APOSTOLIC PENTECOSTAL PREACHERS' PULPIT COMMENTARY ON

1 TIMOTHY

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THE APOSTOLIC PENTECOSTAL PREACHERS PULPIT COMMENTARY— 1 TIMOTHY

A Verse-by-Verse Apostolic Pentecostal Exposition

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Apostolic Pentecostal Preachers Pulpit Commentary, verse-by-verse KJV treatment of 1 Timothy 1–6 from an Apostolic Pentecostal / Oneness perspective. Each verse includes: KJV text, a short expository note in Apostolic Pentecostal pulpit style, 1–2 key Greek words (lemma, transliteration, literal English meaning, brief grammatical note), how that word/verse is read in support of Oneness doctrine (Jesus-name water baptism, One God manifested in the flesh is the Lord Jesus Christ, baptism in the Holy Ghost with the evidence of speaking in tongues), a one-line hermeneutical/application point, a short apologetic Apostolic Pentecostal Oneness position response to a common Trinitarian objection, and 1–2 cross-references or sermon-application angles. At the end is a concise historical research appendix for 1 Timothy chapters 1 and 6 (authorship, context, relevant patristic notes and how these chapters have been used in early debates).

Note: This is a focused devotional/Apostolic Pentecostal Preachers Pulpit expository Commentary — Apostolic Pentecostal Apologetic treatment in the Apostolic Pentecostal Oneness Doctrine. It is intentionally polemical toward Trinitarian formulations (summarized in brief apologetic points).

Chapter 1

1:1 — “Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope;”

• Exposition: Paul identifies his apostleship as by God our Savior that is the Lord Jesus Christ — of the one divine undivided spirit is the Deity of the Lord Jesus Christ is God the Father incarnate in the flesh. Read Isa. 7:14; Isa. 9:6; Matt. 1:21–23; 1 Tim. 2:5–6; 1 Tim. 3:16.
• Greek keys: θεός (theos) — God; σωτήρ (sōtēr) — Savior; κύριος Ἰησοῦς Χριστός (kurios Iēsous Christos) — Lord Jesus Christ.
• Apostolic Pentecostal Oneness reading: God (theos) who saves is identified is the Lord Jesus Christ — supports the teaching that the one God is the Lord Jesus Christ manifested in the flesh.
• Application: Preach the Lord Jesus Christ is the Name and the only person of God; God is not a trinity of three separate divine persons -that is three gods .

Salvation is in the one and only God the Lord Jesus Christ (Read 1 Cor. 8:4–6).
• Apostolic Pentecostal Apologetic reply: When Paul names God as the Lord Jesus Christ manifested in the flesh together and uses kai (and), Oneness reads this as identification, not ontological separation of three different separate; divine persons. Trinitarians say this lists three different, separate; divine persons. That these co-equal persons are called God; the Father, God; the Son, and God; the Holy Ghost. That’s three gods and thats paganism. No different from a Hindu thats believes in polytheism — we as oneness Apostolic Pentecostal respond with scripture-and often use synonymous titles / appellations for the one true God who is the Lord Jesus

Christ manifested in the flesh (Matt. 1:21-23). Emanuel, God; the Father – with us is the Lord Jesus Christ (Isa. 7:14, John 1:1-14, John 8:24-58, John 14:6-20, John 17:4-6; 8-10; 11-21; 23-26). The oneness of God (cf. Isa. 9:6; Titus 2:13). The fullness of the Godhead is in the Lord Jesus Christ (Col. 1:15–19; Col. 2:9–10).
• Cross refs/sermon angle: Emphasize Hebrews 1; Acts 4:12.

1:2 — "Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."

• Exposition: Blessing from "God our Father and Jesus Christ our Lord" shows fatherhood and Lordship oneness in the Godhead revealed in The Lord Jesus Christ. Read John 10:30–38; John 1:1–14, 18. The only begotten Son; only unique God the Father incarnate manifested in the flesh. Read 1 John 5:20; John 14:6–20. Jesus is the Father, Jesus is the Son, Jesus is the Holy Ghost. There is only one undivided God and His name is the Lord Jesus Christ.
• Greek keys: πατήρ (patēr) — Father; Ἰησοῦς Χριστός (Iēsous Christos).
• Apostolic Pentecostal Oneness reading: Father (God is a Spirit) — the Lord Jesus Christ is the Father incarnate in the flesh; the Lord Jesus Christ is the Father's self-revelation.
• Apostolic Pentecostal Application: Teach relationship to the Father in the one Lord Jesus Christ; baptismal

formula centers on water baptism in Jesus' name. If a person was baptized in the titles "Father, Son, and Holy Ghost," they must be re-baptized in the name of the Lord Jesus Christ for the remission of sins Acts 2.38 .
• Apostolic Pentecostal Apologetic reply: Trinitarian challenge: "This shows two persons or three persons." Response: Biblical style often names source and manifestation without implying three eternal persons — see John 1:18 where the only-begotten reveals the Father in the flesh, not a second or third being or divine persons .
• Cross refs: John 17; Romans 8:34.

1:3 — "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,"

• Exposition: Paul instructs Timothy to guard sound doctrine — a warning against false teachings that distort salvation.
• Greek keys: διδασκαλία (didaskalia) — teaching/doctrine; τιθέναι (tithēmi) — to charge/command.
• Apostolic Pentecostal Oneness reading: Guarding Apostolic Pentecostal doctrine includes safeguarding the understanding that salvation is in the person/name of the Lord Jesus Christ alone (water baptism in Jesus' name).
• Apostolic Pentecostal Application: Train local leadership in the truth of water baptism in Jesus' name and Spirit baptism with the evidence of speaking in tongues.
• Apostolic Pentecostal Apologetic reply: Emphasize that Apostolic Pentecostal Oneness teaching is not a novelty

but a return to apostolic pentecostal practice in the early church (Acts 2:38; 8:16; 10:48; Acts 19:5–6; Acts 22:16; Romans 6; Gal. 3:27).
• Sermon angle: The urgency of Apostolic Pentecostal doctrinal purity.

1:4 — “Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith…”

• Exposition: Avoid speculative theology that distracts from faith and love in Christ.
• Greek keys: μύθοις (mythois) — fables/myths; πίστις (pistis) — faith.
• Apostolic Pentecostal Oneness reading: Debates that obscure simple salvation in Jesus’ name are distractions; keep to apostolic water baptism in Jesus ’Name and Spirit baptism with the evidence of speaking in tongues .
• Application: Focus on preaching repentance, water baptism in Jesus’ name, and Spirit baptism with the evidence of speaking in tongues.
• Apostolic Pentecostal Apologetic reply: Against Trinitarian speculation, say Scripture aims to reveal how one is saved, not to promote abstract three-person metaphysics.
• Cross refs: Acts 2:38; 1 John 5:11–12.

1:5 — “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.”

• Exposition: The goal of pastoral correction is love from a sincere heart and genuine faith — salvation evidences relational holiness.
• Greek keys: ἀγάπη (agapē) — charity/love; συνείδησις (suneidēsis) — conscience.
• Apostolic Pentecostal Oneness reading: Sound doctrine (Jesus-name water baptism / Spirit baptism with tongues is essential to Biblical salvation) should produce love and holy living, not contentious creeds.
• Apostolic Pentecostal Application: Teach salvation as transformative — water baptism in Jesus' name, baptism in the Holy Ghost with the evidence of speaking in tongues, and holiness follow genuine faith.
• Apostolic Pentecostal Apologetic reply: When opposing Trinitarian dogma, demonstrate that Apostolic Pentecostal Oneness practice fosters love and the Spirit's fruit; avoid sterile scholasticism.
• Cross refs: Galatians 5:22–23.

1:6 — "From which some having swerved have turned aside unto vain jangling;"

• Exposition: Some teachers have wandered into senseless arguments rather than edifying truth.
• Greek keys: στρέφω (strephō) — to turn aside; ματαλογίες (matalogies) — idle talk.
• Apostolic Pentecostal Oneness reading: Contention over philosophical Trinitarian terms (e.g., persons, hypostases) is "vain jangling" that distracts from the Lord Jesus Christ's supreme deity.
• Apostolic Pentecostal Application: Keep preaching

simple: water baptism in Jesus' name — receive the Holy Ghost with the evidence of speaking in tongues (Mark 16:16–17; Luke 24:47–49; Acts 1:4–8; Acts 2:4, 38–39; Acts 10:43–48; Acts 11:14–17; Acts 19:1–6).
• Apostolic Pentecostal Apologetic reply: Defend Oneness (Jesus-only) by highlighting Pentecostal simplicity versus creedal complexity.
• Sermon angle: Beware of trinitarian theology that breeds division and disunity

1:7 — "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

• Exposition: False teachers are confident but ignorant — they twist Scripture.
• Greek keys: διδάσκαλοι (didaskaloi) — teachers; νόμος (nomos) — law.
• Apostolic Pentecostal Oneness reading: Those clinging to creedal Trinitarian formulations misread texts about God's name and water baptism in Jesus Name.
• Apostolic Pentecostal Application: Encourage study of Acts and Pauline practice rather than reliance on later creedal formulations.
• Apostolic Pentecostal Apologetic reply: Challenge the assumption that later church councils clarify the Bible better than the apostles.
• Cross refs: Acts 2–10 — apostolic practice.

1:8 — "But we know that the law is good, if a man use it lawfully;"

• Exposition: Law has value when used rightly; the gospel fulfills and transcends law in Christ.
• Greek keys: νόμος (nomos) — law; εὖ (eu) — well/rightly.
• Apostolic Pentecostal Oneness reading: Law points to the need for one God; apostolic ordinances (water baptism in Jesus' name and Spirit baptism with tongues) are the lawful means given by the Lord Jesus Christ.
• Apostolic Pentecostal Application: Teach obedience to apostolic Pentecostal doctrine of Acts 2.38 born again of water and spirit experience , not to speculative creeds of the Catholic Trinitarian, cult and denominational Trinitarian cult churches.
• Apostolic Pentecostal Apologetic reply: Obey Scripture rather than later ecclesiastical constructs and church bylaws and denominational organized, traditional Trinitarian churches that come out of the catholic cult .

1:9 — "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient…"

• Exposition: Law addresses transgression; the gospel deals with salvation and transformation.
• Greek keys: ἄνομος (anomos) — lawless; ἀσεβής (asebēs) — ungodly.
• Apostolic Pentecostal Oneness reading: Emphasize grace working through repentance, water baptism in Jesus' name, and Spirit baptism with the evidence of speaking in tongues to deliver from lawlessness.
• Apostolic Pentecostal Application: Preach salvation according to Acts 2:38: inseparable water baptism in

Jesus' name, the gift of the Holy Ghost with evidence of speaking in tongues, and righteous living.

1:10 — "For whoremongers, for them that defile themselves… if there be any other thing that is contrary to sound doctrine;"

• Exposition: Paul lists vices and adds "contrary to sound doctrine" — false teaching produces immoral outcomes.
• Greek keys: ἐναντία (enantia) — contrary; παιδεία (paideia) — teaching/discipline.
• Apostolic Pentecostal Oneness reading: Unbiblical doctrines of the trinitarian denominational, churches-doctrine cause this disunity and division they're extra biblical terminologies are nowhere to be found in the scriptures. The word Trinity is not in the Bible and the phrase "God; the son" or "second person of the Trinity" is nowhere in the Bible. "God; the Holy Ghost" or "third person of the Trinity" is nowhere in the Bible. These are nothing more than extra biblical terminologies that should not be accepted but rejected. The Trinity doctrine is paganism and God is not a Trinity of three divine personalities that are separate and distinct and coequal – God the father God, the God the son a divine son or eternal son are no where in all the Bible. There is no third; divine person of the Godhead or three, separate, divine persons. Three gods is paganism and must be rejected (e.g., a divided Godhead that detaches the Lord Jesus Christ from Lordship) leads to error and practice contrary to Apostolic Pentecostal faith.
• Apostolic Pentecostal Application: Combat false

teaching by preaching confession in the Lord Jesus Christ, Jesus' Name water baptism, and baptism in the Holy Ghost and fire with the evidence of speaking in tongues.
• Apostolic Pentecostal Apologetic reply: Demonstrate how Oneness Apostolic Pentecostal practice yields holiness; challenge Trinitarianism to show it doesn't line up with the Apostles Doctrine -the Apostolic Pentecostal Pattern.

1:11 — "According to the glorious gospel of the blessed God, which was committed to my trust."

• Exposition: The gospel Paul preaches is of the "blessed God" — the one God who is The Lord Jesus Christ is glorious — committed to the apostle.
• Greek keys: εὐλογητός (eulogētos) — blessed; εὐαγγέλιον (euanggelion) — gospel.
• Apostolic Pentecostal Oneness reading: The gospel centers on the one blessed God is revealed as The Lord Jesus Christ, supporting the Oneness Apostolic Pentecostal identification.
• Apostolic Pentecostal Application: Proclaim the Lord Jesus Christ is God The Father incarnate manifested in the flesh in whom the gospel rests.
• Apostolic Pentecostal Apologetic reply: Stress apostolic pentecostal responsibility for preserving the Lord Jesus Christ-centered gospel, not later Catholic Trinitarian dogmas and developments.
• Cross refs: Romans 1:3–4; Colossians 1:15–20.

1:12 — “And I thank Christ Jesus our Lord, who hath enabled me…”

• Exposition: Paul thanks Christ Jesus is Lord and enabler of ministry — personal identification of The Lord Jesus Christ is Godhimself Acting .
• Greek keys: ἐνδυναμόω (endynamóō) — to strengthen/enable.
• Apostolic Pentecostal Oneness reading: Paul recognizes the Lord Jesus Christ is the God who empowered him — the Lord Jesus Christ is the divine agent of salvation and commissioning.
• Apostolic Pentecostal Application: Preach the Lord Jesus Christ is the one who baptizes in His spirit with the evidence of speaking in tongues.
• Apostolic Pentecostal Apologetic reply: This verse shows apostles called by The Lord Jesus Christ Himself; Oneness Apostolic Pentecostal sees with the lens of Acts 2:38 practice.

1:13 — “Who was before a blasphemer, and a persecutor, and injurious…”

• Exposition: Paul recounts his former life and God’s mercy — transformation from blasphemer to apostle.
• Greek keys: βλασφημέω (blasphēmeō) — blaspheme; διώκω (diōkō) — persecute.
• Apostolic Pentecostal Oneness reading: The same Jesus who forgave Paul also baptized with His Spirit with the evidence of speaking in tongues water-baptism in Jesus’ Name — the same One God is The Lord Jesus

Christ in whom salvation is found; not a distant, distinct separate second divine person in the so called Godhead.
• Apostolic Pentecostal Application: Testimony of radical conversion supports the apostolic pentecostal model of repentance, water baptism in Jesus' name, and Spirit baptism with-evidence of speaking in tongues- Acts 2.4-38-39 Acts 10.6-43-48 (Acts 9; Acts 22:16).

1:14 — "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus our Lord."

• Exposition: Grace abounds in and through Christ; faith and love are found in The Lord Jesus Christ.
• Greek keys: χάρις (charis) — grace; ἐν Χριστῷ Ἰησοῦ (en Christō Iēsou) — in Christ Jesus.
• Apostolic Pentecostal Oneness reading: Grace is centered in Christ Jesus; to be "in The Lord Jesus Christ" is the manifestation of the one God in the flesh is the Lord Jesus Christ.
• Application: Encourage seeking the baptism of the Spirit with the evidence of speaking and water baptism in Jesus' Name.

1:15 — "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners…"

• Exposition: Simple Apostolic Pentecostal summary — Christ Jesus came to save sinners.
• Greek keys: σώζω (sōzō) — to save; ἦλθεν (ēlthen) —

came.
• Apostolic Pentecostal Oneness reading: “Christ Jesus” is the one coming Savior; salvation is tied to confession in the name of the Lord Jesus Christ.
• Apostolic Pentecostal Application: Preach plainly: Jesus came to save — repentance, water baptism in Jesus’ name, receive the Baptism in the Holy Ghost with the evidence of speaking in tongues.
• Apostolic Pentecostal Apologetic reply: Use Acts 1:4-8, Acts 2:1-42 and Acts 4:12 to show the Lord Jesus Christ is the only name for salvation; the incarnation of the Lord Jesus Christ is God the Father incarnate in the flesh (Isa 7:14, Isa 9:6, Matt 1:21-23, Luke 2:7-10, 1 Tim 1:17, 1 Tim 2:5-6, 1 Tim 3:16) incarnation language (“came into the world”) emphasizes the one God is the Lord Jesus Christ manifested in the flesh (1 John 1:1-3, 1 John 3:1-8, 1 John 4:2-3, 1 John 5:7) are one not in one (1 John 5:20).
1:16 — “Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering…”

• Exposition: Paul is an example of The Lord Jesus Christ’s mercy leading to patience and salvation for all who Repent and believe in the Lord Jesus Christ and water baptism in Jesus’ Name .
• Greek keys: ἔλεος (eleos) — mercy; μακροθυμία (makrothumia) — longsuffering.
• Apostolic Pentecostal Oneness reading: Jesus’ mercy is shown in the revelation where God manifests Himself in Jesus to save — not a separate divine person.
• Apostolic Pentecostal Application: Testimony and

patience in evangelism; invite people to water baptism in Jesus' name and Spirit baptism with the evidence of speaking in tongues.

1:17 — "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever…"

• Exposition: Doxology to "the only wise God" — Apostolic Pentecostal Oneness reading emphasizes that the only wise One is King and He is the Lord Jesus Christ.
• Greek keys: μόνος (monos) — only; σοφός (sophos) — wise; θεός (theos).
• Apostolic Pentecostal Oneness reading: Since Paul earlier identified Christ and God, the "only wise God" is read in continuity with "Lord Jesus Christ" (vv. 1, 12).
• Apostolic Pentecostal Application: Preach the Lord Jesus Christ is the only wise God — praise and worship in His name.
• Apostolic Pentecostal Apologetic reply: Trinitarians may claim a distinction here; Oneness responds that doxologies often name the God who has been revealed as the Lord Jesus Christ.
• Cross refs: 1 Timothy 3:16 discussion on the mystery of godliness.

1:18 — "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;"

• Exposition: Timothy is reminded to fight the good fight of faith based on prophetic ministry.
• Greek keys: προφητεία (prophēteia) — prophecy; πολεμέω (poleméō) — to wage war.
• Apostolic Pentecostal Oneness reading: The warfare includes defending apostolic Pentecostal practice (Jesus' name water baptism, Spirit baptism with tongues) against doctrinal error.
• Apostolic Pentecostal Application: Train leaders to preach and defend Jesus' name baptism.
• Sermon angle: Spiritual warfare is doctrinal and practical.

1:19 — "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:"

• Exposition: Faith combined with a clear conscience guards against wrecked faith.
• Greek keys: συνείδησις (suneidēsis) — conscience; ναυάγιον (nauagion) — shipwreck (figurative).
• Apostolic Pentecostal Oneness reading: Abandoning apostolic ordinances and the Spirit's evidence leads to wrecked faith.
• Apostolic Pentecostal Application: Keep doctrine and practice aligned — confession in the Lord Jesus Christ, water baptism in Jesus' name, Spirit baptism with the evidence of speaking in tongues.

1:20 — "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to

blaspheme.”

• Exposition: Paul names false teachers given over to discipline so that they may learn repentance.
• Greek keys: βλασφημέω (blasphēmeō) — blaspheme; παραδίδωμι (paradidōmi) — deliver over.
• Apostolic Pentecostal Oneness reading: Error that denies apostolic salvation is serious and subject to discipline.
• Apostolic Pentecostal Application: Church discipline when teaching leads away from the apostolic Pentecostal pattern.

Chapter 2

2:1 — “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;”

• Exposition: Prayer is foundational for ministry.
• Greek keys: δεήσις (deēsis) — supplication; προσευχή (proseuchē) — prayer.
• Apostolic Pentecostal Oneness reading: Pray that men might come to repentance, water baptism in Jesus’ name, and Spirit baptism with the evidence of speaking in tongues.
• Apostolic Pentecostal Application: Preach and pray for sinners to be saved in Jesus’ name and to receive the gift of the Holy Ghost with tongues.

2:2 — “For kings, and for all that are in authority; that we

may lead a quiet and peaceable life in all godliness and honesty."

• Exposition: Pray for authorities; gospel aims for peaceful, godly living.
• Greek keys: εὐσέβεια (eusebeia) — godliness.
• Apostolic Pentecostal Oneness reading: Civil order permits the spread of the apostolic Pentecostal message — witness in Jesus' name.
• Apostolic Pentecostal Application: Teach submission to authority while preaching the full gospel.

2:3 — "For this is good and acceptable in the sight of God our Savior;" The Lord Jesus Christ Our God and Savior

• Exposition: Praying for all is pleasing to God our Savior.
• Greek keys: ὁ θεός σωτήρ ἡμῶν (ho theos sōtēr hēmōn) — God our Savior (the Lord Jesus Christ).
• Apostolic Pentecostal Oneness reading: The Savior is God and His name is the Lord Jesus Christ — linking God and Savior.
• Apostolic Pentecostal Application: Emphasize Jesus is both God and Savior; water baptism in Jesus' name and the baptism in the Holy Ghost and fire with the evidence of speaking in tongues.

2:4 — "Who will have all men to be saved, and to come unto the knowledge of the truth."

• Exposition: God desires universal salvation and

knowledge of truth.
• Greek keys: σῴζω (sōzō) — save; ἐπίγνωσις (epignōsis) — full knowledge.
• Apostolic Pentecostal Oneness reading: The truth includes the revelation that Jesus is the Almighty God in Christ; Apostolic Pentecostal baptism in water and Spirit baptistongues-evidence in tongues is essential to Biblical salvation (John 1:12–13; John 3:3–8; Acts 2:38; Mark 16:16–17; Luke 24:47–48).
• Apostolic Pentecostal Application: Evangelism focused on Jesus' name water baptism and Spirit baptism with evidence of speaking in tongues.

2:5 — "For there is one God, and one mediator between God and men, the man Christ Jesus;"

• Exposition: Key verse for Oneness: one God, and one mediator — the man Christ Jesus.
• Greek keys: εἷς θεός (heis theos) — one God; μεσίτης (mesitēs) — mediator; ἄνθρωπος Χριστός Ἰησοῦς (anthrōpos Christos Iēsous).
• Apostolic Pentecostal Oneness reading: Christ Jesus is both God and man — the dual nature is in one person, the Lord Jesus Christ; the one God mediates as man — strong support for Oneness.
• Apostolic Pentecostal Application: Baptismal practice centers on confessing the Lord Jesus Christ and being water baptized in the name of the Lord Jesus Christ; do not separate the Lord Jesus Christ from God.
• Apostolic Pentecostal Apologetic reply: Trinitarians cite verses about Father/Son distinctness; answer: Paul

explicitly says one God is the one mediator — the text points to the identification of the mediator as the Lord Jesus Christ, undermining a three-person mediator schema.
• Cross refs: John 14–17; 1 Timothy 3:16.

2:6 — “Who gave himself a ransom for all, to be testified in due time.”

• Exposition: Christ gave Himself as ransom — the self-giving of God in Christ (cf. 2 Cor. 5:19).
• Greek keys: λύτρον (lytron) — ransom; ἔδωκεν (edōken) — gave.
• Apostolic Pentecostal Oneness reading: The one God gave Himself in Christ; the ransom is the self-revelation and atonement effected by the one God who is the Lord Jesus Christ.
• Apostolic Pentecostal Application: Preach the Lord Jesus Christ’s substitutionary atonement as enacted by the one God in the flesh.

2:7 — “Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.”

• Exposition: Paul’s commission to the Gentiles is grounded in truth in the Lord Jesus Christ.
• Greek keys: ἀπόστολος (apostolos) — apostle; διδάσκαλος (didaskalos) — teacher.
• Apostolic Pentecostal Oneness reading: Apostolic teaching includes apostolic Pentecostal baptismal

formula — water baptism in the name of the Lord Jesus Christ and Spirit baptism with tongues.
• Apostolic Pentecostal Application: Emphasize preaching Jesus' name water baptism and the Spirit baptism with evidence of speaking in tongues to the Gentiles today.

2:8 — "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

• Exposition: Conduct in prayer and worship matters.
• Greek keys: χείρ (cheir) — hand; ἅγιος (hagios) — holy.
• Apostolic Pentecostal Oneness reading: Corporate prayer seeks baptism in the Holy Ghost with tongues and water baptism in the name of the Lord Jesus Christ.
• Apostolic Pentecostal Application: Encourage expectant prayer services for Spirit baptism with the evidence of speaking tongues .

2:9 — "In like manner also, that women adorn themselves in modest apparel…"

• Exposition: Instructions on propriety in worship.
• Greek keys: κόσμος (kosmos) used elsewhere for adorning.
• Apostolic Pentecostal Oneness reading: Order in the assembly is part of apostolic Pentecostal practice; the Spirit respects order.
• Apostolic Pentecostal Application: Teach reverence for God in Jesus' name.

2:11 — "Let the woman learn in silence with all

subjection."

• Exposition: Guidelines for order in the gathered church.
• Greek keys: σιγή (sigē) — silence; ὑποταγή (hypotagē) — submission.
• Apostolic Pentecostal Oneness reading: Order supports the orderly giving of testimony (e.g., tongues interpreted) under apostolic authority.
• Apostolic Pentecostal Application: Pastors must ensure orderly administration of the baptismal in the name of the Lord Jesus Christ and Spirit baptism with the evidence of speaking in tongues the work of his spirit.

2:12 — "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

• Exposition: Teaching authority roles defined for orderly leadership.
• Greek keys: διδάσκω (didaskō) — to teach; ἡγεμονεύω (hēgemoneuō) — to rule.
• Apostolic Pentecostal Oneness reading: While women participate in gifted ministry, office-bearing has biblical parameters — yet all are included in the call to water baptism in Jesus' name and Spirit baptism with evidence tongues.
• Apostolic Pentecostal Application: Maintain biblical order in ministry while promoting Spirit baptism for all.

2:13 — "For Adam was first formed, then Eve."

• Exposition: Paul appeals to creation order as a

principle.
• Greek keys: πρῶτος (prōtos) — first.
• Apostolic Pentecostal Oneness reading: Creation order does not diminish universal accessibility to Jesus' name baptism and baptism in the Spirit with tongues.
• Application: Encourage both male and female participation in Spirit-filled life.

2:14 — "And Adam was not deceived, but the woman being deceived was in the transgression."

• Exposition: Historical note used to ground the instruction.
• Greek keys: πλανηθή (planēthē) — deceived; παράπτωμα (paraptōma) — transgression.
• Apostolic Pentecostal Oneness reading: Emphasize repentance and baptism for all who transgress.
• Apostolic Pentecostal Application: Pastoral care for restoration through the Lord Jesus Christ.

2:15 — "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

• Exposition: Salvation language here can imply preservation in role or spiritual salvation amid responsibilities.
• Greek keys: σωζω (sōzō) — save; παιδοτοκία (paidotokía) — childbearing (KJV reading).
• Apostolic Pentecostal Oneness reading: Continuing faith, love, and holiness are fruits of being saved in

Jesus' naand-water baptism and receiving the Holy Ghost with the evidence of speaking in tongues.
• Apostolic Pentecostal Application: Encourage family holiness and Spirit-led parenting.

Chapter 3

3:1 — "This is a true saying, If a man desire the office of a bishop, he desireth a good work."

• Exposition: Pastoral office is honorable and weighty.
• Greek keys: ἐπίσκοπος (episkopos) — overseer/bishop; ἐπιθυμέω (epithymeō) — desire.
• Apostolic Pentecostal Oneness reading: Elders/overseers must uphold apostolic practice: Jesus' name water baptism andevidence-baptism in the Holy Ghost with evidence speaking in (tongues).
• Apostolic Pentecostal Application: Vet leaders by their doctrine is the Apostles Doctrine Jesus Name; Acts 2:38 and evidence of Spirit.

3:2 — "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour…"

• Exposition: Character qualifications for church leadership.
• Greek keys: ἀνεπίλημπτος (anepilēmptos) — blameless; μιᾶς γυναικὸς ἄνδρ (mias gunaikos andr) — husband of one wife.
• Apostolic Pentecostal Oneness reading: Leaders who have received baptism in the Holy Ghost with the

evidence of speaking in tongues and water baptism in Jesus' name will lead with apostolic conviction.
• Apostolic Pentecostal Application: Insist on demonstrated Spirit fruit and orthopraxy.

3:3 — "Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler…"

• Exposition: Moral disciplines for overseers.
• Greek keys: καυγάς (kaugas) — strife/quarrel.
• Apostolic Pentecostal Oneness reading: Integrity in leaders supports faithful impartation of the apostolic gospel.
• Apostolic Pentecostal Application: speaking in tongues is the evidence of the baptism in the Holy Ghost and fire

3:4 — "One that ruleth well his own house, having his children in subjection with all gravity;"

• Exposition: Family leadership indicates church leadership capability.
• Greek keys: οἰκοδεσπότης (oikodespotēs) — housemaster.
• Apostolic Pentecostal Oneness reading: Leaders should have first-hand experience of leading family in Jesus-name worship and Spirit life.
• Apostolic Pentecostal Application: Train families in water baptism in Jesus' name and Spirit baptism with the evidence of speaking in tongues.

3:5 — "For if a man know not how to rule his own house,

how shall he take care of the church of God?”

• Exposition: Domestic leadership proves pastoral competence.
• Greek keys: ποιμαίνω (poimainō) — to shepherd.
• Apostolic Pentecostal Oneness reading: The shepherd must be able to shepherd believers into apostolic practices.

3:6 — “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.”

• Exposition: New converts should not be immediately elevated to office.
• Greek keys: νεόφυτος (neophytos) — new plant/new convert; ὑπερηφανία (huperēphania) — pride.
• Apostolic Pentecostal Oneness reading: New Apostolic Pentecostal believers must be grounded in Jesus’ name water baptism and Spirit baptism with the evidence of speaking in tongues and holiness before leadership.
• Apostolic Pentecostal Application: Discipleship in the oneness of God and water baptism in Jesus’ name as normative signs before elevation.

3:7 — “Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.”

• Exposition: Reputation in the community matters for leaders.
• Greek keys: μαρτυρία (martyria) — testimony/report.

• Apostolic Pentecostal Oneness reading: Leaders who live the apostolic pattern will stand as credible witnesses to the community.

3:8 — “Likewise must the deacons be grave, not doubletongued…”

• Exposition: Deacons must have integrity; words and deeds must match.
• Greek keys: δίγλωσσος (diglossos) — double-tongued.
• Apostolic Pentecostal Oneness reading: “Double-tongued” contrasts with the single tongue of the Spirit’s genuine gift; integrity in speech aligns with Spirit truth.
• Apostolic Pentecostal Application: Ensure deacons uphold Jesus’ name doctrine.

3:9 — “Holding the mystery of the faith in a pure conscience.”

• Exposition: Key phrase — “mystery of the faith” entrusted to leaders.
• Greek keys: μυστήριον (mystērion) — mystery; πίστις (pistis) — faith.
• Apostolic Pentecostal Oneness reading: The “mystery of godliness” (see 3:16) includes the revelation of God manifest in flesh (the Lord Jesus Christ) — the apostolic Pentecostal pattern (Jesus-name water baptism, Spirit baptism with tongues).
• Apostolic Pentecostal Application: Teach the church the apostolic mystery clearly and purely.
• Apostolic Pentecostal Apologetic reply: The “mystery” is

the incarnation — the oneness of God in Christ — which Oneness claims the apostles guarded.

3:10 — “And let these also first be proved; then let them use the office of a deacon…”

• Exposition: Test leaders before appointing.
• Greek keys: πειράζω (peirazō) — examine/test.
• Apostolic Pentecostal Oneness reading: Examine candidates’ doctrinal fidelity to water baptism in Jesus’ name and Spirit baptism with tongues.

3:11 — “Even so must their wives be grave, not slanderers, sober, faithful in all things.”

• Exposition: Women associated with deacons also must be of sound character.
• Apostolic Pentecostal Oneness reading: Faithful households strengthen community readiness for Spirit ministry.

3:12 — “Let the deacons be the husbands of one wife, ruling their children and their own houses well.”

• Exposition: Reiteration of moral qualifications.
• Apostolic Pentecostal Application: Ensure family leadership promotes apostolic practices.

3:13 — “For they that have used the office of a deacon well purchase to themselves a good degree…”

• Exposition: Faithful service will be rewarded and builds reputation.
• Apostolic Pentecostal Oneness reading: Faithfulness includes fidelity to Jesus' name practice.

3:14 — "These things write I unto thee, hoping to come unto thee shortly:"

• Exposition: Paul's pastoral heart in giving instruction.
• Apostolic Pentecostal Application: Pastoral training manuals include instruction on baptism in water in Jesus Name and Spirit baptism with the evidence of speaking in tongues .

3:15 — "If I delay, I write, that thou mayest know how thou oughtest to behave thyself in the house of God…"

• Exposition: The church is the pillar and ground of truth — guardians of the apostolic gospel.
• Greek keys: στήλη (stēlē) — pillar; ἑδραίωμα (hedraiōma) — ground/foundation.
• Apostolic Pentecostal Oneness reading: The church must uphold the apostolic revelation of the one God in Christ, including Jesus Baptism-Water baptism in Jesus Name and Spirit baptism with tongues.
• Apostolic Pentecostal Application: Emphasize congregational responsibility to maintain apostolic ordinances.

3:16 — "And without controversy great is the mystery of godliness: God was manifest in the flesh…"

• Exposition: Central text: “Jesus is God manifest in the flesh” — a direct statement of the deity of the Lord Jesus Christ is God the Father incarnate and manifested in the flesh.
• Greek keys: ὁ θεὸς ἐφανερώθη ἐν σαρκί (ho theos ephanerōthē en sarki) — “God was manifested in the flesh.”
• Apostolic Pentecostal Oneness reading: This verse decisively supports the Oneness Christology: God was manifest in the flesh — the Lord Jesus Christ is the manifestation of the one God in human form.
• Apostolic Pentecostal Application: Preach the Lord Jesus Christ is the incarnation of the one God; water baptism in Jesus’ name aligns with this revelation.
• Apostolic Pentecostal Apologetic reply: Trinitarians argue for distinctions of personhood; Oneness stresses the clear language: “God was manifest in the flesh” — the identification of God with Christ.
• Cross refs: John 1:14; Colossians 1:15–19.

Chapter 4

4:1 — “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith…”

• Exposition: Paul warns of falling away and seducing spirits teaching error.
• Greek keys: πνεῦμα (pneuma) — spirit; ἐκπίπτω (ekpiptō) — fall away.
• Apostolic Pentecostal Oneness reading: One form of

departure is insertion of Trinitarian metaphysics that obscures Jesus-Name apostolic practice.
• Apostolic Pentecostal Application: Watch for teaching that denies baptism in Jesus' name or the initial evidence of tongues.

4:2 — "Speaking lies in hypocrisy; having their conscience seared with a hot iron;"

• Exposition: False teachers are morally and spiritually insensitive.
• Greek keys: ψεῦδος (pseudos) — lies; συνείδησις (suneidēsis) — conscience.
• Apostolic Pentecostal Oneness reading: Critique of leaders who uphold creeds at the cost of apostolic practice.
• Apostolic Pentecostal Application: Call for repentance and correction.

4:3 — "Forbidding to marry, and commanding to abstain from meats… which God hath created to be received with thanksgiving…"

• Exposition: False asceticism opposed to gratitude for God's creations.
• Greek keys: ἀπέχω (apechō) — to abstain; κτίσις (ktisis) — creation.
• Apostolic Pentecostal Oneness reading: Emphasize fullness of life in Christ, including Spirit gifts; avoid legalism (whether asceticism or extra-biblical creeds).
• Apostolic Pentecostal Application: Keep the Apostolic

Pentecostal church free from legalistic overlays that reject apostolic practices.

4:4 — “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:”

• Exposition: Creation is good and for thankful use.
• Apostolic Pentecostal Oneness reading: The evidence of the Spirit (tongues) and baptismal practice flow from thankful reception of the Lord.
• Apostolic Pentecostal Application: Gratitude in worship leads to expectant Spirit work.

4:5 — “For it is sanctified by the word of God and prayer.”

• Exposition: Worship and sacraments are sanctified by God’s Word and prayer — divine sanction.
• Greek keys: ῥῆμα (rhēma) — word (spoken word); προσευχή (proseuchē) — prayer.
• Apostolic Pentecostal Oneness reading: The apostolic Word and prayer sanctify the practice of water baptism in Jesus’ name and Spirit baptism with tongues.
• Apostolic Pentecostal Application: Preach the Word and pray for Spirit baptism with the evidence of speaking in tongues and water baptism in Jesus’ name during church services.

4:6 — “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ…”

• Exposition: Teaching these truths makes Timothy a faithful minister.
• Apostolic Pentecostal Oneness reading: “These things” include instructions on right doctrine and practice (the gospel of Jesus Christ).
• Apostolic Pentecostal Application: Ministers must continually teach apostolic pattern plainly.

4:7 — “But refuse profane and old wives’ fables, and exercise thyself rather unto godliness.”

• Exposition: Reject myths and focus on godliness.
• Apostolic Pentecostal Oneness reading: Reject later creedal myths when they contradict the clear apostolic pattern.

4:8 — “For bodily exercise profiteth little: but godliness is profitable unto all things…”

• Exposition: Spiritual training matters more than physical training.
• Apostolic Pentecostal Oneness reading: Invest in spiritual disciplines: repentance, water baptism in Jesus’ name, receiving the Holy Ghost with the evidence of speaking in tongues.
• Apostolic Pentecostal Application: Encourage spiritual training and expectation of tongues.

4:9 — “This is a faithful saying and worthy of all acceptation.”

• Exposition: A trustworthy statement about godliness.
• Apostolic Pentecostal Application: Trust apostolic Pentecostal pattern.

4:10 — “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men…”

• Exposition: Trust in the living God who is Savior of all men.
• Greek keys: ζῶν (zōn) — living; σωτήρ (sōtēr) — savior.
• Apostolic Pentecostal Oneness reading: The living God who saves is the Lord Jesus Christ; salvation is in that living God who appeared as the Lord Jesus Christ.
• Apostolic Pentecostal Application: Preach the Lord Jesus Christ is the living God and Savior.

4:11 — “These things command and teach.”

• Exposition: Direct pastoral charge to maintain the teaching.
• Apostolic Pentecostal Application: Insist on apostolic practice in teaching.

4:12 — “Let no man despise thy youth; but be thou an example of the believers…”

• Exposition: Timothy’s ministry must be exemplary in speech, conduct, love, faith, and purity.
• Apostolic Pentecostal Oneness reading: Demonstrate

Spirit baptism with the evidence of speaking in tongues — baptism in the Holy Ghost is the evidence of true reception.
• Apostolic Pentecostal Application: Young leaders should be examples in word and deed, showing Spirit evidence.

4:13 — “Till I come, give attendance to reading, to exhortation, to doctrine.”

• Exposition: Prioritize Scripture and sound teaching.
• Apostolic Pentecostal Application: Preach Scripture-centered Jesus-name doctrine.

4:14 — “Neglect not the gift that is in thee, which was given thee by prophecy…”

• Exposition: Stir up the gift of the Holy Ghost with the evidence of speaking in tongues; prophecy should be cultivated.
• Greek keys: χάρισμα (charisma) — gift; προφητεία (prophēteia) — prophecy.
• Apostolic Pentecostal Oneness reading: The gift of the Holy Ghost with the evidence of tongues and prophecy confirm baptism in the Holy Ghost and fire with the evidence of speaking in tongues and baptism water in Jesus’ name.
• Apostolic Pentecostal Application: Promote The nine gifts -prophecy and the nine spiritual gifts as normative.

4:15 — “Meditate upon these things; give thyself wholly to them…”

• Exposition: Devote yourself to faithful ministry.
• Apostolic Pentecostal Application: Commit to teaching Jesus' name water baptism and Spirit baptism with the evidence of speaking in tongues.

4:16 — "Take heed unto thyself, and unto the doctrine; continue in them…"

• Exposition: Guard both life and doctrine — both are crucial.
• Apostolic Pentecostal Oneness reading: Guard against deviations from apostolic Pentecostal water baptism in Jesus' name and Spirit baptism with tongues.
• Apostolic Pentecostal Application: Consistent practice yields salvation to self and hearers.

Chapter 5

5:1 — "Rebuke not an elder, but intreat him as a father…"

• Exposition: Respect elders; counsel appropriately.
• Apostolic Pentecostal Oneness reading: Elders are custodians of apostolic Pentecostal doctrine and practice.

5:2 — "The elder women as mothers; the younger as sisters…"

• Exposition: Treat people with familial respect.
• Apostolic Pentecostal Application: Pastoral care for

all believers; teach the apostolic pattern of salvation (repentance, water baptism in Jesus' name, Spirit baptism with tongues).

5:3 — "Honour widows that are widows indeed."

• Exposition: Care for genuine widows.
• Apostolic Pentecostal Application: Care includes ensuring their inclusion in Spirit-filled community life.

5:4 — "But if any widow have children or nephews…"

• Exposition: Family responsibilities toward true widows.
• Apostolic Pentecostal Application: Church supports apostolic training in homes.

5:5 — "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day."

• Exposition: Example of devotion.
• Apostolic Pentecostal Oneness reading: Persistent prayer is key to receiving Spirit baptism and tongues.

5:6 — "But she that liveth in pleasure is dead while she liveth."

• Exposition: Self-indulgence robs spiritual vitality.
• Apostolic Pentecostal Application: Call to holiness and Spirit empowerment.

5:7 — “And these things give in charge, that they may be blameless.”

• Exposition: Charges to keep things above reproach.
• Apostolic Pentecostal Application: Hold to Jesus’ name practice according to Acts 2:38.

5:8 — “But if any provide not for his own, and specially for those of his own house, he hath denied the faith…”

• Exposition: Neglect of family is serious.
• Apostolic Pentecostal Oneness reading: Faith expressed in both doctrine and provision.

5:9 — “Let not a widow be taken into the number under threescore years old, having been the wife of one man…”

• Exposition: Criteria for listing widows for support.
• Apostolic Pentecostal Application: Honor longstanding faith commitments manifested in adherence to apostolic Pentecostal practice.

5:10 — “Well reported of for good works: if she have brought up children, if she have lodged strangers…”

• Exposition: Character evidence.
• Apostolic Pentecostal Application: Recognize service and Spirit-led ministry among women.

5:11 — “But the younger widows refuse…”

• Exposition: Pastoral caution about idleness and temptation.
• Apostolic Pentecostal Application: Encourage active ministry via service and Spiritual nine gifts.

5:12 — “Having damnation, because they have cast off their first faith.”

• Exposition: Warning about abandoning faith.
• Apostolic Pentecostal Oneness reading: Defection from the apostolic gospel (Jesus’ name and Spirit) is a real spiritual danger.
• Apostolic Pentecostal Application: Urge preservation of the first faith: repentance, Jesus’ name baptism, and baptism in the Holy Ghost in tongues.

5:13 — “And withal they learn to be idle, wandering about…”

• Exposition: Idle behavior fosters false teaching and gossip.

5:14 — “I will therefore that the younger women marry, bear children…”

• Exposition: Solution to prevent idle wandering — family, work, good deeds.

5:15 — “For some are already turned aside after Satan.”

• Exposition: Severe warning about turning aside from

the faith.

5:16 — “If any man or woman that believeth have widows, let them relieve them…”

• Exposition: Community responsibility for widows.
• Apostolic Pentecostal Application: Practice charity as evidence of true faith in Christ.

5:17 — “Let the elders that rule well be counted worthy of double honour…”

• Exposition: Respect and provide materially for faithful elders.
• Apostolic Pentecostal Oneness reading: Support leaders who uphold apostolic Pentecostal practice (Jesus’ name baptism, baptism in the Holy Ghost with tongues).

5:18 — “For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn…”

• Exposition: Scripture supports paying ministers.
• Cross refs: Deut. 25:4; Luke 10:7.

5:19 — “Against an elder receive not an accusation, but before two or three witnesses.”

• Exposition: Due process in accusations.
• Apostolic Pentecostal Application: Handle doctrinal disputes with care and scriptural evidence.

5:20 — “Them that sin rebuke before all, that others also may fear.”

• Exposition: Public rebuke when necessary serves a warning function.
• Apostolic Pentecostal Application: Public correction for those teaching contrary to the apostolic gospel.

5:21 — “I charge thee before God, and the Lord Jesus Christ, and the elect angels…”

• Exposition: Paul appeals to God and the Lord Jesus together in admonition.
• Greek keys: κύριος Ἰησοῦς (kurios Iēsous).
• Apostolic Pentecostal Oneness reading: Reinforces Oneness of God — the Lord Jesus Christ’s authority over the church.
• Apostolic Pentecostal Apologetic reply: Use this conjunction to show The Lord Jesus Christ’s authority identical to God’s authority in practice.

5:22 — “Lay hands suddenly on no man, neither be partaker of other men’s sins…”

• Exposition: Careful appointment of leaders; avoid participating in sin.
• Greek keys: χειροτονεῖν (cheirōtonein) — to appoint by raising the hand.
• Apostolic Pentecostal Oneness reading: Lay hands in contexts of Apostolic Pentecostal practice (water baptism in Jesus name, and the baptism in the Holy Ghost and

fire with the evidence of speaking in tongues) then you're a candidate to be used nine Spiritual gifts.

5:23 — "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." We as Apostolic Pentecostal people believe in total abstinence. We believe that drinking alcohol of any kind is sin. Paul the apostle was not given a license to drink alcohol, nor was the wine in that verse fermented. All the Apostles said in Ephesians 5:18; don't drink wine, but be filled with the Holy Ghost With the evidence of speaking in tongues. Read Acts 19:1-6. We don't believe in drinking wine or beer or any alcoholic beverages nor do we believe in using wine that's fermented in our communion service as some "so-called Apostolic Pentecostals" use wine at communion time. This is sin and can damn your soul to hell fire. One drop of alcohol will damn your soul to the lake of fire. I think those preachers that promote that already have a private drinking problem. That's just my opinion.

• Exposition: Practical health advice — Timothy's weak stomach. Note: Apostolic Pentecostals commonly practice total abstinence from alcohol. The KJV refers to "wine" here, but many Apostolic Pentecostals read Paul's counsel as medicinal it is not fermented wine and Paul is in wise encouraging drinking alcoholic beverages is a lie of the devil is drinking alcohol is a sin
• Apostolic Pentecostal Application: Pastors' care includes practical wisdom and faithful living (Eph. 5:18; Acts 19:1–6).

5:24 — “Some men’s sins are open beforehand, going before to judgment…”

• Exposition: God’s justice and knowledge of sin.
• Apostolic Pentecostal Oneness reading: Error will be exposed; false doctrinal teachers will face judgment.

5:25 — “Likewise also the good works of some are manifest beforehand…”

• Exposition: Public fruit will be evident; reward for right practice.

Chapter 6

6:1 — “Let as many servants as are under the yoke count their own masters worthy of all honour…”

• Exposition: Social ethics for servants and masters.
• Apostolic Pentecostal Oneness reading: Social order should not distract from preaching the Jesus-name gospel.

6:2 — “And they that have believing masters, let them not despise them…”

• Exposition: Respect within household faith communities.
• Apostolic Pentecostal Application: Household practice fosters harmonious witness.

6:3 — “If any man teach otherwise, and consent not to wholesome words…”

• Exposition: Strong warning against those rejecting the sound teaching of our Lord Jesus Christ.
• Greek keys: ὑγιαινόντων (hygainontōn) — wholesome.
• Apostolic Pentecostal Oneness reading: “Teach otherwise” includes those teaching a divided Godhead that undermines Jesus’ name baptism.
• Apostolic Pentecostal Apologetic reply: Paul’s forceful language warns against novel doctrines; Apostolic Pentecostals claim fidelity to the apostolic pattern.

6:4 — “He is proud, knowing nothing, but doting about questions and strifes of words…”

• Exposition: Empty debate breeds conceit.
• Apostolic Pentecostal Oneness reading: Beware scholastic debates that reify persons/hypostases instead of promoting the Lord Jesus Christ’s name in water baptism and the baptism in the Holy Spirit with tongues.

6:5 — “Perverse disputings of men of corrupt minds…”

• Exposition: Such controversies lead to ungodliness and worldly strife.
• Apostolic Pentecostal Application: Focus on the apostolic Pentecostal essentials for Biblical salvation (Acts 2:38).

6:6 — “But godliness with contentment is great gain.”

• Exposition: Spiritual contentment produces godly living.
• Apostolic Pentecostal Oneness reading: Contentment is found in the apostolic pattern: water baptism in Jesus' name and baptism in the Holy Ghost with the evidence of speaking in tongues, and use of spiritual gifts.

6:7 — "For we brought nothing into this world, and it is certain we can carry nothing out."

• Exposition: Temporal life is fleeting — value spiritual riches.
• Apostolic Pentecostal Application: Seek the riches of salvation in the Lord Jesus Christ.

6:8 — "And having food and raiment let us be therewith content."

• Exposition: Practical admonition to be satisfied.
• Apostolic Pentecostal Application: Ministry not motivated by greed.

6:9 — "But they that will be rich fall into temptation and a snare…"

• Exposition: Warning against the love of money.
• Apostolic Pentecostal Oneness reading: Churches corrupted by materialism may abandon apostolic Pentecostal practice for social standing.

6:10 — "For the love of money is the root of all evil…"

• Exposition: Root cause of many evils — warnings about greed in ministry.

6:11 — “But thou, O man of God, flee these things…”

• Exposition: Timothy is urged to pursue righteousness, faith, love, patience, meekness.
• Apostolic Pentecostal Oneness reading: Pursue holiness and baptism in the Holy Ghost with the evidence of speaking in tongues and the ongoing work and gifts of the Spirit.

6:12 — “Fight the good fight of faith, lay hold on eternal life…”

• Exposition: Strive to hold onto true faith and life.
• Apostolic Pentecostal Application: Fight for apostolic Pentecostal truth: Jesus-name water baptism and Holy Ghost baptism with evidence of speaking in tongues.
• Apostolic Pentecostal Apologetic reply: Courageously contest false Trinitarian doctrines with Scripture and apostolic practice.

6:13 — “I give thee charge in the sight of God, who quickeneth all things, and Christ Jesus…”

• Exposition: Paul charges Timothy before God who quickens all things, and Christ Jesus — strong linkage.
• Greek keys: ζωοποιέω (zōopoieō) — quicken/bring to life.
• Apostolic Pentecostal Oneness reading: Again

identification of divine authority with Christ Jesus; supports one God manifested in Christ.
• Apostolic Pentecostal Application: Leadership under Christ's direct authority to preserve apostolic Pentecostal pattern.

6:14 — "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ;"

• Exposition: Keep the commandment until the Lord Jesus Christ's appearing.
• Apostolic Pentecostal Oneness reading: The command includes apostolic Pentecostal Acts 2:38 experience (water baptism in Jesus' name, Spirit baptism with tongues).
• Apostolic Pentecostal Application: Faithful endurance in doctrine and practice.

6:15 — "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;"

• Exposition: Jesus is God and is the only Potentate — sovereign over all.
• Apostolic Pentecostal Oneness reading: The "only Potentate" corresponds with earlier "one God" language — the unique God is the same who is Lord Jesus.
• Apostolic Pentecostal Apologetic reply: Oneness reads titles of uniqueness as pointing to the manifest Christ.

6:16 — “Who only hath immortality, dwelling in the light which no man can approach unto…”

• Exposition: God alone has immortality, dwelling in inaccessible light.
• Greek keys: ἀθανάσιος (athanásios) — immortal; φωτός ἀπρόσιτος (phōtos aprositos) — inaccessible light.
• Apostolic Pentecostal Oneness reading: This attribute applied in Scripture to God is applied in other places to Jesus (cf. 1 Tim. 3:16; John 1) — Oneness sees one God, not a Trinity of persons.
• Apostolic Pentecostal Application: Worship the one immortal God revealed in Jesus.

6:17 — “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches…”

• Exposition: Counsel to the rich.
• Apostolic Pentecostal Application: Rich must use wealth to benefit the church and promulgate apostolic gospel.

6:18 — “That they do good, that they be rich in good works, ready to distribute, willing to communicate;”

• Exposition: Use resources for godly ends.
• Apostolic Pentecostal Application: Support missions that preach Jesus’ name water baptism and seek Spirit baptism with tongues.

6:19 — “Laying up in store for themselves a good

foundation against the time to come…”

• Exposition: Invest in righteous deeds that have eternal reward.
• Apostolic Pentecostal Oneness reading: Supporting the spread of the apostolic pattern is an eternal investment.

6:20 — “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babbling…”

• Exposition: Guard the trust — avoid vain babblings and oppositions of knowledge falsely so called.
• Greek keys: βλασφημία (blasphēmia) — blasphemy; ἐπιστήμη (epistēmē) — knowledge.
• Apostolic Pentecostal Oneness reading: Avoid theological babble that obscures the simple revelation of one God in Christ and water baptism in Jesus’ name and the baptism in the Holy Ghost with the evidence of speaking in tongues.
• Apostolic Pentecostal Apologetic reply: Reject pseudo-knowledge that elevates creedal tradition above Scripture.
• Cross refs: 2 Peter warnings about false lore.

6:21 — “Which some professing have erred concerning the faith. Grace be with thee. Amen.”

• Exposition: Final warning: some who profess knowledge have erred about the faith. Benediction.
• Apostolic Pentecostal Oneness reading: The faith is the apostolic Pentecostal faith centered on Jesus’ name

(Acts 2:38); those who err are called to return.
• Apostolic Pentecostal Application: Final charge: keep the faith and practice as apostles taught.

Historical research appendix: 1 Timothy chapters 1 & 6 — authorship, date, context, and patristic/early-historical notes relevant to Oneness readings

• Authorship and date: Traditional attribution is Pauline (Apostle Paul) writing to Timothy about pastoral oversight in Ephesus, commonly dated c. AD 62–66 (after Acts). Critical scholarship sometimes dates the Pastoral Epistles later (c. 80–120) and questions Pauline authorship. Apostolic Pentecostals typically maintain Pauline authorship and an early date to preserve apostolic authority for Oneness readings.
• Historical context: Paul (or the pastoral author) addresses false teachers, church order, and sound doctrine — concerns likely in a church contending with Gnostic, Jewish, and proto-orthodox tendencies. The warnings about “fables, endless genealogies, and speculations” fit a milieu of diverse teachings.
• Relevance to Christology debates: Key verses (1:1–3; 1:17; 3:16; 2:5) have been central in debates about the identity of Christ. Oneness interpreters emphasize 3:16 (“God was manifest in the flesh”) and 2:5 (“one God, one mediator…the man Christ Jesus”) as strong Pauline proclamations of the unity of God manifested in Jesus. Patristic modalists (e.g., Noetus, Theodotus, Sabellius) read Scripture similarly regarding unity, though later deemed heterodox by councils; Oneness Pentecostals

view their own theology as a recovery of apostolic revelation, distinguishing it from ancient modalists' errors in speculative metaphysics.

• Early baptismal practice and patristic notes: Oneness advocates note that earliest baptismal practice in Acts centers on the name of the Lord Jesus Christ (Acts 2:38; 8:16; 10:48; 19:5–6; Acts 22:16) and argue this is apostolic evidence for Jesus-name baptism over later Trinitarian formulas. Fathers such as Tertullian recorded diverse baptismal practices in the early centuries; explicit use of "in the name of the Father, Son, and Holy Ghost" as the standard liturgical formula appears more fixed in later centuries and ecclesiastical codification.

• Use of 1 Timothy in early debates: 1 Timothy 3:16 and 2:5 have been used by both sides historically. Trinitarian interpreters point to distinctions between Father, Son, and Spirit in various texts; Oneness interpreters emphasize explicit statements of identity ("God was manifest in the flesh") and the apostolic baptismal practice in Acts as more decisive for doctrine.

• Summary: From an Apostolic Pentecostal perspective, 1 Timothy provides authoritative Pauline support for the Lord Jesus Christ's identity as the manifest God and for guarding apostolic practice (Jesus' name baptism and Spirit baptism with tongues). Historically, this view reads the Pastoral Epistles as corrective to rising speculative doctrine, urging return to apostolic preaching and ordinances.

Final Practical Notes

• Preaching plan: Use key anchor texts (1 Tim. 2:5; 1 Tim. 3:16; 1 Tim. 6:13–16; Acts 2:38; Acts 10:48) to frame a sermon series: “