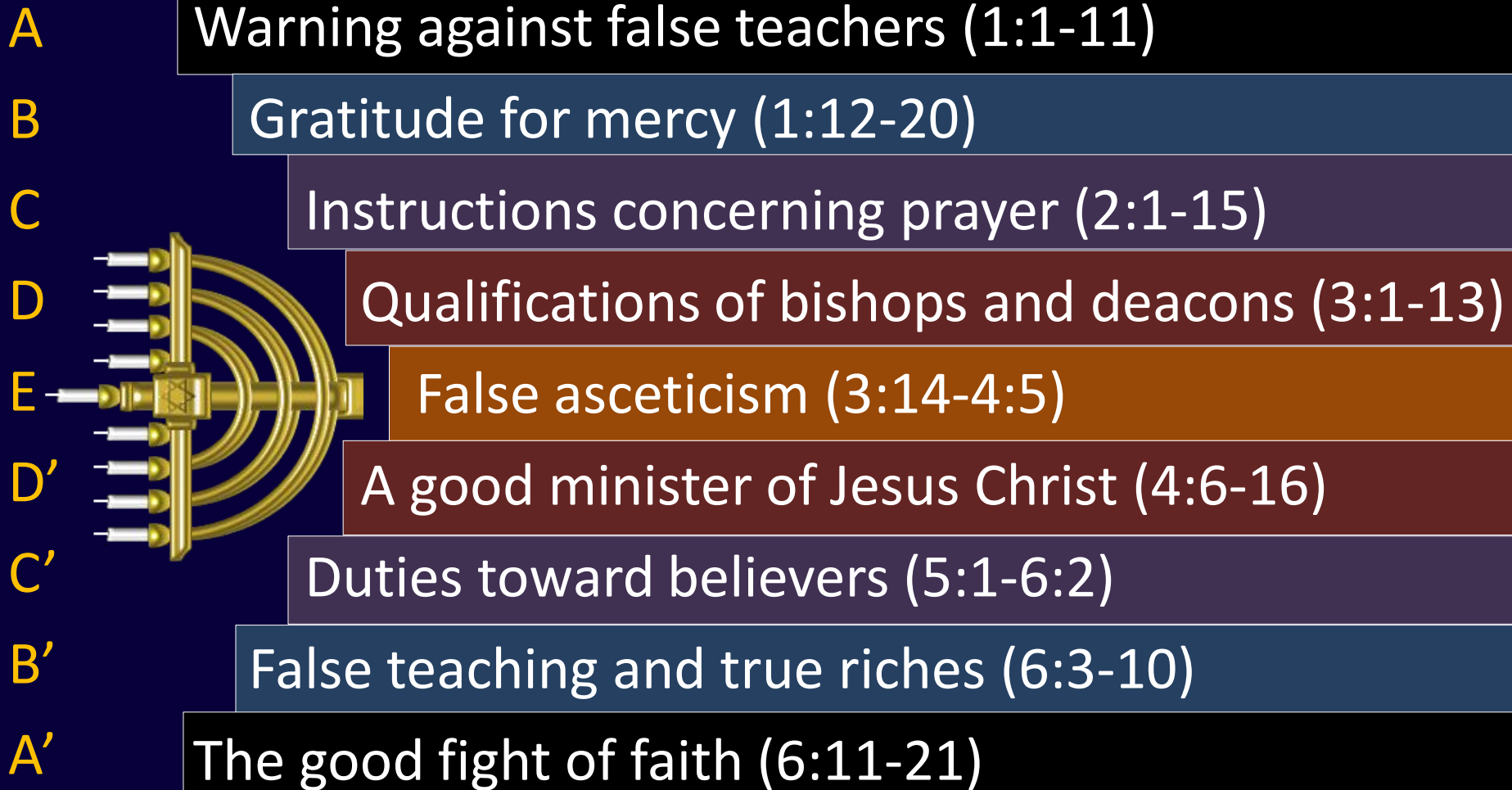
Chapter
4

The Church and Its Ministry

- To older members
- To older widows
- To younger widows
- To church officers
- To servants
- To false teachers
- To the pastor
- To the rich

Chapters
5-6

The Literary Structure of 1 Timothy



A – False teaching vs. good faith

B - Apostasy

C – Female congregations

D – Bishops and deacons

E – False asceticism

Generalia
Specialibus
Non Derogant

The **GENERAL** vs
The **SPECIFIC**

The *specific* governs the *general*.

1 Timothy

Paul, an apostle of Christ Jesus by the command of God our Saviour and of Christ Jesus our hope,

To Timothy my true son in the faith:

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

glorious gospel of the Son which he entrusted to me.

The Lord's Grace to Paul

12 I thank Christ Jesus our Lord, who has given me grace

1 Tim.

1

The church and its message

- Teach sound doctrine
- Proclaim the gospel
- Defend the faith



1 Tim.

2

The church and its members



1 Timothy Chapter 2

- Paul's guidance to Timothy on the men and women in the ekklesia
- Prayer is an important way for believers to give thanks to God and live in a way that furthers the message of salvation through Christ Jesus.
- Christ is the only mediator between God and mankind.
- Prayer is important so we may live godly lives that represent God.
- Men and women are equals.
- God has primary roles or emphases for both men and women.
- Fathers should exercise the spiritual leadership in the home and church to complement the woman's roles of wife and mother.
- Men and women both learn in church under the elder's authority.
- A woman's good works are more important than fashion, jewels and fancy clothes.

1 Tim.

3

Follow the
leaders



Chapter 3 – Leadership in the *ekklesia*

¹ This *is* a faithful saying: If a man desires the position of a bishop [G1984, *episkopē*, *overseer*, *elder*], he desires a good work.

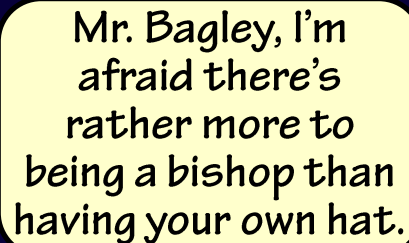
² A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

³ not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

⁴ one who rules his own house well, having *his* children in submission with all reverence ⁵ (for if a man does not know how to rule his own house, how will he take care of the church of God?);

⁶ not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.

⁷ Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.



Mr. Bagley, I'm afraid there's rather more to being a bishop than having your own hat.



Qualifications of Deacons

⁸ Likewise deacons
[*diákonos*, servant]
must be

reverent,
not double-tongued,
not given to much wine,
not greedy for money,

⁹ holding the mystery
of the faith with a
pure conscience.

“Peter consecrating the Seven Deacons”
by Fra Angelico, 1447-1449,
a fresco in the Niccoline Chapel.



10 But let these also first be tested; then let them serve as deacons, being found blameless.

... seven men of good repute full of the Spirit and of wisdom ...

11 Likewise, *their wives must be* reverent, not slanderers, temperate, faithful in all things.

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

13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.



Parmenas
Nicolaus
Philip
Stephen
Timon
Nicanor
Prochorus

The Body of Christ

And [Christ] Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the Head - Christ - from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

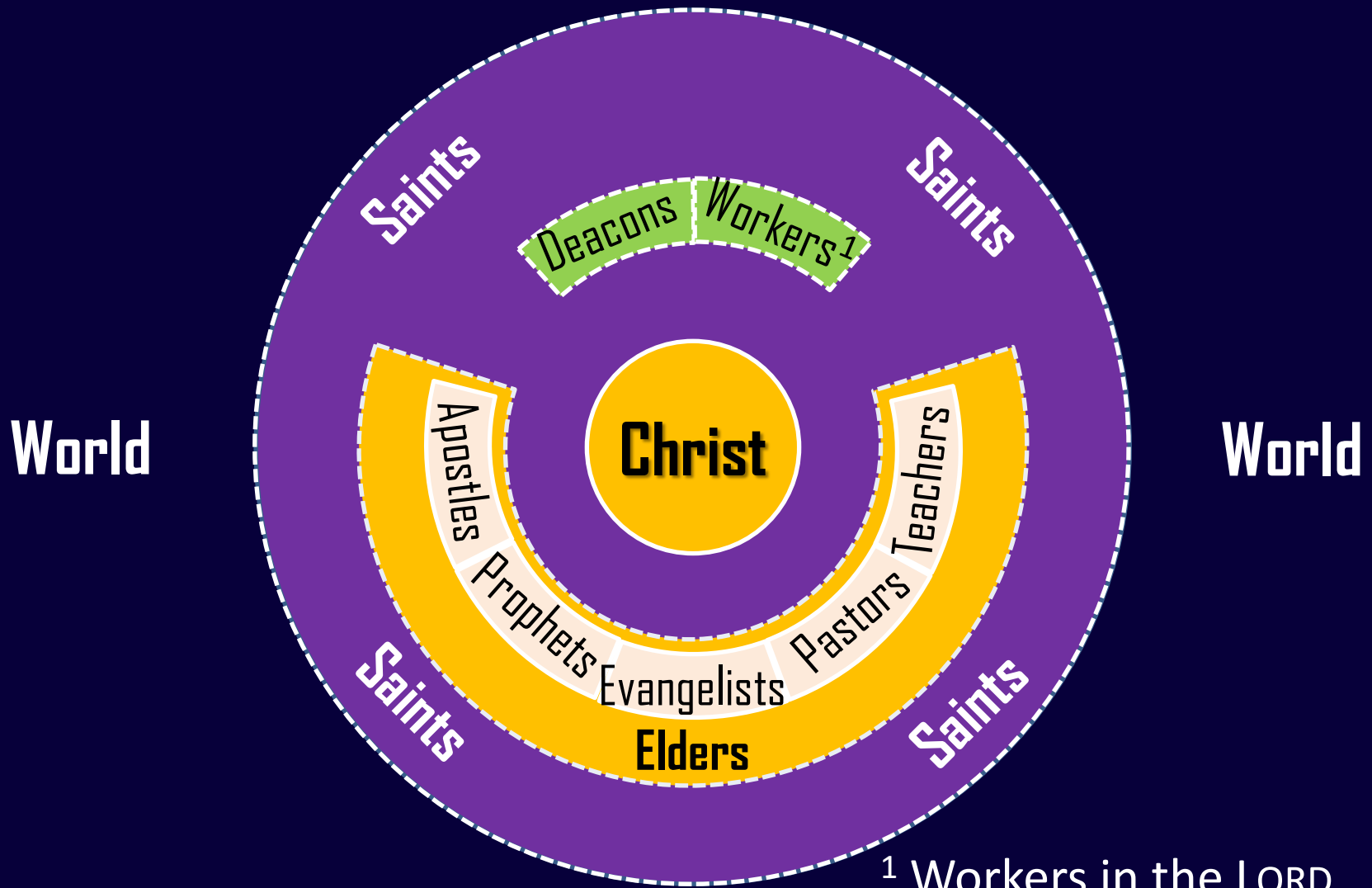
Ephesians 4:11-16

Leadership in Paul's *ekklesia*

- **Elder** = πρεσβύτερος *presbuteros*, “old man.” (1 Tim 5:19)
 - **Apostle** = ἀπόστολος *apostolos*, sent one. (Eph 4:11)
 - **Prophet** = προφήτης *prophētēs*, inspired speaker. (Eph 4:11)
 - **Evangelist** = εὐαγγελιστής *euangelistēs*, bringer of good tidings. (Eph 4:11)
 - **Bishop** = ἐπισκοπή, *episkopē*, overseer. (1 Tim 3:1-7)
 - **Pastor*** = ποιμήν *poimen*, shepherd. (Eph 4:11)
 - **Teacher*** = διδάσκαλος *didaskalos*, one who teaches. (Eph 4:11)
- **Deacons** = διάκονος *diakonos*, “servant.” (1 Tim 3:8-13)
- **Workers** (in the LORD) = συνεργέω *synergeō*, partner in labour. (2 Cor 6:1)
 - **Servant/slave** - δοῦλος *doulos*, slave, bondservant, devoted to another. (Luke 12:3)
 - **Labourer** = κοπιάω *korĩaō*, to grow weary, labour. (1 Co 16:16)

NOTE: *Pastor and teacher are grouped together in Ephesians 4:11.

Generic (not Structural) Leadership of *Ekklesia*



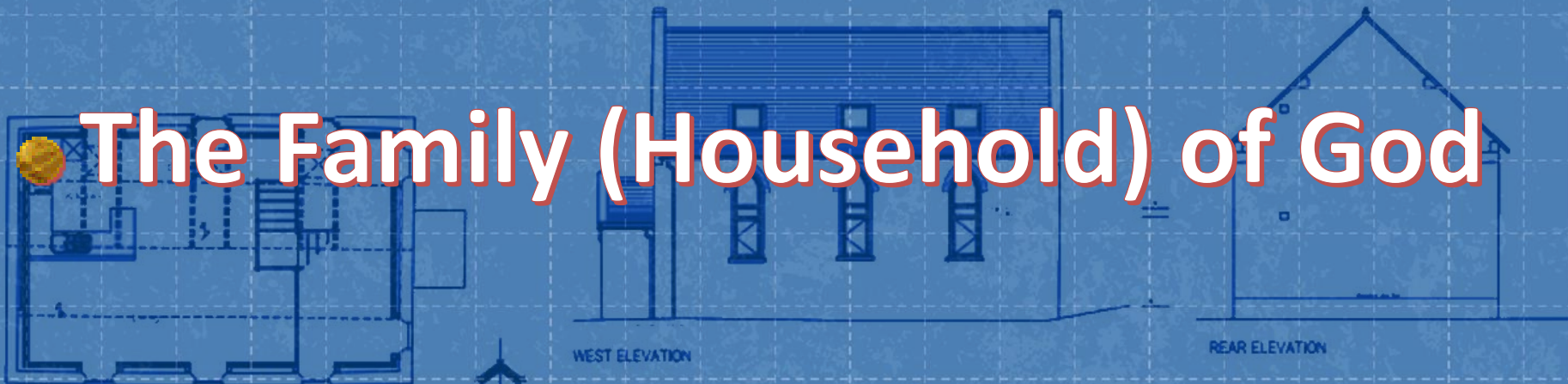
- ¹ Workers in the LORD
- *Doulos* (bondservants)
 - *Kopiaō* (weary, labourers)

The Great Mystery

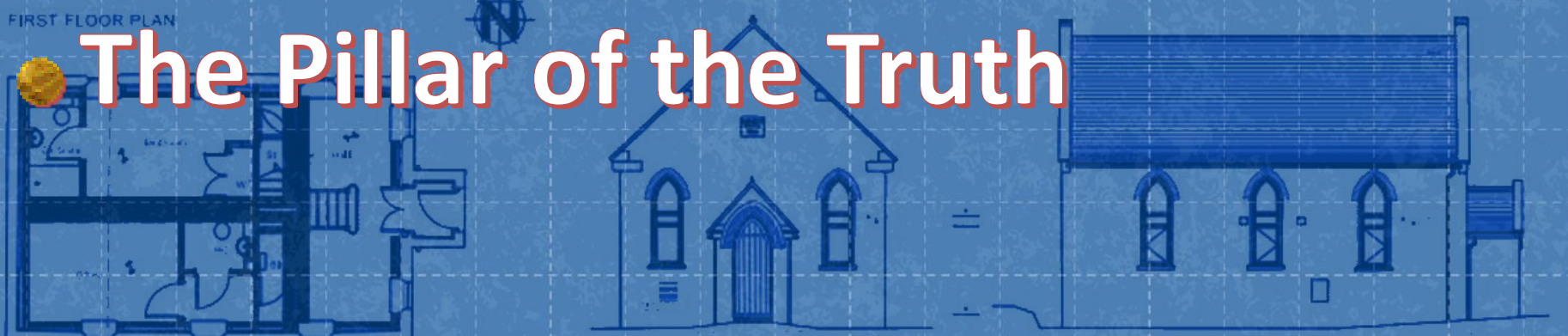
¹⁴ These things I write to you, though I hope to come to you shortly;
¹⁵ but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.



"I write so that you may know how to conduct yourself in the house of God, the pillar and ground of the truth."



● The Family (Household) of God

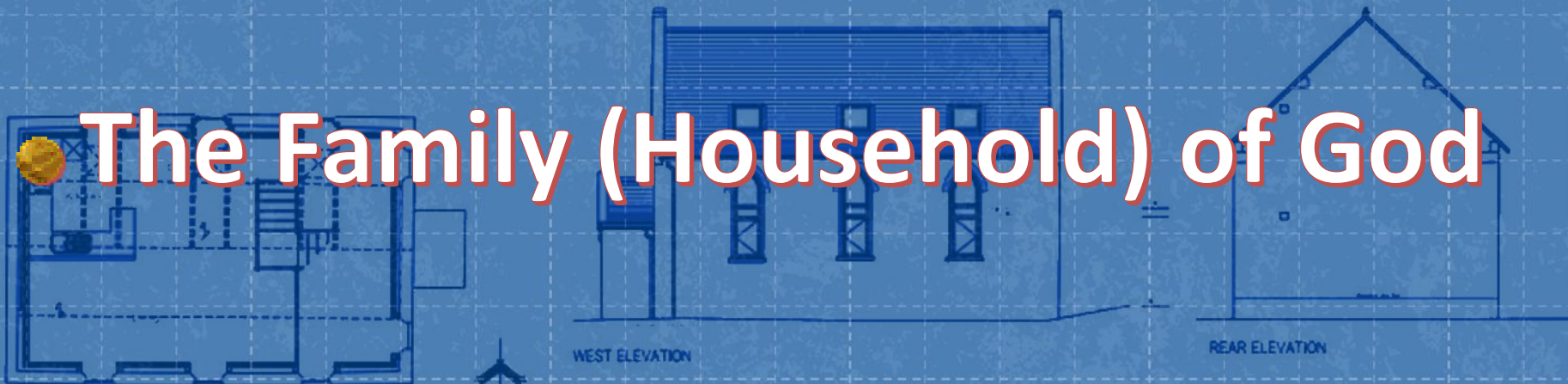


● The Pillar of the Truth

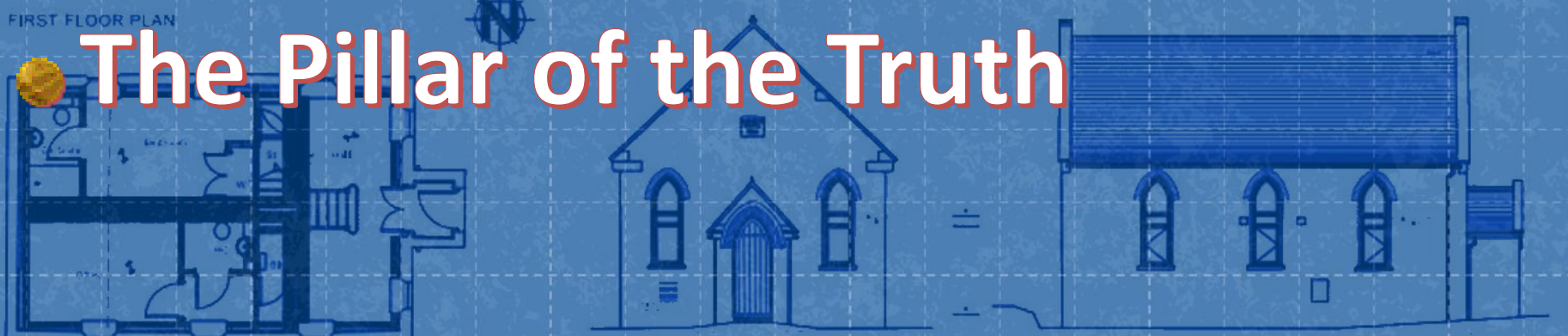
● The Ground of the Truth

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<i>Ekklesia per Timothy</i>		
DWN BY: Ray	APPVD BY: Ray	29 April 2021

"I write so that you may know how to conduct yourself in the house of God, the pillar and ground of the truth."



● The Family (Household) of God



● The Pillar of the Truth

● The Ground of the Truth

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<i>Ekklesia per Timothy</i>		
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**CONTROVERSIAL
SCRIPTURE
1 TIMOTHY 3:16**

¹⁶ And without controversy great is the mystery of godliness:

“And without controversy great is the mystery of godliness.”

“One of the greatest controversies in the New Testament.”



¹⁶ And without controversy great is the mystery of godliness:

Mystery - μυστήριον *mystērion*

- something hidden in the past but is now revealed by God (e.g., something concealed in the Old Testament now revealed in the New Testament).

Jesus Messiah

Godliness - εὐσέβεια *eusebeia*

- Being like God, or striving to be Christlike
- Reverence, respect, piety towards God



16 And without controversy great is the mystery of godliness:

Mystery - μυστήριον *mystērion*

- something hidden in the past but is now revealed by God (e.g., something concealed in the Old Testament now revealed in the New Testament).
- truths about God that the Bible reveals but that we cannot completely comprehend; such as God's love.
- truths that cannot be logically or reasonably understood.

Godliness - εὐσέβεια *eusebeia*

- Being like God, or striving to be Christlike
- Reverence, respect, piety towards God



12 Kingdom Mysteries



1. Mystery of the **Kingdom of God**: Lk 8:10; Mk 4:11.
2. Mystery of the **Kingdom of Heaven**: Mt 13:11
3. Mystery of **Manifestation in the Flesh**: 1 Tim 3:16.
4. Mystery of **Salvation by Faith**: Eph 3:19; Rom 16:25,26; 1 Tim 3:9.
5. Mystery of the **Ultimate Unity**: Eph 1:9.
6. Mystery of **Gentiles in same Body**: Rom 16:25; Eph 3:3.
7. Mystery of the **Bride of Christ**: Eph 5:10; Eph 2:6; 1 Cor 6:17.
8. The Mystery of the **Harpazo**: 1 Cor 15:51; 1 Thess 4:12-18 [OT: Isa 26:19-21; Ps 27:5; Zeph 2:3.]
9. The Mystery of **Iniquity**: 2 Thess 2:6-12.
10. Mystery of the **Seven Churches**: Rev 1:20.
11. Mystery of **Israel's Blindness**: Lk 19:42-44; Rom 11:25.
12. **Mystery Babylon** (Counterfeit Kingdom): Rev 17, 18

¹⁶ And without controversy great is the mystery of godliness:

God [ΘC or OC “He who”] was manifested in the flesh,
Justified in the Spirit [πνεῦμα, *pneuma*, spirit],
Seen by angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.

GOD WAS MANIFEST
IN THE FLESH

HE OR
WAS MANIFEST
IN THE FLESH

1 TIMOTHY 3:16

The Main Issue - Θ or O



THETA

OR



OMICRON

$\overline{\Theta C}$, *nomina sacra* for
 $\Theta\epsilon\acute{o}\varsigma$ = Theos = God

OC = Oς = os =
he, who, or which

A huge controversy - 1 Timothy 3:16

Received / Majority Text

New King James Version
(NKJV)

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.

Critical / Minority Text

New International Version
(NIV)

Beyond all question, the
mystery from which true
godliness springs is great:
He appeared in the flesh,
was vindicated by the Spirit,
was seen by angels, was
preached among the
nations, was believed on in
the world, was taken up in
glory.

A huge controversy - 1 Timothy 3:16

Received / Majority Text
New King James Version
(NKJV)

And without controversy
great is the **mystery of
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glory.

ROMAN EMPIRE IN 117 AD



ROME AND CONSTANTINOPLE



GENERAL EARLY NT TEXT-TYPES



**WESTERN TEXT
(OLD LATIN)**

**ANTIOCHIAN TEXT
(GREEK)**

**ALEXANDRIAN
TEXT
(GREEK)**

-  Western Church, 300-476 AD
-  Eastern Church, 300-476 AD



Theories of Bible interpretation

Antiochian School

Alexandrian School

Allegorical (Origen)

Base interpretation on:

- the literal sense,
- mystical meaning (the analogy of faith),
- the moral sense,
- figuratively interpret the spiritual sense.

The historical context is largely set aside.

Theories of Bible interpretation

Antiochian School

Literal

- Uphold Scripture as basis of knowledge.
- Study passages within context.
- Meaning comes from literal, linguistic, and historical context.
- History is God's plan unfolding.

Alexandrian School

Allegorical (Origen)

Base interpretation on:

- the literal sense,
- mystical meaning (the analogy of faith),
- the moral sense,
- figuratively interpret the spiritual sense.

The historical context is largely set aside.

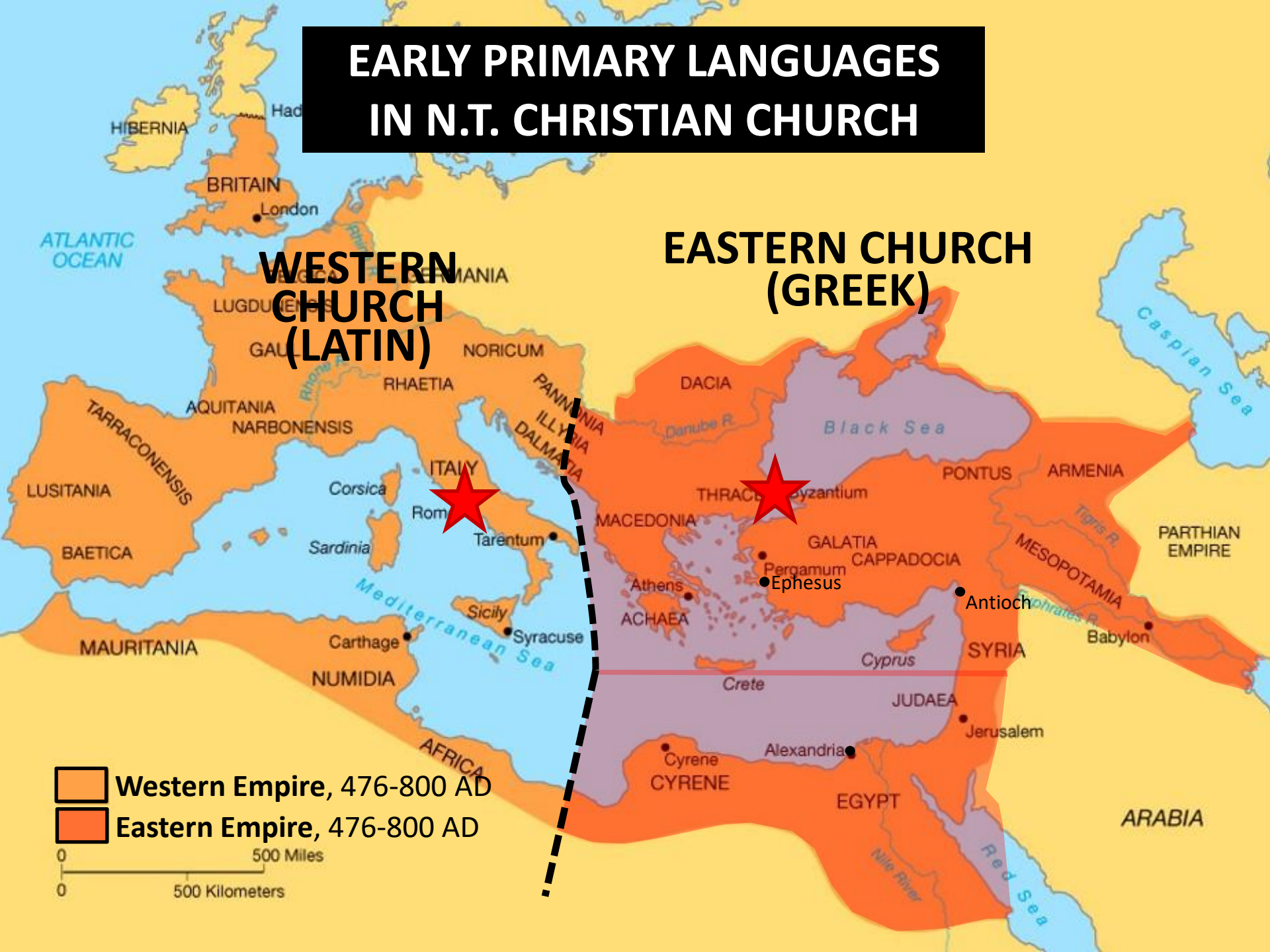
EARLY PRIMARY LANGUAGES IN N.T. CHRISTIAN CHURCH

WESTERN CHURCH (LATIN)

EASTERN CHURCH (GREEK)



-  Western Empire, 476-800 AD
-  Eastern Empire, 476-800 AD

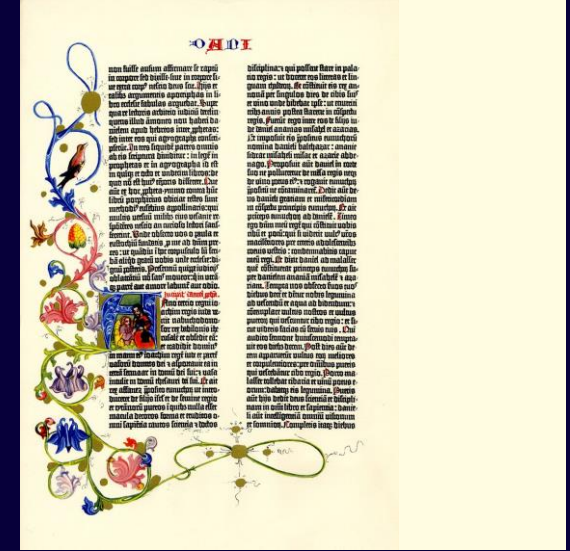
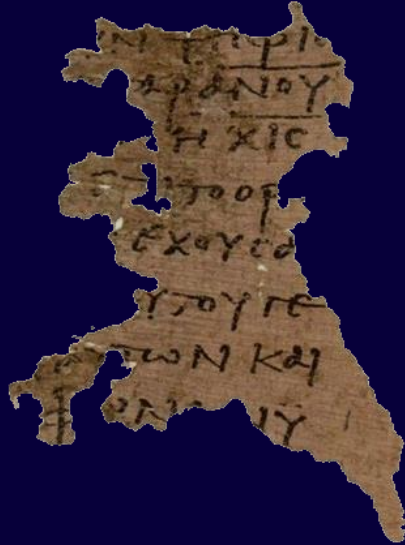


Materials used in ancient manuscripts

Papyrus

Parchment

Vellum



Papyrus is a type of paper made from the stem of an Egyptian papyrus plant. It can only be written on one side and was written as sheets or scrolls. It was used from 1100 BC- AD 300, when it gave way to parchment.

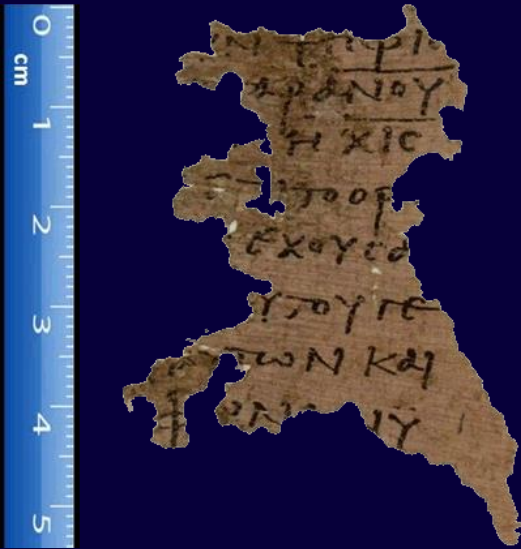
Parchment is a durable writing material made from animal skins. It would be written on both sides, and ink could be scrubbed off to revise text. Perfected c. 160 BC in Pergamum, it was the main medium from 4th to 10th centuries AD. It could make sheets, scrolls, codices, or books.

Vellum is a higher-quality refined form of parchment made from calfskin. Vellum is smoother and is more durable than modern paper. Most of the finer sort of medieval manuscripts, whether illuminated or not, were written on vellum. For example, colour pages in Gutenberg's first 1455 Bible were printed on vellum.

Types of ancient Bible manuscripts

Papyrus

Labelled P1, P2, etc.
or P1, P2, P3, P4, ...



The earliest NT writings were on papyrus pages and scrolls. The earliest known NT papyrus has been dated to circa AD 45.

Bible papyri were written in uncials (capital letters).

Uncial

Labelled A, B, C, etc.
or O1, O2, O3, O4, ...



Uncials are manuscripts written in capital letters, a handwriting used in Greek and Latin manuscripts of the fourth to the eighth centuries A.D. They were usually written on vellum and parchment.

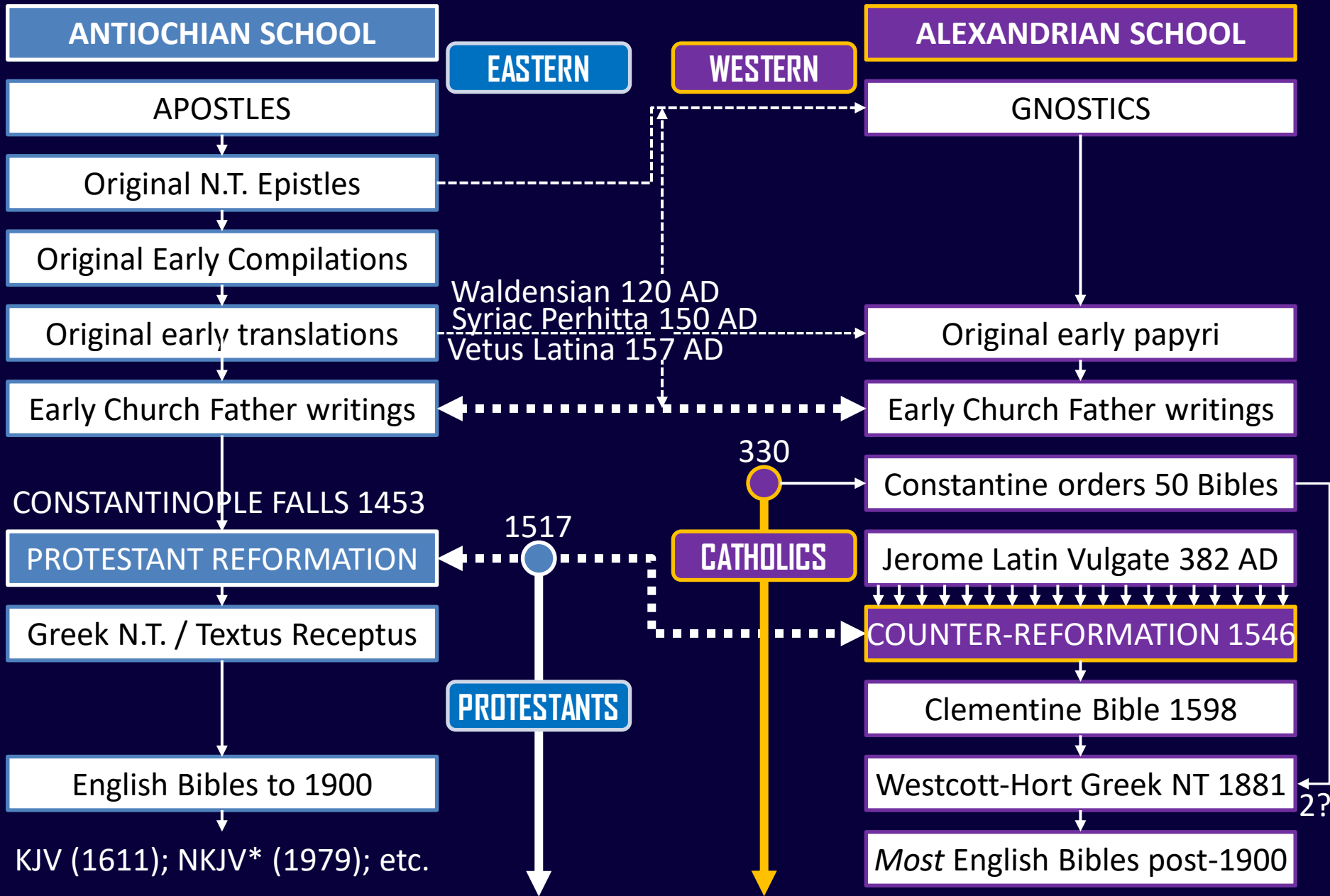
Minuscule

Labelled 1, 2, 3, 4, ...



Minuscules (cursives) were written in both upper and lower case letters. Unlike papyrus and uncials, they can be written on any medium (including paper). Used from the 9th to 18th centuries, they pretty much took over from the eleventh century onward.

Two different Bible traditions



The story from the Antiochian perspective

- God inspired the original manuscripts using holy men like Paul, Peter, and John as scribes. Manuscripts were faithfully copied in the East, but gnostics in Alexandria, Egypt mixed in pagan concepts to create corrupt alternatives which were commissioned c. 330 AD by Rome.
- Commissioned in 382 AD to improve the Gospels in the *Vetus Latina*, Jerome created a complete new Latin bible, which wasn't accepted by Rome for 800 years. Bibles were banned for lay people and few clergy had access, but the Eastern Church and godly people in the West preserved the New Testament as originally written.
- After Constantinople fell, faithful Greek scriptures flooded Europe, the Reformation began, and the Dark Ages ended. The Bible was translated into many languages from the Greek text, making God's Word available to the masses. Revivals continued for centuries.
- The Catholic Counter-revolution struck back against Protestant reliance on the Bible. A 19th century project to modernise the English of the KJV was perverted by two Catholic-loving Anglican scholars who instead substituted a new Greek NT based upon ancient Alexandrian School Roman texts. This was not initially accepted, but over time gained ascendancy and is now the norm.

Complutensian Polygot 1514

Erasmus 1516, 1519, **1522**, 1527, 1535

Colines 1534

Estienne 1546, 1549, **1550**, 1551

Beza **1565**, 1567, 1580, 1582,
1589, 1590, **1598**, 1604

Elzevir

1624, **1633**, 1641, 1679

*(The original so-called
Textus Receptus)*

KJV (1611)

Oxford 1825
Scholz 1841
Scrivener 1884

The story from the Alexandrian perspective

- God inspired His word using men, who were not necessarily holy. About 382 A.D, the Christian church revised God's Word to make it better and "more orthodox." Thus the true Word of God was lost at this point.
- The Catholic Church united Europe in Christian unity, but then the Protestants destroyed that unity by breaking with Rome. Protestants ignorantly made Bible translations from revised Eastern Orthodox manuscripts.
- In the mid 1800's, a miraculous discovery was made. Two ancient manuscripts were found that predated the revised text the Protestants were using. These differed significantly with the traditional text, and therefore were considered to be pre-revision. Two brilliant Anglican scholars compiled a Revised Greek NT from these early manuscripts. After being lost for 1,600 years, God's word had finally been found!! So they began cranking out Bibles translated from the new manuscripts.
- As for the pure, preserved, inerrant Word of God, it of course cannot be found, since it was perfect only in the original manuscripts which have long since vanished.

What are these “miraculous” two ancient texts?

Codex Sinaiticus (א, A)

- An Alexandrian text-type codex found in 1859 by Rome-approved scholar Count Tischendorf at the Monastery of St Catherine on Mount Sinai in the monastery dump. On a later visit, he was given a larger portion.
- Its 400 vellum pages (or leaves) comprise about half of the LXX OT and the full New Testament.
- It has been dated to the second half of the 4th century.
- Although it is covered with revisions and corrections, modern Bible scholars value it highly and it strongly influenced Westcott and Hort and thus most modern Bible versions.

Codex Vaticanus (ב, B)

- An Alexandrian text-type-codex in the Vatican Library in 1475 of unknown provenance, it was forgotten until 1521 when Erasmus asked Vatican to check whether old bibles had the Johannine Comma. Noting its wide variances from the Greek & Vulgate), he discounted it.
- Its 759 vellum leaves comprise most of the LXX OT but the NT is missing the pastoral epistles, Philemon and Revelation. 71 leaves are missing.
- It has been dated to the 4th century.
- Tightly controlled by the Vatican during the Reformation, they released it J.I.T. to be heavily used by Westcott and Hort. It heavily influenced most modern English Bibles.

Codex Sinaiticus (א, A)



Codex Vaticanus (ב, B)



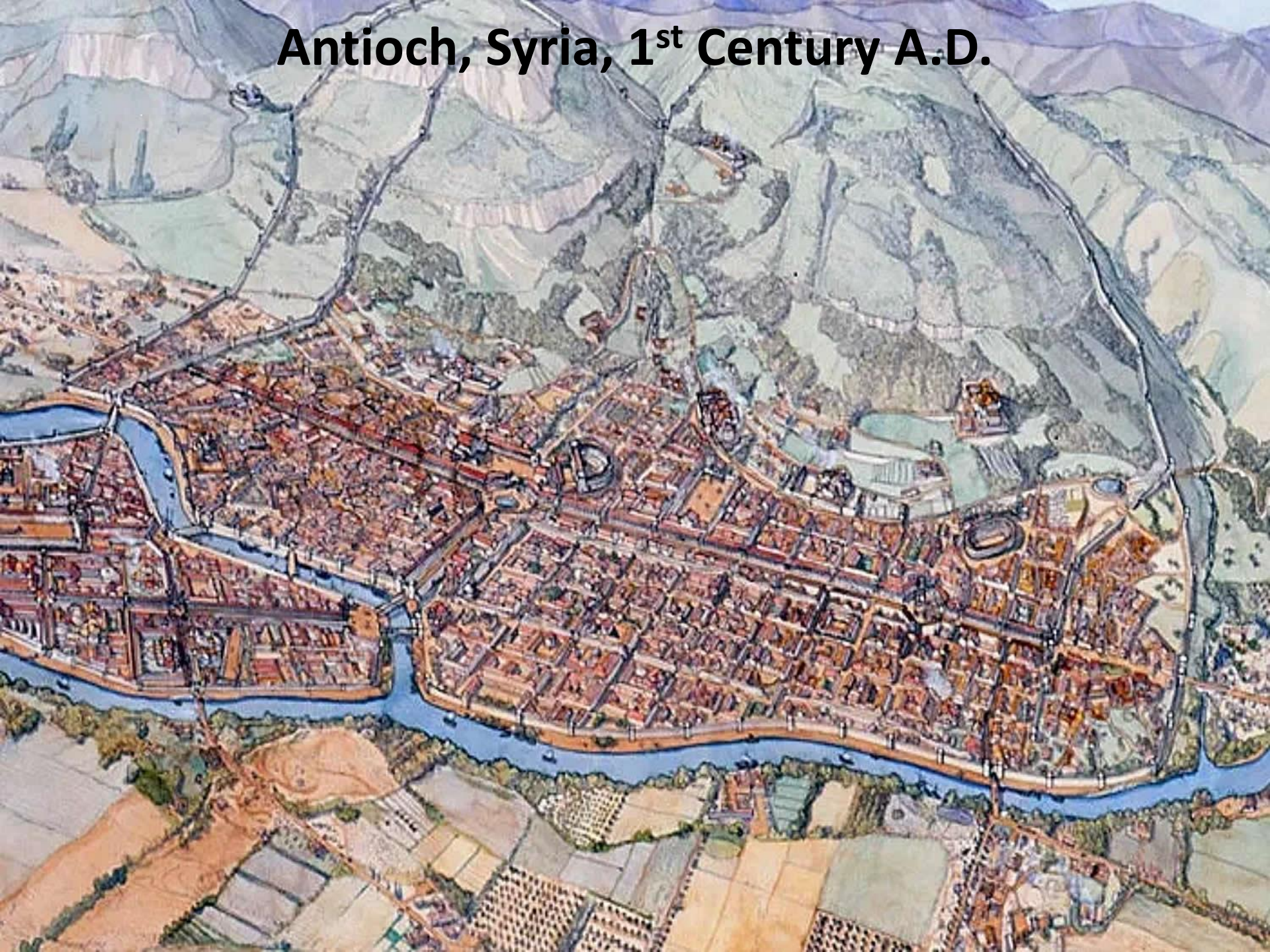
Codex Sinaiticus (א, A)

Codex Vaticanus (ב, B)

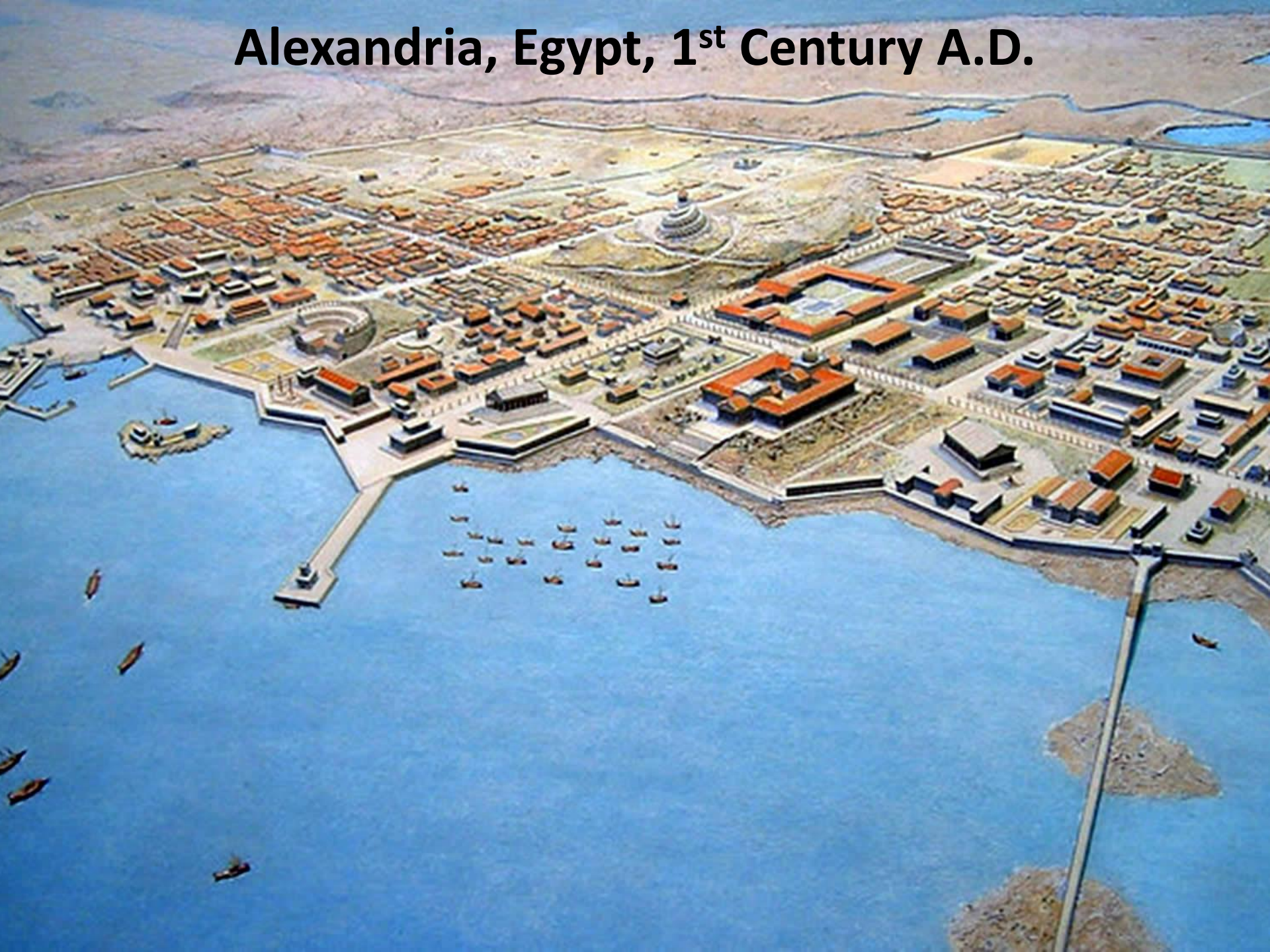


Codex Sinaiticus and Codex Vaticanus contradict each other over 3,000 times in just the gospels alone.

Antioch, Syria, 1st Century A.D.

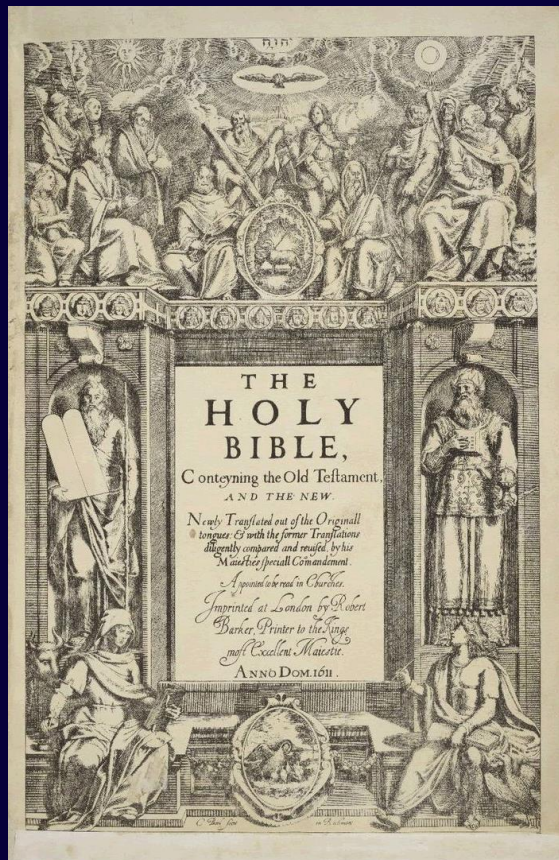


Alexandria, Egypt, 1st Century A.D.

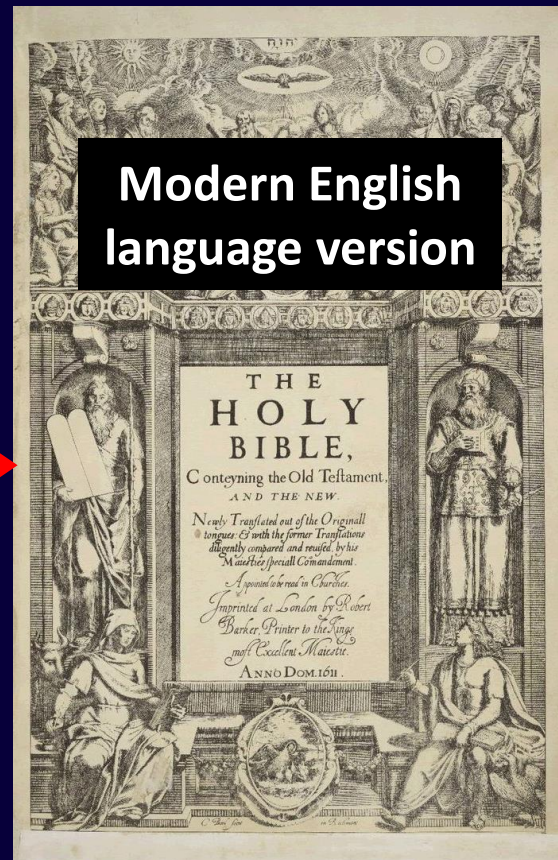


The modest revision of the KJV

What the Southern Convocation of the Church of England **wanted** in 1870.



King James Bible, 1611



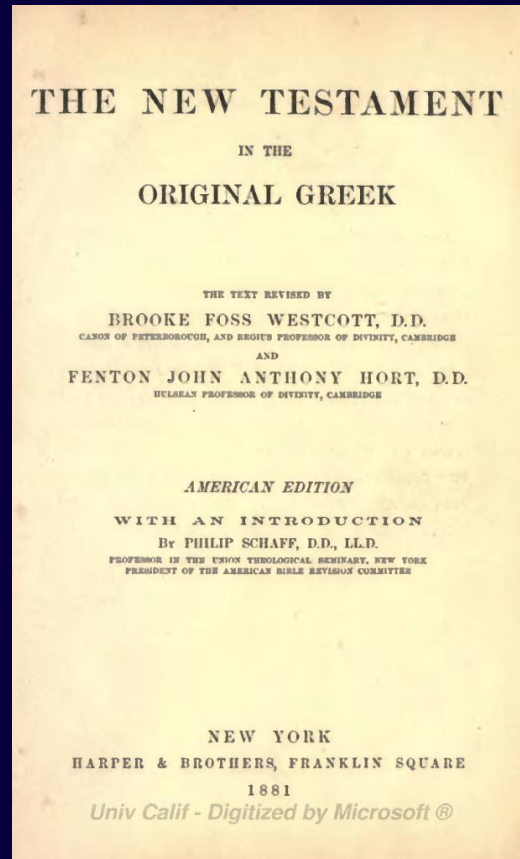
King James Bible, 1870

The modest revision of the KJV

What the Southern Convocation of the Church of England **received** in 1881.



King James Bible, 1611



An entirely new N.T.

Ancient Greek NT manuscript evidence as of 1967*

Manuscript Type	Total Number of Manuscripts	Number that support WH1881 (Minority Text)	Number that support TR (Majority Text)
Papyrus	88	13 (15%)	75 (85%)
Uncial	267	9 (3%)	258 (97%)
Minuscule a.k.a. Cursive	2,764	23 (1%)	2,741 (99%)
Lectionary	2,143	0	2,143 (100%)

1. WH1881 refers to Alexandrian type Westcott-Hort 1881 (Minority Text) and later Greek NT.
2. TR refers to Textus Receptus (Majority Text) from Byzantine Type texts used prior to 1881.
3. A lectionary is a book that contains a collection of scripture readings.

*Waite, DA. (2008). *Defending the KJV: A fourfold superiority*. London: TOP Books. 57.

A
COLLEGE
BIBLE

The
MESSAGE

PETERSON

NAVY PRESS

HOLY
BIBLE

NEW LIVING
TRANSLATION

TYNDALE

Thompson
Chain-Reference
Bible



New
International
Version

RED
LETTER
EDITION

B. B. KIRKBRIDE
BIBLE CO.

THE NEW
ENGLISH
BIBLE

*New
Testament*

OXFORD
CAMBRIDGE

HOLY
BIBLE

KING JAMES
VERSION

WORDS
OF CHRIST
IN RED

DICTIONARY/
CONCORDANCE

Holy
Bible



The New
King
James
Version

Dictionary
Concordance

Words
of Christ
in Red

NELSON

THE
BIBLE

DESIGNED TO
AS LIVING
THE OLD AND
TESTAMENT
KING JAMES

A huge controversy - 1 Timothy 3:16

Received / Majority Text
New King James Version
(NKJV)

And without controversy
great is the **mystery of
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Critical / Minority Text
New International Version
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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.

Critical / Minority Text
New International Version
(NIV)

Beyond all question, the
mystery from which true
godliness springs is great:
He appeared in the flesh,
was indicated by the Spirit,
was seen by angels, was
preached among the
nations, was believed on in
the world, was taken up in
glory.

μυρίως μέγα ὅτι τῆς ὑσεβείας μυστήριον. Θεὸς ἐφανερώθη
ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκη-
ρύχθη ἐν ἔθνεσιν, ἠπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

Typical Textus Receptus – Majority Text

Codex Alexandrinus – dated to 5th Century AD

ΠΡΟΒΕΙΧΕ ΚΑΙ ΟΜΟΛΟΓΟΥ
ΡΟΜΕΤΑΣΤΗΝ ΤΟΥΤΙΣΕΥΣΕ
ΣΜΥΣΤΗΡΩΝ ὅτι ἐφανερώ
ΚΕΣΑΡΚΕΤΕΛΙΚΑ ΚΑΙ ΠΕΝΕΚΤΗ
ΑΝΑΓΓΕΛΟΙΣ ΚΑΙ ΑΝΓΕΛΟΙΣ
ΚΑΙ ΠΡΟΤΕΥΘΗΕΝΚΟΣΜΩ

ΠΟΘΙΧΟ ΚΑΧΙΟΜΟΛΟΓΟΥ
ΡΟΜΕΤΑΣΤΗΝΙΤΙΣΕΥΣΕ
ΣΜΥΣΤΗΡΙΩΝ ΕΣΕΦΑΝΣΡΩ
ΚΑΡΚΕΧΑΙΚΑ ΕΠΙΕΝΤΗ
ΑΓΓΕΛΟΙΟΝ ΕΥΧΕΘΕΝ



¹⁶ And without controversy great is the mystery of godliness:

GOD WAS MANIFEST
IN THE FLESH

OR
HE WAS MANIFEST
IN THE FLESH

1 TIMOTHY 3:16

¹⁶ And without controversy great is the mystery of godliness:

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



1 Tim.

4

How to be a
person of God



NEXT WEEK