

THE CONCEITED NEW CONVERT'S CONDEMNATION

(A STUDY OF 1 TIMOTHY 3:6)

by

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The unique qualification of the overseer as not being a new convert lest he fall into the condemnation of the devil is a strong warning not only to those in the Ephesian church under Timothy's direction but to all churches throughout the centuries.

The question that immediately comes to mind is "How does one interpret the condemnation of the devil?" Various interpretations have been suggested; yet the one which seems to fit contextually, linguistically, and exgetically is that it speaks of the condemnation received by the devil.

With this rendering, a second and more difficult question arises. "How then, is the spiritually immature young overseer's condemnation, or better judgment, similar to the devil's judgment?" The only way that this question can be answered is by a thorough investigation of how *κρίσις* (judgment) is used with believers and then a study of how Satan has and will be judged. The proposed solution is that there are aspects of the devil's judgment (being rendered useless and worthless for God's service, being removed from a position of authority and control, and existing under the punishment of God) which can be effected upon the immature overseer whose reason has been hopelessly clouded through pride.

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TABLE OF CONTENTS

INTRODUCTION	1
Statement of the Problem	1
Two Major Questions	2
Statement of the Thesis	2
Method of Investigation	2
 Chapter	
I. BACKGROUND OBSERVATIONS	3
The Book of 1 Timothy	3
Date and Place of Writing	3
Occasion for Writing	4
Purpose of 1 Timothy	4
The Church of 1 Timothy, Ephesus	4
The Maturity of the Ephesian Church	4
The Privilege of the Ephesian Church	5
The Context of 1 Timothy 3	5
II. LINGUISTIC CONSIDERATIONS	7
New Convert	7
Conceited	9
Judgment	10
The Devil	12
Summary and Translation	14
III. VARIOUS INTERPRETATIONS OF THE FIRST MAJOR QUESTION	15
The Subjective Genitive-Human Accuser Interpretation	15
The Subjective Genitive-Devil Accuser/Judge Interpretation	18
The Objective Genitive-Devil Condemned One Interpretation	21
IV. THEOLOGICAL IMPLICATIONS DEALING WITH THE SECOND MAJOR QUESTION	25
Believers are Eternally Secure	25
Believers Experience Judgment	26
1 Corinthians 11:29, 34	26
1 Timothy 5:12	27

James 3:1	27
1 Peter 4:17	28
The Devil Has and Will Experience Judgment	28
Improper Use of Isaiah 14	29
Specific Judgments	30
Aspects of the Devil's Judgment Which May Apply to Believers	35
Solution to the Second Major Question	37
 CONCLUSION	38
 Linguistic Conclusions	38
First Major Question/Various Interpretations	39
Second Major Question/Theological Implications	39
Expanded Translation of 1 Timothy 3:6	40
 BIBLIOGRAPHY	41

INTRODUCTION

"If any man aspires to the office of overseer, it is a fine work he desires to do" (NASB). Along with that fine work, though, comes an awesome responsibility. And amid the lofty qualifications in 1 Timothy 3 a prohibition with a resulting consequence seems to rise to the forefront. The prohibition is that of not being a new convert and the consequence is the condemnation of the devil (1 Tim 3:6).

Statement of the Problem

The problem of 1 Timothy 3:6 is twofold: linguistic and theological. Commentators realize the difficulty of how to interpret the genitive phrase τοῦ διαβόλου. Some suggest that it is a subjective genitive, τοῦ διαβόλου (the devil) being the subject of the judgment. Others state that it is an objective genitive, τοῦ διαβόλου being the recipient of the judgment. The theological problems arise when one attempts to make the devil a judge (which never appears in Scripture), or to determine how the new convert's condemnation is like the devil's condemnation.

Two Major Questions

The writer of this paper is committed to the endeavor of answering the following two questions:

1. What is the meaning of the condemnation of the devil?
2. How are the conceited new convert's condemnation and the devil's condemnation alike?

Statement of the Thesis

It is the purpose of this thesis to demonstrate that the condemnation of the devil refers to the condemnation which the devil has received, and secondly, that the conceited new convert's condemnation is similar to the devil's condemnation in three aspects. The aspects are: being rendered worthless and useless for God's service, removed from a position of authority and control, and existing under the punishment of God.

Method of Investigation

First, a consideration of the background of the church at Ephesus, purpose of the book of 1 Timothy, and the context of 1 Timothy 3 will be presented. Second, linguistic considerations of the key words of 1 Timothy 3:6 will be outlined. Third, the various interpretations of the First Major Question will be delineated. Fourth, the theological implications needed to formulate an answer to the Second Major Question will be discussed.

CHAPTER I

BACKGROUND OBSERVATIONS

The Book of 1 Timothy

Date and Place of Writing

The date of the writing of 1 Timothy has been suggested as occurring anywhere between A.D. 60 and A.D. 64. Kent writes that if one assumes the release of Paul in A.D. 62 after two years of the first imprisonment, and a trip to the East, particularly Macedonia (1 Tim 1:3), it is likely that 1 Timothy was written during the years A.D. 62 or 63.¹ Another NT scholar, Gromacki, also addresses the issue of date and place of writing. He believes that upon Paul's release from his first Roman imprisonment in A.D. 61, he assumed his missionary activities. He was able to return to Ephesus where he left Timothy in charge while he moved on to Macedonia (1 Tim 1:3; cf. Acts 20:25, 37-38). Not certain when he was to return to Ephesus, Paul wrote to Timothy giving encouragement and instruction. The book therefore was written in Macedonia about A.D. 62, although some have suggested either A.D. 63 or 64.²

¹ Homer A. Kent, The Pastoral Epistles (Chicago: Moody Press, 1958), p. 23.

² Robert G. Gromacki, New Testament Survey (Grand Rapids: Baker Book House, 1974), p. 295.

Occasion for Writing

The church at Ephesus was in need of proper organization and biblical function. Timothy was not a pastor per se, but an apostolic representative sent to supervise the church and see that elders and deacons were correctly chosen and leading.¹

Purpose of 1 Timothy

The purpose of the epistle is six-fold. First, Timothy was to oppose those teaching false doctrine and legalism (1:1-20). Second, Paul needed to instruct the church concerning prayer in public worship (2:1-8). Third, the position and spiritual responsibilities of women in the church were discussed (2:9-15). Fourth, the apostle delineates the qualifications of the bishop-pastor-elder (3:1-7) and deacons (3:8-13). Fifth, Paul expresses his plans for rejoining Timothy (3:14-16), and finally exhorts Timothy in the area of personal conduct (4:1-6:21).²

The Church of 1 Timothy, Ephesus

The Maturity of the Ephesian Church

The church at Ephesus had been in existence for a considerable amount of time. It is pointed out that by the time of the writing of 1 Timothy it had been in existence

¹Ibid., p. 291.

²Gromacki, New Testament Survey, p. 295.

at least twelve years.¹ Therefore there were men who were spiritually mature and ready to be considered for leadership roles in the church. It is suggested that for this reason, the elder's qualification of "not being a new convert" (1 Tim 3:6) is given to the Ephesian church but not the very young Cretan church (see Tit 1:5-9).

The Privilege of the Ephesian Church

When Jesus Christ revealed the principle "And from everyone who has been given much shall much be required" (Luke 12:48), He established an accountability for all who know Him. The responsibility and expectations of those who would be leaders of the Ephesian Church were certainly high. They not only had the godly young man Timothy, but they also experienced the presence of the Apostle Paul longer than any other center during his second missionary journey (Acts 20:31).² Certainly their spiritual maturity, especially among their leaders, ought to have assumed precedence over their contemporary churches.

The Context of 1 Timothy 3

First Timothy 3 is a chapter in the Word of God which stimulates and challenges the minds of all who either are or desire to be church leaders. It is couched between

¹ Homer A. Kent, "The Epistle of First Timothy: Its Author, Vocabulary, and Message" (Winona Lake: Grace Theological Seminary, 1956), unpublished Th.D. dissertation.

² Ibid., p. 12.

Chapter 2, which talks about proper behavior in the public assembly, and Chapter 4 which deals with proper behavior in personal conduct. Chapter 3, then, sets forth the theme of proper behavior for church officials.

CHAPTER II

LINGUISTIC CONSIDERATIONS

To aid in the understanding of the text under consideration before various interpretations are suggested, an expanded linguistic study of the key words in 1 Timothy 3:6 is appropriate. The verse reads:

μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς αρίμα ἐμπέσῃ τοῦ διαβόλου.

The words of major significance are:

1. νεόφυτον
2. τυφωθεῖς
3. αρίμα
4. τοῦ διαβόλου

νεόφυτον (New Convert)

The word νεόφυτον is a very descriptive word. In essence it is made up of νέος (new) and φυτόν (a plant).¹ It is used four times in the LXX. These usages are in:

1. Job 14:9 (And put forth sprigs like a plant).
2. Psalm 128:3 (You children like olive plants).
3. Psalm 144:12 (Let our sons in their youth be as grown-up plants).
4. Isaiah 5:7 (And the men of Judah His delightful plant).

It is clear when considering the context that three of the four usages cited are figurative. Two seem to be

¹ Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1908), p. 231.

metaphors (Ps 128:3 and Isa 5:7) and one is a simile (Ps 144:12). The idea of new or young is apparent only in Psalm 128:3 and Psalm 144:12.

Robertson says that νεόφυτον is a vernacular word from Aristophanes on, in the LXX and in some papyri in the original meaning of newly-planted.¹

Moulton and Milligan, concurring with Robertson's comments, write,

This word, which in its metaphorical sense of newly converted, is confined to Christian literature (cf. 1 Tim 3:6), is of frequent occurrence in the papyri in the original meaning of newly-planted (cf. Ps. 127:3).²

In light of the context and its use in the LXX, the sole use of νεόφυτον in the New Testament (1 Tim 3:6) must be a new convert.

The question which immediately comes to mind is "How long does someone have to be a believer before he is no longer classified as a new convert?" This is a difficult question and not answered by the text. One can assume that chronological age is not the only issue to consider. Yet spiritual maturity does take time and no matter how spiritually prepared for leadership a young Christian may appear, it would be very unwise to thrust him into so great a responsibility prematurely. Therefore it is left up to

¹ A. T. Robertson, Word Pictures in the New Testament. Vol. IV (Nashville: Broadman Press, 1931), p. 573.

² James H. Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), p. 425.

the church under the direction of the Holy Spirit to discern when a man is ready.

τυφωθεῖς (Conceited)

τυφωθεῖς is an aorist, passive, participle, nominative, masculine, singular verb from τυφόω, which means to smoke. In classical literature it means:

1. to smoke, to wrap in smoke or mist
2. to wrap in conceit, to make conceited, proud, to inflate.¹

It does not occur in the LXX, but occurs in the New Testament, all three times in the Pastoral Epistles (1 Tim 3:6; 1 Tim 6:4; 2 Tim 3:4). Thayer gives three different phases of the word with the three usages:

1. To make proud, puff up with pride, render insolent (1 Tim. 3:6).
2. To blind with pride or conceit, to render foolish or stupid (1 Tim. 6:4).
3. To be beclouded, besotted (2 Tim. 3:4).²

Fairbairn gives a very vivid definition by saying:

The verb denotes not simply the self-elating spirit which would raise one as to the clouds, but also the senseless, stupid character of such a spirit; its confusing, mystifying tendency acting like a lure to the emotions and a cloud to the reason.³

¹Edward Robinson, A Greek and English Lexicon of the New Testament (New York: Harper and Brothers, 1868), p. 735.

²J. H. Thayer, Greek-English Lexicon of the New Testament (New York: The American Book Co., 1869), p. 633.

³Patrick Fairbairn, Commentary on the Pastoral Epistles: 1 and 2 Timothy and Titus (Grand Rapids: Zondervan, 1956), p. 143.

A final definition is given by Wuest who gives the literal meaning of a raising or emitting of smoke, and metaphorically a blinding with pride or conceit.¹

The significance of Paul's use of this word is to display in a descriptive sense the internal effect of the new convert who has been given too much authority too quickly. He in a sense disqualifies himself from effective service because he is blinded to reality and his vision and judgment are distorted.

κρίμα (Judgment)

The meaning of the word κρίμα is of major importance in understanding 1 Timothy 3:6. κρίμα was originally κρείμα. Kittel writes,

This word means the decision of the judge: a. as an action b. as the result of an action. Usually the decision is unfavorable, and it thus bears the sense of condemnation.²

In its usage in the LXX, it appears 233 times.³ It normally is used for judgment. It can thus carry the idea of a judicial decision. κρίμα may also have a distinctly different meaning such as the right of the oppressed.⁴

¹ Kenneth S. Wuest, The Pastoral Epistles in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), p. 58.

² Gerhard Kittel, Theological Dictionary of the New Testament, Vol. III (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), p. 942.

³ Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint, Vol. 2 (Oxford: Clarendon Press, 1954), pp. 786-87.

⁴ Gerhard Kittel, TDNT, p. 942.

To demonstrate the wide usage of *κρίμα* in the LXX, it is used for statute in Leviticus 18:5; 20:22, and for righteousness in Jeremiah 51:10.¹

In the New Testament *κρίμα* is used twenty-eight times. It has four distinct usages in the New Testament, which are:

1. a dispute, a lawsuit
2. a decision, a decree
3. a judgment
4. a judicial verdict, condemnation.²

It is used only once as a lawsuit (1 Cor 6:7), and only once as a decree (Rom 11:33). The other twenty-six uses fall into the categories of judgment or condemnation.

An appropriate question at this point is "How does the Apostle Paul use *κρίμα*?" Outside of the Pastoral Epistles, he uses it ten times. In this writer's estimation, Paul uses *κρίμα* as a judgment four times (Rom 2:2, 3; 1 Cor 11:29, 34), as an eternal condemnation four times (Rom 3:8; 5:16; 13:2; Gal 5:10), as a decision once (Rom 11:3), and as a lawsuit once (1 Cor 6:7).

Apart from the text under consideration, *κρίμα* is used only one other time in the Pastoral Epistles. That occurrence is in 1 Timothy 5:12. The whole context of 1 Timothy 5:3-16 is talking about the privileges and responsibilities of widows. In 1 Timothy 5:9, a widow who meets

¹Colin Brown, Dictionary of New Testament Theology, Vol. 2 (Grand Rapids: Zondervan, 1976), p. 363.

²Bauer, Arndt, Gingrich, and Danker, A Greek-English Lexicon of the New Testament, 2nd ed. (Chicago and London: University of Chicago Press, 1958), p. 450.

the qualifications of verses 9 and 10 is to be καταλεγέσθω (enrolled on the list). This apparently was for the purpose of providing regular support for the older widows who seemingly were not looking toward remarriage.¹ In verse 11, the younger widows are not to be put on the list because they in all likelihood still have sensual needs and desires. These desires might distort their proper judgment and they in turn may marry a non-believer. The young widow would be disregarding Christ because she has laid aside the principle of godliness and separation from sin which she confessed when she was converted.² Upon this one a ιρίμα of God resides. The specific judgment involved is not discernible. It may be referring to future judgment at the βήμα, or a present punishment of some kind. A more likely interpretation is that it is the removal of God's fullest blessing and usefulness for His service, which always comes with disobedience. This does shed some light on the understanding of ιρίμα in 1 Timothy 3:6, and will be discussed more fully in Chapter V, Theological Implications Dealing with the Second Major Question.

τοῦ διάβόλου (The Devil)

The word διάβολος appears twenty times in the LXX. It is mostly used in the sense of calumnia (slander),

¹ Homer A. Kent, The Pastoral Epistles (Chicago: Moody Press, 1958), p. 178.

² Ibid., p. 179.

though it can also denote enmity.¹ When it is used with the article in the LXX it has the sense of the one who separates, the enemy, the calumniator, or the seducer.²

In the New Testament διάβολος appears thirty-seven times. Thirty-two times it appears with the article and five times without the article. Concerning the root meaning of the word Foerster writes:

Accuser is not the primary meaning. Since the rendering seducer does not fit all the contexts, adversary is the required translation. The work of the adversary implies always an attempt on the part of the διάβολος to separate God and man.³

With this definition one can see the very heart of the inward character of the devil, Satan and the similar attitude of one who is in opposition to the person and program of God.

In the area of the specific usages of διάβολος, the thirty-two articular uses in the context point to the devil, Satan. For the anarthrous usages, one which is singular is referring to Judas, an adversary (John 6:70). Three, which are plural seem to be speaking of a slanderous, malicious attitude which is contrary to godly behavior and obedience to God (cf. 1 Tim 3:11; 2 Tim 3:3; Tit 2:3). The fifth is also singular and is found in Revelation 20:2. It appears

¹ Gerhard Kittel, Theological Dictionary of the New Testament, Vol. II (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), p. 72.

² Ibid.

³ Kittel, TDNT, "διάβολος," p. 73.

capitalized and in apposition with Σατανᾶς. Therefore it is undoubtedly referring to the devil.

Proper exegesis would suggest that τοῦ διαβόλου in 1 Timothy 3:6 is the devil. Further argumentation will be given in Chapter III, Various Interpretations under the "Subjective Genitive-Human Accuser View."

Summary and Translation

The four significant words of 1 Timothy 3:6 were considered indepth and in context. νεόφυτον is best rendered new convert. τυφωθεῖς has the metaphorical meaning of blinded reason caused by pride. κρίμα is translated judgment, and τοῦ διαβόλου is the devil (Satan).

A proper translation of 1 Timothy 3:6 is:

Not a new convert, lest his reason be blinded by pride, and he fall into the judgment of the devil.

CHAPTER III

VARIOUS INTERPRETATIONS OF THE FIRST MAJOR QUESTION

The phrase *κρίμα τοῦ διαβόλου*, as one considers different scholars, grammarians, and theologians, has received a variety of interpretations. As is true with most difficult verses, a great many commentators do not comment on the meaning. The two major issues normally dealt with concerning these three words are: Is *τοῦ διαβόλου* a subjective or an objective genitive? Who is *τοῦ διαβόλου* referring to? From these two questions three major interpretations have been formulated.

The Subjective Genitive-Human

Accuser Interpretation

To clearly understand the rendering of *τοῦ διαβόλου* by the Subjective Genitive-Human Accuser advocates, one must first understand the significance of a subjective genitive. It is defined by Dana and Mantey as the construction "when the noun in the genitive produces the action, being therefore related as subject to the verbal idea of the noun modified."¹ A. T. Robertson points out the common unclarity of

¹H. E. Dana and J. R. Mantey, A Manual Grammar of the Greek New Testament (New York: MacMillan Co., 1927), p. 78.

the subjective genitive saying that it can only be distinguished from the objective genitive by context. It is the common possessive genitive looked at from a different perspective.¹ One can understand then the difficulty of differentiating between an objective and subjective genitive, which is the very heart of the issue at hand. Those in the Subjective Genitive-Human Accuser camp choose the subjective genitive position as the usage in 1 Timothy 3:6 attributing therefore τοῦ διαβόλου as the producer of the action (judging). Concerning the meaning of τοῦ διαβόλου, those holding this position render it the slanderer or the accuser. Verses pointed to as scriptural support for this usage, all appearing in the Pastoral Epistles are: 1 Timothy 3:11; 2 Timothy 3:3; Titus 2:3.² William Barclay clearly articulates this position in his commentary by writing,

The word διάβολος has two meanings. It means devil, and that is the way in which the Revised Standard Version has taken it here; but it also means slanderer. It is in fact the word used for slanderer in verse 11, where the women are forbidden to be slanderers. So then this phrase may mean that the recent convert, who has been appointed to office, and has acquired, as we say, a swelled head, gives opportunity to the slanderers. His unworthy conduct is ammunition for those who are ill-disposed to the Church.³

¹A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Nashville, TN: Broadman Press, 1934), p. 499.

²J. H. Bernard, The Pastoral Epistles (Cambridge: University Press, 1906), p. 56.

³Wm. Barclay, The Letters to Timothy, Titus and Philemon (Philadelphia: The Westminster Press, 1975), p. 74.

This interpretation is very uncommon, and almost non-existent among commentators, though held by J. H.

Bernard.¹ His main focus of argumentation is the use of διάβολος in the Pastoral Epistles, and the fact that the sentence structure is parallel to the final phrase in verse 7, which he translates the slanderer.²

This position has strong weaknesses, both exegetically and logically. First, concerning διάβολος in the Pastoral Epistles, it is used a total of six times. Three times it obviously means slanderers, since it is both plural and anarthrous. But in 1 Timothy 3:6 it is τοῦ διαβόλου, with the article. In Pauline literature, singular and articular διάβολος occurs five times (1 Tim 3:6, 7; 2 Tim 2:26; Eph 4:27; Eph 6:11). The most obvious translation of all in light of context is the devil. Proper exegesis leads one to conclude that τοῦ διαβόλου in 1 Timothy 3:6 means the devil. With this conclusion, Bernard's second argument is dismissed, because τοῦ διαβόλου in 1 Timothy 3:7 should be interpreted the devil, not the slanderer, and thus does not provide parallel support in translating τοῦ διαβόλου in verse 6 the slanderer.

In pointing out the unlikelihood of this position being accurate, Lenski writes,

¹ Bernard, The Pastoral Epistles, p. 56.

² Ibid.

In exegesis we must follow the analogy of Scripture as the safe guide. Now in the whole New Testament and also in the Old Testament LXX ο διάβολος with the article = the devil. . . .¹

This position is considered unsound by this writer and not the correct interpretation of τοῦ διαβόλου as found in 1 Timothy 3:6.

The Subjective Genitive-Devil
Accuser/Judge Interpretation

This position is the second most common view and held by Huther,² Kelly,³ Lock,⁴ Scott,⁵ Vincent,⁶ and Ward.⁷ This interpretation, as in the subjective Genitive-Human Accuser takes τοῦ διαβόλου as the subject of ιρίμα, namely, the devil is the one who is actively judging. This view is expressed by E. F. Scott who writes:

¹R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon (Columbus, OH: The Wartburg Press, 1956), p. 588.

²J. E. Huther, Critical and Exegetical Hand-book to the Epistles to Timothy and Titus, Vol. IX (Grand Rapids: Baker Book House, 1965), p. 122.

³J. N. D. Kelly, A Commentary on the Pastoral Epistles (New York and Evanston: Harper and Row Publishers, 1963), p. 79.

⁴E. F. Scott, The Pastoral Epistles (London: Hodder and Stoughton, 1936), p. 33.

⁵W. Lock, A Critical and Exegetical Commentary on the Pastoral Epistles (New York: Charles Scribner's Sons, 1924), p. 39.

⁶Marvin E. Vincent, Word Studies in the New Testament, Vol. IV (New York: Charles Scribner's Sons, 1908), p. 232.

⁷R. A. Ward, Commentary on 1 and 2 Timothy and Titus (Waco, TX: Word Books, 1974), p. 58.

Some would therefore take the verse as implying that the hostile criticism which the neophyte will draw on himself is inspired by the devil. By his foolish acts he allows the devil to condemn him by the mouths of fault finders. To this it may be objected that a conceited fool is an air mark for criticism; those who judge him as he deserves will be regarded by none but himself as mouthpieces of the devil.¹

The major support given for this view is the context of verse 7. It is suggested that ideas concerning the devil's fate are not relevant and do not pave the way for verse 7 which clearly speaks of the devil's reproach and snare.²

As much as this writer appreciates a strong consideration of the context by the Subjective Genitive-Devil Accuser/Judge advocates, there are too many problems with this interpretation to consider it the best.

First, and of primary importance, *κρίμα* is never used in the sense of accusation, snare, or criticism. The word *κρίμα* is used twenty-eight times in the New Testament.³ It can mean: 1) a dispute, 2) a decision, 3) a verdict, or 4) a judgment.⁴ It is formed from the verb *κρίνω*, to judge. It is indeed poor exegesis to create a totally new meaning for a word just because it seems to fit the context better. Therefore the position that states *κρίμα τοῦ διαβόλου* as

¹ Scott, The Pastoral Epistles, p. 33.

² Kelly, A Commentary on the Pastoral Epistles, p. 79.

³ W. F. Moulton and A. S. Geden, A Concordance of the Greek Testament (Edinburgh: T. & T. Clark, 1897), p. 560.

⁴ Colin Brown, Dictionary of New Testament Theology, Vol. 2 (Grand Rapids: Zondervan, 1976), p. 362.

meaning the accusation of the devil must be dismissed.

There are some who hold to the subjective Genitive-Devil Accuser/Judge position and translate νότια judgment, inferring that the devil is able to judge. In light of this idea Lenski says,

Judgment, moreover, is never ascribed to the devil: God judges. The very word means the judicial announcement of a verdict or the verdict as it stands. Where did Satan ever sit on the throne of judgment and render a verdict? Judgment and the devil can be combined in only one way: God's judgment pronounced on the devil (object).¹

The third line of reasoning which is suspect is that the mentioning of the devil's fate (condemnation) is not relevant and is out of place in light of verse 7. On the contrary, this writer sees tremendous relevance in mentioning the devil's condemnation. Of the fifteen qualifications outlined in 1 Timothy 3:1-7, only two carry a specific consequence, verse 6 and verse 7. Realizing the seriousness and devastating effects of God's judgment upon Satan (which will be discussed in Chapter IV indepth), a new convert will consider carefully the consequences of mishandling a leadership position in the church. Concerning the idea that this rendering of τοῦ διαβόλου (devil as the condemned one) is not parallel with verse 7, this writer is perplexed as to why it needs to be parallel. The two qualifications are very different (in verse 6 not a new convert, in verse 7

¹ Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon, p. 589.

having a good reputation). Why should the consequences be identical? Why not take them more as contrasting consequences, namely, the devil is the example of what happens to the arrogant (verse 6) contrasted with the devil as the initiator of temptation leading to sin (verse 7)? The argument of the condemnation of the devil having to be parallel with the reproach and the snare of the devil is weak at best.

A summary of the weaknesses of the Subjective Genitive-Devil Accuser/Judge position is as follows. First, $\kappa\omega\mu\alpha$ never means reproach, criticism, or accusation in the New Testament. It essentially means a judgment. Second, judgment is never ascribed to the devil. God is the One who judges and in some aspects men do also (cf. lawsuits; 1 Cor 6:7). Third, there is no need for the consequences of 1 Timothy 3:6 and 1 Timothy 3:7 to be identical. They are two distinctly different qualifications. Therefore, this position has sufficient problems to be dismissed as the most viable interpretation of 1 Timothy 3:6.

Objective Genitive-Devil Condemned

One Interpretation

This interpretation of $\tauοῦ \deltaιαβόλου$ is the most common of the three major views. It is held by Bengel,¹ Calvin,²

¹ John A. Bengel, N.T. Word Studies, Vol. 2 (Grand Rapids: Kregel Publishers, 1971), p. 519.

² T. A. Smail, Calvin's Commentaries: The Second Epistle of Paul the Apostle to the Corinthians and the Epistles to Timothy, Titus, and Philemon (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 227.

Chrysostom,¹ Earle,² Ellicott,³ Guthrie,⁴ Hendriksen,⁵
 Hiebert,⁶ Kent,⁷ Lenski,⁸ Robertson,⁹ and Wuest.¹⁰

In this interpretation, τοῦ διαβόλου is translated as an objective genitive. The objective genitive is that construction in which the noun in the genitive receives the action.¹¹ Thus, τοῦ διαβόλου is the one who has received the κρίμα. A proper translation of the phrase is the judgment received by the devil.

¹Ibid.

²Ralph Earle, The Expositor's Bible Commentary: 1 Timothy, Vol. II (Grand Rapids: Zondervan, 1978), p. 365.

³Charles J. Ellicott, The Pastoral Epistles of St. Paul (London: Longmans, Green, and Co., 1883), p. 44.

⁴Donald Guthrie, The Pastoral Epistles (London: The Tyndale Press, 1957), pp. 82-83.

⁵Wm. Hendriksen, New Testament Commentary: Exposition of the Pastoral Epistles (Grand Rapids: Baker Book House, 1965), pp. 127-28.

⁶D. E. Hiebert, First Timothy (Chicago: Moody Press, 1957), p. 67.

⁷Kent, The Pastoral Epistles, pp. 134-35.

⁸Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon, p. 583.

⁹A. T. Robertson, Word Pictures in the New Testament, Vol. IV (New York and London: Harper and Brothers, 1931), p. 573.

¹⁰K. S. Wuest, The Pastoral Epistles in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954), p. 58.

¹¹Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 78.

This position is expressed very concisely by Kent who writes:

If such conceit occurs, the judgment which was meted out to Satan for his pride may happen also the novice. τοῦ διαβόλου (of the Devil) is an objective genitive. It means the judgment which the Devil experienced, not a judgment which the Devil brings upon novices, for the Devil does not judge.¹

Exegetically, this is the best interpretation. First, τοῦ διαβόλου can very easily be rendered an objective genitive, both grammatically and contextually. It has been suggested by the subjective genitive proponents that κρίμα always has the subjective genitive as in Romans 2:2, 3; 11:30.² If one examines carefully the usage of the genitives with κρίμα in Romans 3:8 and Revelation 17:1, it will be clear that they are objective genitives.³ Contextually, seeing τοῦ διαβόλου as the recipient of the judgment and therefore an illustrative warning to the new convert very adequately meets the requirements of the context.

Second, interpreting the articular and singular τοῦ διαβόλου as the devil is the best choice since τοῦ διαβόλου when singular and with the article in Pauline literature (five occurrences) is always best rendered the devil.

Third, the translation of κρίμα as a judgment or a condemnation is in harmony with the root meaning and the

¹ Kent, The Pastoral Epistles, pp. 134-35.

² Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon, p. 588.

³ Ibid.

usage in both the LXX and the New Testament.¹ Some who oppose the Objective Genitive-Devil Condemned One interpretation suggest that in order for *κρίμα* to be referring to the condemnation received by the devil, the text would have to read *τὸ κρίμα* (with the definite article). To this Lenski writes, "The claim that this thought would require *τὸ κρίμα* is untenable because every genitive already limits and makes definite its governing noun just as in the English the devil's judgment."²

Fourth, the fact that the devil has incurred judgment can be Scripturally supported (Luke 10:18; John 12:31; John 16:11; Rom 16:20; Heb 2:14; Rev 2:10). These verses will be considered in detail in Chapter V: Theological Implications Dealing with the Second Major Question.

With the consideration of these four elements, this writer concludes that the Objective Genitive-Devil Condemned One interpretation is the best interpretation grammatically, syntactically, contextually, and exegetically.

¹ Gerhard Kittel, Theological Dictionary of the New Testament, Vol. III (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), p. 942.

² Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon, p. 589.

CHAPTER IV

THEOLOGICAL IMPLICATIONS DEALING WITH THE SECOND MAJOR QUESTION

Upon the established pre-supposition that $\kappa\sigmaίμα$ τοῦ διαβόλου means the judgment received by the devil, the second major question can be addressed. The question is "How are the conceited new convert's condemnation and the devil's condemnation alike?" The solution to this question must be looked at in three separate phases: 1) the judgment is not eternal damnation because believers are eternally secure, 2) Believers do receive judgment ($\kappa\sigmaίμα$), and 3) There are different aspects of the devil's judgment. After these steps have been taken the proposed solution will be stated.

Believers are Eternally Secure

One of the major theological questions this writer had upon first investigation of 1 Timothy 3:6 was "How can a new convert experience the same condemnation as the devil, who is destined to the Lake of Fire?" This question was not addressed by any of the numerous commentaries this writer consulted, many of whom undoubtedly hold to the doctrine of eternal security. Scripture does teach the doctrine of eternal security, through the clear testimony of Jesus Christ (John 10:29) and the testimony of Paul (Rom 8:38-39).

Even a young, proud overseer whose judgment is distorted and whose motives are self-seeking, cannot lose his salvation. The solution rests in the fact that there is another type of judgment, other than eternal condemnation, that the young convert experiences.

Believer's Experience Judgment (*κρίμα*)

It is a clear fact of Scripture that believers can be judged by God. Concerning this judgment Morris writes,

An understanding of the activity of the Lord in judging His people here and now can be a powerful incentive to Christian men. It gives a dignity and a meaning to all of life. Everywhere in the Bible judgment has this characteristic. It incites men to self-examination and repentance. It is never merely a threat.¹

In light of this truth, a discussion of the five New Testament passages in which *κρίμα* is received by believers (apart from 1 Tim 3:6) is appropriate.

1 Corinthians 11:29, 34

These two usages of *κρίμα* will be taken together since context seems to indicate that they are used in an identical manner. A simple reading of the passage reveals the meaning and purpose of the *κρίμα*. Paul is talking about partaking of the bread and the cup in an unworthy manner (vs. 27). One who is engaged in such an act eats and drinks judgment (*κρίμα*) to himself (vs. 29). That judgment

¹ Leon Morris, The Biblical Doctrine of Judgment (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), pp. 45-46.

is explained in verse 30 "weak and sick and a number sleep." This is a rather severe judgment and is apparently what some disobedient believers need to realize the seriousness and purity of what the bread and cup symbolize. The *κρίμα* in verse 34 is referring to the same thing.

1 Timothy 5:12

For a detailed study of the use of *κρίμα* in 1 Timothy 5:12, see the section entitled "*κρίμα* (Judgment)" in Chapter III, Linguistic Considerations.

James 3:1

There is an obvious parallel between 1 Timothy 3:6 and James 3:1. First Timothy 3:6 is addressing the fact that one who is thrust into the position of elder (administrator/teacher) prematurely may experience judgment. James 3:1 similarly points to the tremendous responsibility of being a teacher of the Word of God and the assurance of a stricter judgment. But the judgment (*κρίμα*) experienced by the teacher is a different judgment than that of the immature elder. Hiebert articulates clearly the teacher's judgment when he states,

The future tense looks forward to the time when as teachers they will stand before the judgment seat of Christ (Rom. 14:10-2; 1 Cor. 3:10-5; 2 Cor. 5:10) and be judged according to the impact of their lives. Those who undertake to speak as God's messengers will be held strictly accountable for the way they use their position.¹

¹D. Edmond Hiebert, The Epistle of James (Chicago: Moody Press, 1979), pp. 205-06.

The judgment in James 3:1 is clearly the judgment seat of Christ.

1 Peter 4:17

κοίμα appears to be used in one of two senses; either a refining of the believer through suffering or a chastisement of the believer for sin. Both can fit the context. Some commentators (Kelly,¹ Blenkin,² Stibbs³) see Peter's statement as a reference to the prophecies in Jeremiah 25:29, Ezekiel 9:6, and Malachi 3:1-6. In looking back at the root idea of *κοίμα* it never simply means suffering. It is always a retributive act or decision resulting from an attitude or action which is not in complete harmony with the required standard. Therefore, this usage of *κοίμα* is best rendered in the same manner as the usage in 1 Corinthians 11:29, 34, namely, a chastisement or punishment for sin.

The Devil Has and Will Experience Judgment

The purpose of this section is to point out the fact that the Word of God declares that the devil has been

¹J. N. D. Kelly, A Commentary on the Epistles of Peter and of Jude (London: Adam and Charles Black, 1969), p. 193.

²G. W. Blenkin, The First Epistle General of Peter (Cambridge: University Press, 1914), p. 109.

³Alan M. Stibbs, The First Epistle General of Peter (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), p. 163.

and will be judged. First, the misconception of relating Isaiah 14:12-20 to the devil's condemnation and using this passage as the foundation of 1 Timothy 3:6 will be discussed. Second, the six passages in the New Testament which clearly point out different aspects of the devil's judgment will be considered. Third, the aspects of the devil's judgment which may apply to a believer will be pointed out. Fourth, a solution to the Second Major Question will be given.

Improper Use of Isaiah 14

When discussing *κρίμα τοῦ διαβόλου*, a number of Objective Genitive-Devil Condemned One proponents make reference to Isaiah 14. They seem to immediately link the concept of pride and judgment with Lucifer. Hiebert leans toward this position considering the condemnation that which the Devil incurred because of his blinding pride (cf. Isa 14:12-15; John 8:44).¹

Connecting the Lucifer of Isaiah 14 with any mention of pride and the devil is not a reflection of a proper understanding of Isaiah 14. Close investigation using proper hermeneutics should lead one to conclude that the king of Babylon is the one under consideration. He is the one addressed in verse 4. Also Satan is not in Sheol (verse 11), nor does he have a tomb (vs. 19). For a very thorough study

¹Hiebert, First Timothy, p. 67.

of Isaiah 14 see "The Identification of Helel Ben-Shachar in Isaiah 14:12."¹

The need then, is to consider the passages that are clearly referring to the devil, Satan, and the judgments he has and will receive.

Specific Judgments

The Bible speaks in six different places of God's judgment toward the devil. The purpose of this section is to consider one by one these six passages and depict each aspect of the devil's judgment/condemnation mentioned.

Luke 10:18

The context of this verse is the returning of the seventy whom Jesus had sent out. Upon their declaration of the demon's subjection to them Jesus says, "I was watching Satan fall from heaven like lightning." There are three different interpretations of which fall of Satan the Lord is referring to. One suggestion is that Jesus meant that He was viewing Satan's original fall and expulsion out of heaven. A second view points to His victory over Satan during the wilderness temptation. As Hendriksen points out, there are problems with both of these interpretations, because they do not consider the context.² The proper view

¹Gary T. Meadors, "The Identification of Helel Ben-Shachar in Isaiah 14" (Unpublished M.Div. thesis) Winona Lake, IN: Grace Theological Seminary, 1976.

²Hendriksen, N.T. Commentary Exposition of the Gospel According to Luke, p. 580.

is expressed by Godet who writes, "While you were expelling the subordinates, I was seeing the master fall."¹ It is referring to the subjection of the demons to the disciples as a symbol of Satan's complete overthrow.² Therefore, this verse is best interpreted as depicting Satan's total subjection to the command and authority of Jesus Christ.

John 12:31

In this verse Jesus is making mention of His impending death and He states that in relation to His death the world will be judged and the ruler of this world (Satan) shall be expelled (ἐκβληθήσεται). The verb ἐκβάλλω is defined: drive out, expell, throw out.³ The Lord's reference to Satan as "the ruler of this world" is significant for understanding how Satan is expelled. The work of Christ on the cross will remove in some way Satan's power over the nations. Lenski writes in reference to "shall be expelled," "The future tense 'shall be thrown out' is punctiliar."⁴ This would necessitate a future event, which must be the crucifixion in light of the context.

¹F. Godet, A Commentary on the Gospel of St. Luke (New York: I. K. Funk and Co., 1881), p. 297.

²Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to St. Luke, 10th edition (New York: Charles Scribner's Sons, 1914), p. 278.

³BAGD, A Greek-English Lexicon of the New Testament, p. 237.

⁴R. C. H. Lenski, The Interpretation of St. John's Gospel (Minneapolis: Augsburg Publishing House, 1943), p. 874.

Therefore the judgment which the devil experienced at the cross was one of a loss of power and control.

John 16:11

The understanding of this verse is dependent upon the context, primarily verse 8. The Lord Jesus is telling His disciples what the Holy Spirit is going to do when He comes. His purpose is to convict the world of sin, righteousness, and judgment. With this in mind, verse 11 may be properly interpreted. Verse 11 reads "and concerning judgment, because the ruler of this world has been judged." The word for has been judged is *κενπίται*, which is a perfect, passive, indicative verb from *κοίνω*. The idea communicated when this verb form is used is the present state of something resultant upon an action which occurred in the past.¹ This could cause confusion in attempting to understand which judgment Jesus is speaking about. But again it must be remembered what Jesus is referring to when He (the Holy Spirit) comes. Hengstenberg rightly says,

The judgment upon Satan was not actually consummated but by the atoning death of Christ; but here it is regarded as already accomplished, *κενπίται*, because it was immediately at hand, and because it would be an actually effected judgment when the Holy Spirit should begin to exercise His reproofing function.²

¹J. Gresham Machen, New Testament Greek for Beginners (New York: The MacMillan Co., 1949), p. 188.

²E. W. Hengstenberg, Commentary on the Gospel of St. John, Vol. II (Minneapolis: Klock and Klock Christian Publishers, Inc., 1980) (reprint), p. 282.

Again, as in John 12:31, the judgment refers to Satan's defeat at the cross and a removal of his power and control.

Romans 16:20

This verse does not directly deal with a judgment of Satan but points to his judgment and subjection. Many commentators believe that Romans 16:20 is alluding to Genesis 3:15. They see a correlation between the bruising of the serpent's head in Genesis 3:15 and the crushing of Satan in Romans 16:20. This correlation is debatable (see "Pseudo-Protoevangelium in Gen. 3:15").¹ If Romans 16:20 is referring to Christ's victory over Satan at the cross, why does Paul say "God of peace will soon crush . . ." ($\sigmaυντρίψει$, future, active, indicative verb)? The crucifixion has already occurred.

This could be referring to the carrying out of the sentence, but that rendering would not fit in with the context as well as an alternative interpretation. A clear understanding is arrived at when the context is considered. Verses 17 and 18 are talking about false teachers who are bringing about dissensions and deception. Murray explains the concept well.

The preceding verses have in view the divisions caused by Satan's instruments (cf. II Cor. 11:12-15). It is God

¹David W. Miller, "The Pseudo-Protoevangelium in Genesis 3:15," Unpublished M.Div. thesis (Winona Lake: Grace Theological Seminary, 1975), pp. 49-51.

who bruises Satan and establishes peace in contrast with conflict, discord, and division. He is, therefore, the God of peace.¹

Therefore, the false teachers, as Satan already has, will be brought under the subjection and judgment (punishment) of God.

Hebrews 2:14

A verse which in this writer's opinion sheds significant light on how the devil's and the immature proud elder's condemnation are alike is Hebrews 2:14. This verse as the others is pointing back at the cross and the effect it has had on the devil. The word of specific relevance is the Greek word *καταργήσῃ*. This word can have three distinct meanings:

1. make ineffective, powerless, idle
2. abolish, wipe out
3. be released from an association with someone or something.²

The first definition is the appropriate one for this context. Hewitt adds by saying, "*καταργήσῃ*, destroy, means 'bring' to nought, i.e. render impotent, as though no longer existing."³

¹John Murray, The Epistle to the Romans, Vol. II (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), p. 237.

²BAGD, A Greek-English Lexicon of the New Testament, "*καταργήσῃ*," p. 417.

³Thomas Hewitt, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans, 1966), p. 74.

Barnhouse also adds even more data in deducing that there is no suspicion of signifying annihilation, but of rendering harmless, useless, worthless.¹

This verse is not saying that the devil has been rendered powerless merely in the area of his power of death, but that he (the devil, the one who had the power of death), has been rendered impotent, useless, and worthless. This is another aspect of the judgment that the devil has received.

Revelation 20:10

This judgment which Satan will incur is in the future. One might call this his final doom. This follows the short period of time during Satan's release after the millenium. This is eternal condemnation and reserved for the devil, the beast and the false prophet, and all whose names are not written in the book of life.

Aspects of the Devil's Judgment Which May Apply to Believers

Before looking at the three aspects of Satan's judgment which may apply to believers, it is necessary to draw attention to the fact that the purposes of the devil's judgment and believer's judgments are very different. As was mentioned in the section "Believers Experience Judgment," God judges believers because He loves them (Heb 12:6) and because He wants them to live holy lives (1 Cor 11:27ff.).

¹ Donald G. Barnhouse, The Invisible War (Grand Rapids: Zondervan, 1965), p. 226.

God's judgment of Satan is not for restoration. Satan is fixed in his condemned state. God knows he will not repent and his destiny is the lake of fire (Rev 20:10).

Therefore, what is being compared is the manifestation or type of judgment experienced by a sinning believer and Satan, not the purpose for judgment.

1. A Loss of Power and Control

First Timothy 3:1-7 along with James 3:1 make it clear that there is responsibility as well as authority given to the one in the office of overseer/teacher. A failure to carry out any of the qualifications or a lifestyle characterized by sin would disqualify and remove that man from the position of authority and control.

2. Subjection and Punishment

As was mentioned earlier, some believers in Corinth were improperly engaging in the communion service. First Corinthians 11 shows that God will cause some to be "weak and sick, and a number to sleep" in order to bring the sinning Christians to a point of subjection and obedience.

3. Rendered Powerless, Useless and Worthless

There is probably no more vivid example of one who because of sin is spiritually useless and worthless than the immoral man in 1 Corinthians 5. Paul suggests that the only thing that can be done is to excommunicate him from the church. No matter what his spiritual gifts or abilities

may be, this gross sin has nullified all of that. Paul is saying that the man's presence is not useful but deadly. The only way to deal with such a person is to put him under the destructive power of Satan so that one day he may repent.

Solution to the Second Major Question

The new convert who is spiritually immature is not capable of handling the authority, honor, and prestige of being an elder when placed in that position. His reason is therefore drastically clouded by having an elevated opinion of himself and he is: First, rendered useless and worthless for effective service; Second, disqualified from his position of leadership and loses his authority and control; Third, under the punishment of God.

CONCLUSION

It has been the purpose of this writer to come to the most accurate interpretation of 1 Timothy 3:6, both grammatically and theologically.

Linguistic Conclusions

The four key words in 1 Timothy 3:6 were studied in depth. *νεόφυτον* is only used once in the New Testament. In its usage in the LXX it obviously means newly-planted. In light of the context of 1 Timothy 3, it is best rendered new convert. The verb *τυφωθεῖς* was also examined. The most accurate translation is to be blinded by pride. The key word in the whole discussion of 1 Timothy 3:6 is *κρίμα*. Its meaning in the LXX ranges from righteousness to statute to judgment. In the New Testament it can mean: a lawsuit, a decision, a judgment, a condemnation. In 1 Timothy 3:6 it should be taken as judgment. The final significant word examined was *διάβολον*. There is strong evidence that whenever *διάβολος* appears with the article in the New Testament (as it does in the verse under consideration), it means the devil. These words form the make-up of a proper translation of the verse.

First Major Question/Various Interpretations

The First Major Question was, What is the meaning of the condemnation of the devil? Three interpretations were set forth and evaluated. The Subjective Genitive-Human Accuser View was rejected primarily because διάβολος with the article in every other occurrence (thirty-one times) means the devil and should be translated the devil not the human accuser in 1 Timothy 3:6. The second view, The Subjective Genitive-Devil Accuser/Judge View states that the devil is the one who is either accusing or judging. This view is rejected because the word κρίνει does not mean accuse and if it is taken as judge, the devil is never indicated in Scripture as judging. The third view and the one that accurately answers the First Major Question is the Objective Genitive-Devil Condemned One View. It portrays the position that the devil is the one who has received the judgment.

Second Major Question/Theological

Implications

The Second Major Question was "How are the conceited new convert's condemnation and the devil's condemnation alike?" It was first stated that the condemnation in question cannot be eternal damnation because the new convert as a believer is eternally secure (John 10:29; Rom 8:38-39). Then an analysis of verses that demonstrate a believer can experience κρίνει was set forth. The premise that the devil has and will experience judgment was Scripturally supported.

The aspects of the devil's judgment which may apply to believers was suggested with the final proposal that the new convert thrust into the office of elder will have his reason drastically clouded by his elevated opinion of himself and will be rendered useless and worthless for effective service, disqualified from his position of authority, and existing under the punishment of God.

Expanded Translation of 1 Timothy 3:6

The one chosen as an elder should not be a new convert lest his reason be drastically clouded by having an elevated opinion of himself and he fall into some aspects of judgment the devil has received, namely: being rendered useless and worthless for effective service for God, a loss of authority, and the punishment of God.

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