

*First Timothy 3:14, 15*

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to Timothy in writing because, while he is hoping to come shortly (4:13), he rather expects (*έάν*, v. 15) to be slow. Did Paul return to Timothy in Ephesus? We have no means of knowing. He wrote to Titus about this same time and told Titus to come to Nicopolis for the winter (Tit. 3:14). This was his plan for the coming winter, which was probably a few months hence, so that before going to Nicopolis Paul hoped to visit Timothy in Ephesus.

15) The instructions here given in writing would guide Timothy in his superintendence of the Asian churches and let him know how to conduct himself as Paul's representative when he was arranging the worship and the offices "in God's house" where God dwells with his gracious presence, where everything must be as God wants it and not as various foolish men may wish to have things. The infinitive is a present middle: "to be conducting thyself," and here refers, not to ordinary Christian conduct like that of other godly church members, but to official conduct in supervision. *Εἰδῆς* is the second perfect which is always used in the sense of the present tense. The indirect question introduced with "how" is deliberative. Timothy will ask: "How must I act in this, in that matter?" Paul has here told him how. The directions are so important because Timothy is managing things "in God's house." This is not Timothy's own house nor the house of the church members; it belongs to God.

The gender of *ἡτις* is attracted to the predicative *ἐκκλησία* and, as is the case so often, this relative has a bit of causal force: "it being the living God's church." This is the sense in which it is God's house. The noun *οἶκος* often = family, cf., v. 4, 5, 12; some would give it that sense here by thinking of Eph. 2:19, but this is not exact, nor does the term "house" occur in Eph. 2:19. Even physically a father dwelling in a house