

The Good Confession

Godliness and Baptism

¹¹ But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

¹² Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.

¹³ I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession,

¹⁴ to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,

¹⁵ which he will display at the proper time...

(1 Timothy 6:11-15a)

Prologue

From our passage today, I'm going to explain to you why I'm a Baptist (as opposed to an infant Baptist), what the significance of baptism is, and how that matters to each and every Christian today. In the middle of a discussion on riches and false doctrine, suddenly, the Apostle Paul turns to Timothy and tells him to fight the good fight by remembering that moment when he made the good

confession in the presence of many witnesses. What is going on in Paul's mind to cause him to turn in this direction at the end of his letter? What has this to do with fleeing evil, pursuing righteousness, Jesus' death and his return, all of which come up in this short middle section of the last chapter of 1 Timothy?

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The Covenant with Levi

He was a born **the third son** of **Jacob and Leah**. We know nothing about him until one day, after he had grown up, a man approached his father with a huge entourage. As he and his brothers came in from working the fields, even from far off they could tell the man was a prince of the land. As they drew near and began listening to the ensuing discussion, they became indignant, for they had discovered that their precious sister had been seized and raped by the prince's son, a man named Shechem. Now, his father had come to their home to ask for her hand in marriage, because the young man was smitten with her. But **the sons of Jacob** deceived the prince in their marriage arrangement. They

told them that the only way this could happen was if the entire tribe swore to become as they were—**circumcised** in the foreskin. This seemed a small thing to Shechem and his father, though the entourage most certainly could not have been pleased with this turn of events.

Nevertheless, **the covenant** was cut, and all of the men of that tribe underwent the knife just a few days later. Enter deceit blossoming to full fruition. On the third day, as all the men were still very sore, two of Jacob's sons, **Simeon and the third-born Levi**, took **their swords** and came against the city while it felt secure and **killed** all the males, putting the prince and his son **to the sword**, plundering their possessions, seizing their sister, and heading home (see **Gen 34:1-29**).

When their father caught wind of their **breach of covenant**, Jacob said to **Levi** and his older brother, “**You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household**” (**30**). But the two sons believed that what they did was honorable and replied, “**Should he treat our sister like a prostitute?**” (**31**).

On **his deathbed**, as Jacob was motioning, son by son, for each to come and stand around his bed and receive his last words, he called to **Simeon and Levi**. “**Simeon and Levi are brothers; *weapons of violence* are their *swords* ... in their anger they killed men, and in their willfulness they hamstringed oxen. Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel**” (49:5-7).

But whereas it appears that **Jacob was cursing** his sons, **the LORD had other plans**, at least for Levi. The book of Exodus opens with the LORD calling **Moses** from the burning bush on the **slopes of Mt. Sinai** and sending him to be his chosen instrument to free his people out of slavery to Egypt. But Moses protested and the LORD’s anger was kindled against him. Then the LORD said, “**Is there not Aaron, your brother, *the Levite?***” (Ex 4:14). It is not often considered at this early stage in the story that both **Moses and Aaron are Levites**. But it will soon be understood why that must be.

After Moses and Aaron go to Pharaoh and command him to let the people go, finally, ten terrible plagues later, the Pharaoh’s heart is moved by God to oblige, and the people triumphantly plunder the Egyptians on their way out

of Egypt. After the heroic Red Sea miracle, **Moses leads them back** to the place of his original encounter with God. There, at the foot of **the mountain**, the LORD promises the entire nation, “**If you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation**” (**Ex 19:5-6**). God told them that he was about to come in Glory on the top of the mountain to make a covenant with them all. In preparation, they must **wash their clothes** (**10**) and be ready. But neither they, nor **the priestly class** (**22, 24**)¹ (whom we do not know much detail about) were allowed to come near to the mountain.

Sure enough, the LORD came to Moses and gave him his ten great Commandments—the covenant of Moses. When he came back down, Moses approached his brother **Aaron**, and his two oldest sons: **Nadab and Abihu**. He also gathered **the seventy elders, presbuteros** (LXX) of Israel (**24:1**), all whom the LORD had told Moses to take with him back up the slopes of Sinai, where they would behold the God of Israel with their eyes and eat with him after

¹ Later Jews (like Ibn Ezra) saw these priests are “**the firstborn**” (**Num 3:40-51**), and many today take this view (**Hahn, Kinship**, 167; **Sarna, Exodus**, 107; **Schrock**, “How a Kingdom...,” 37; etc.). However, it is possible that older Jews saw them as Levites (via the covenant with Levi that they discussed; see below).

Moses **cut the covenant** in the blood of the sacrifice which would be sprinkled on the people. This they did, and they beheld God, and ate and drank (**24:11**).

From there, Moses was summoned, alone, to the top of the mountain where for **forty days and nights** and would dwell alone with God and receive all the Law from the finger of God on the mountain (**Ex 24:18ff**). As part of that law, the LORD swore to Moses that he would give to Aaron and his sons **the priesthood**. When the forty days were ended and Moses was making his way back down the mountain, as he approached Joshua behold, the great warrior of Israel heard **the sound of war** in the camp. But Moses said that it was not the sound of war but singing (**Ex 32:17**). It turns out, the people could no longer stomach the absence of their leader, and they quickly **forsook the God who had covenanted with them** and turned to worship him in a way that they thought might get his attention. Moses was furious with their Golden Calf to Yahweh, and he threw the tablets of the covenant to the ground, shattering them in pieces, symbolizing their **treachery to the covenant and the priesthood** they had been given if only they would obey.

Now, **a war truly was about to erupt**. The people broke loose. Moses stood in the gate of the camp and said, “**Who is**

on the LORD's side? Come to me." Curiously, all the *sons of Levi* gathered around him (34:26). Moses commanded them, "Thus says the LORD God of Israel, 'Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you *kill* his brother and his companion and his neighbor'" (27). "And the sons of Levi," like their ancestor namesake before them, routed the people, and many fell that day (28).

There is a *third story* that shares many similarities with Levi and these Levities, and it also involves a son of Levi. Numbers 25 tells about a horrific sight that begins to unfold at the entrance to the Tent of Meeting (i.e., the tabernacle; Num 25:6). It occurs after the men of Israel begin having relations with Moabite women who then entice them into sacrificing to, eating the covenant meals of, and bowing down to foreign gods. In this way, Israel began worshipping the Baal of Peor (25:1-3). The Lord takes great offence at this, and *commands that each man and his family be killed* on the spot. No one moved until Aaron's grandson, Phinehas the son of Eleazar, took his spear and began obeying the command of the Lord. For this, God rewards Phinehas with a great covenant promise, "Tell him I am making my *covenant of peace* with him. He and his descendants will have

a covenant of a lasting priesthood” (Num 25:12-13). Psalm 106:30-31 is a commentary on this passage. “But Phinehas stood up and intervened, and the plague was checked. This was credited to him as righteousness for endless generations to come.”

What do these three stories all have in common? First, they all have *the man Levi* in common. Second, they are all *acts of war*, fighting. But these wars were not, as Jacob selfishly thought, evil. Rather, they were *holy wars* being carried out to purify and cleanse the cities and camps of sin. In a way, you could say that these Levites were all *fighting the good fight*. But there is more here than meets the eye.

Moving from *Phinehas backwards*, we can see the fact that these are all from the tribe of Levi was *no accident*. God told Phinehas the grandson of Aaron that he would give him *a covenant* of a lasting priesthood. But this was not a mere personal covenant, nor was it a covenant that arose out of thin air, as if God just decided there on the spot to do that for Phinehas.

God gave this *covenant of the priesthood to Phinehas because he came from the tribe of Levi*. We know this because *Aaron* before him was chosen by God to bear the office of the high priest, while his descendants would all bear the

priestly duties as those assigned to help the high priest. In fact, the language used of God's great gift to Aaron is *covenantal* language. Num 18:20 says, "The Lord said to Aaron, 'You will have no inheritance in their land, nor will you have any share among them; I am your share and your inheritance among the Israelites'" (cf. Deut 18:1-2; Josh 18:7). "I am your..." language is *covenantal* language that reminds us of the covenant promise that God gave to Abram, "Fear not, Abram, *I am your shield; your reward shall be very great ... On that day the Lord made a covenant with Abram*" (Gen 15:1, 18).

But there's more. Though not descended from Aaron, *the entire tribe of Levi*, the cousins of Aaron, were also chosen for special priestly duties, namely to "serve" and "guard" the tabernacle (Num 3:7-8; 8:25-26; 18:5-6; 1Chr 23:32; Ezek 44:14) as assistants to the priests, the way it appears the priests of Israel, whoever they were, at Mt. Sinai were supposed to serve and guard Aaron, but did not, leading the nation into its false worship with the Golden Calf.² Why was it so important that Aaron be a Levite?

² David Schrock writes (assuming the firstborn sons of Israel were the priests there at Sinai), "The firstborn sons of Israel have already proven themselves dubious as filial priests. At the golden calf, the firstborn sons (the seventy elders of Israel and other firstborn sons?) should have helped Aaron resist the wayward Israelites, but they did not. While some of their number had seen the Lord (Exod 24:9-11), they failed to serve and guard Aaron when Moses ascended the mountain ... The firstborn sons lost their priestly standing at the golden calf, with the tribe

Moses hints at it in Deuteronomy 33. “*And of Levi he said, ‘Give to Levi your Thummim, and your Urim to your godly man³ ... for he⁴ has observed your word, and kept⁵ your covenant ... They shall teach Jacob your rules and Israel your law; they shall put incense before you and whole burnt offerings on your altar*” (Deut 33:8-10).

Based on this and other passages, the Jews were fairly unanimous before and during the time of the NT that God actually gave *Levi* the son of Jacob the covenant of the priesthood. Jubilees for example says, “May the God of all, i.e. the Lord of all ages, bless you [*Levi*] and your sons in all ages. May the Lord give you and your seed very great honor. May he draw you and your seed near to him from all flesh

of *Levi taking their place*” (36-37, 50). David Schrock, “How a Kingdom of Priests Became a Kingdom with Priests and Levites: A Filial-Corporate Understanding of the Royal Priesthood in Exodus 19:6,” *SBJT* 23.1 (Spring 2019), <https://sbts-wordpress-uploads.s3.amazonaws.com/equip/uploads/2019/09/SBJT-23.1-Complete-Issue-Rev1.pdf>.

Schrock also states, “As this article has argued, *Levi was never intended to be the priestly tribe; it was always the placeholder for the firstborn sons*” (50). I am open to the idea that the firstborn did act as priests until the right time came to solidify the covenantal promises to the Levites. However, it is clear from Jewish writings that they believed that *Levi* himself was giving the covenant of the priesthood. Schrock does not deal with this in his article.

³ Where the ESV, clearly going off the LXX and DDS rather than the Hebrew (NAS: “*And of Levi he said, ‘Let Thy Thummim and Thy Urim belong to Thy godly man...*”) reads, “*And of Levi he said, ‘Give to Levi your Thummim, your Urim to your godly one,*” I have rendered the last line more literally as “man” rather than “one” to reflect the very similar idea found in 1 Tim 6:11, “*O man of God.*” The LXX of Deut 33:8 reads, τῷ ἁγίῳ τῷ ὁσίῳ [to the holy/godly man].

⁴ The DSS and LXX have “*he*” rather than “*they*.” For the Scroll see “Deuteronomy 33 from Scroll 4Q35 Deuteronomy^h,” <http://dssenglishbible.com/deuteronomy%2033.htm>.

⁵ The ESV has “kept” rather than “keeps” (DDS). For future research on this passage see Richard A. Taylor and E. R. Clendenen, “Haggai, Malachi,” *NAC* (Nashville, TN: Broadman & Holman, 2004), 300 and n. 20.

to serve in his sanctuary as the angels of the presence and the holy ones” (Jub 31:13-14). Levi then dreams that he has been appointed and ordained priest of the Most High God (Jub 32:1) and on the day that Benjamin is born, Jacob turns to Levi and puts garments of the priesthood upon him “and Levi served as priest in Bethel” (32:3, 9). This is an ancient tradition that goes back at least three centuries before Paul that sees Levi himself as being elevated to the priestly office. It helps explain why the later prophets of Israel refer to the “covenant with Levi,” rather than the covenant with Phinehas (Neh 13:29; Jer 33:21; Mal 2:4, 8).

So this means we now have a third thing in common with these stories. Somehow, each of the activities of these men were related to God’s covenant with Levi. Their fighting, warring against evil was a holy *covenantal* war. This leads me to the next step in our story, the *covenantal sign of the Levites*.

The Covenantal Sign of Levi

So far I’ve said nothing about baptism. But let’s think about this subject for a moment. It is very common in questions about this, especially when dealing with people who

believe in covenant theology, to equate baptism with circumcision. Very often, paedobaptists (infant Baptists) will say that baptism replaces circumcision.⁶ How do they get this?

First, they call every covenant after the fall “the covenant of grace.” Second, they will say that “the” sign (singular) of the covenant of grace in the OT was circumcision. “You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you” (Gen 17:11; cf. Rom 4:11). Third, they note that circumcision was given to infants; the entire nation gave this sign to all of its infant males. Fourth, they do not talk about the covenant with Levi in their covenant theology. Fifth, they understand that the new covenant in Christ now brings circumcision to fulfilment. Sixth, the new covenant also has a sign. That sign is baptism. Seventh, since the OT sign of the covenant was circumcision and the NT sign of the covenant is baptism, then we must look for changes to the way the NT sign is carried out, otherwise, if it doesn’t change it, we have no business changing it either. Since the

⁶ “Baptism replaces circumcision [emphasis added]” (Riddlebarger); “*The rite of circumcision that once signified the benefits of Abraham’s covenant has been replaced by baptism* [italics original, bold added]” (Chapell); “Baptism is the New Testament equivalent of circumcision [emphasis added]” (Wagner); “Baptism is the circumcision of the New Testament” (Murray); “Baptism fulfills circumcision [emphasis added]” (Leithart). For the references see Douglas Van Dorn, *Waters of Creation: A Biblical-Theological Study of Baptism* (Erie, CO: Waters of Creation Publishing, 2009), 149 n. 179.

NT shows that women are baptized, this is an example of a NT change. However, it nowhere tells us that infants are not to receive the sign, and therefore, we are not to change the example given in the OT.

Now, there are some things here that **no one can disagree with**. For example, God did give Abraham the sign of circumcision, this was carried out by all his descendants, and it was given to infants. It is also true that the new covenant in Christ brings circumcision to fulfillment and that it also has an **initiation sign**, which is baptism. But here is where my agreement ends.

Looking at this list again, I follow the Reformed Baptist view of the OT covenants, which is not that they are all to be lumped under a man-made phrase, “**the covenant of grace**,” but that the covenants all have similarities *and differences*. They are similar in that they are all unfolding in progressive ways the promise given to Eve that her Seed would crush the head of the serpent. And therefore, we find “seed” promises given in every single OT covenant. But this progressive nature of covenantal unfolding is very important. **The differences** teach us, for example, that each covenant *has its own sign*. In other words, **there is not “the sign” of the covenant of grace**. There are many. If the

paedobaptists are correct, the Noah's covenant is part of the covenant of grace. And yet, Noah's covenant had its own sign: **the rainbow** (**Gen 9:13**). Moses' covenant was part of the covenant of grace, and yet Moses was told that **the Sabbath** was its sign (**Ex 31:13**).

It is just at this point that **the covenant with Levi** must be discussed. If this covenant is not allowed to be part of your system, even though it is mentioned many times in the OT, then what I'm about to say will never dawn on you. **The covenant of Levi had its own sign.**⁷ That sign was **baptism and clothing** in the ordination ceremony of the priest. “**Now this is what you shall do to them to consecrate them, that they may serve me as priests ... You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. Then you shall take the garments, and put on Aaron the coat of the robe of the ephod...**” (**Ex 29:1, 4-5**). The Apostle tells us that “**as many of you as were baptized into Christ have put on Christ**” or “**clothed yourselves**

⁷ Here I refer to **an initiation sign**, comparable to Abraham and circumcision, the initiation sign into the nation. It should also be pointed out that there were many different “sacraments” in OT covenants. Calvin said, “**The sacraments themselves were also diverse, in keeping with the times, according to the dispensation by which the Lord was pleased to reveal himself in various ways to men. For circumcision was enjoined upon Abraham and his descendants. To it were afterward added purifications, sacrifices, and other rites from the law of Moses. These were the sacraments of the Jews until the coming of Christ**” (Calvin, *Institutes* 4.14.20). However, there is only one *initiation* sacrament in the covenant of Levi or the covenant with Abraham; and they are quite different from one another.

with Christ” (NAS; Gal 3:27). This is where that language is coming from. It comes from the OT type of the priestly ordination. In other words, baptism comes from baptism, not circumcision.

But there is a lot more to say. Let’s go to **Jesus’ baptism**. All four Gospels make a big deal of Jesus being baptized. But why was this so important? Many people have said things like, *Jesus was identifying with us*, or *Jesus was being counted among the transgressors*, or *Jesus was simply obeying John*.⁸ According to Justin Martyr, the Jews believed that the Messiah is unknown and does not even know himself and has no power until Elijah comes to anoint him and make him manifest to all. Justin is worth hearing a little more from. “For all [Jews] expect that Christ will be a man [born] of men, and that *Elijah* when he comes will *anoint* him” (see **Mark 9:11ff**). Justin uses the word *chrisai* (χρίσαι, χρίω) for “anoint,” from which we get our word *christen*. Curiously, at the end of the long ritual ordaining the priest, Moses is told, “You shall *anoint* (χρίσεις) Aaron and his sons, and consecrate them, that they may serve me as priests” (**Ex 30:30**). So, what is happening to the priest is exactly what Jesus is undergoing at his baptism. And do you remember

⁸ For a longer list, see *Waters of Creation*, 3 n. 8.

when they asked John the Baptist at the baptism if he was **Elijah** (**John 1:21**)? Jesus later identifies that John's baptism was exactly what they were expecting (**Mark 9:13**).

But we've only just scratched the surface. Justin says that at this moment, the Jews expected that the Messiah will be "**manifest to all**." This is stunningly similar to John's actual words that "**I came baptizing with water, that he [Messiah] might be revealed to Israel**" (**Jn 1:31**). But we still haven't answered why Jesus was baptized. I think Justin comes very close. It was **to anoint him**, or better, to *ordain* him. But the great Martyr did not see the true prize at the end of the trail he was walking down. For this, you must understand all of the qualifications the priest must meet before being ordained into ministry in the Levitical covenant. There are eight of them:

1. A priest had to be **washed** in water at his ordination (Ex 29:4).
2. A priest could not begin ministry **until age 30** (Num 4:3; 47).
3. A priest (especially the High Priest) had to be **called of God** as was Aaron (Ex 28:1).
4. A priest had to be washed by one **already a priest** (Ex 29:9; Num 25:13).
5. A priest had to be **without defect** in several special ways (Lev 21:16-23).⁹
6. A priest had to be **a male** (Num 3:15).
7. A priest **began his ministry immediately after the ordination** ceremony (Ex 29:1).
8. A priest had to be **descended from Aaron** (Ex 28:1).

⁹ This includes blindness, lameness, disfigurement, deformity, crippledness, hunchbacks, dwarfism, eye defects, festering or running sores, or damaged testicles.

Amazingly, we are told explicitly and deliberately **that Jesus meets all of these criteria, save one:**

1. Jesus was **baptized** (Matt 3:16; Mark 1:10; Luke 3:21; John 1:31-32).
2. Jesus was **thirty years old** at his baptism (Luke 3:23).
3. Jesus was **called directly by God** at his baptism (Heb 5:4-10; cf. Matt 3:17; Mark 1:11; Luke 3:22).
4. Jesus was baptized by **John the Baptist, a Levitical priest** (Luke 1:5, 13).
5. Jesus was **without spot or blemish** (Heb 5:9; 1 Pet 1:19; cf. Matt 3:14).
6. Jesus was **a male** (Matt 1:21).
7. Jesus **begins his ministry immediately after** his baptism (Luke 4:18ff).

The only qualification our Lord did not meet was that **he was not descended from Aaron**. But it is just here that it becomes amazing. Hebrews goes into an extensive discussion about the fact that Jesus is in fact carrying out priestly service throughout his ministry. Indeed, he is fulfilling things that only the high priest in the line of Aaron could fulfill, especially, sacrificing the Lamb of God. But how could he do this? It is because **Jesus is a high priest** that is even greater than Aaron. He comes from the line of Melchizedek.

8. Jesus' "genealogy" stems from Melchizedek, the High Priest of [Jeru]Salem (Heb 7:11; cf. Ps 110:4).

Hebrews even says that it is as if **Levi** himself was **paying tithes to Melchizedek** as he was in the loins of his great-grandfather Abraham, who went out and did that very thing after the great battle of the giants in Genesis 14 (see **Heb 7:5-10**). In other words, Jesus meets the qualifications, but better than Aaron even did. Jesus was perfect!

We need to see **just a little bit more of our Lord after his baptism**. If Jesus was being baptized into his own new covenant ministry, we would expect him to be **clothed** at that moment. Sure enough, **the Holy Spirit descends** upon him and empowers him. Immediately after the baptism, Matthew tells us that our Lord went out **to do battle with the devil**. Like Moses who was on top of the mountain for forty days and nights, so Jesus went into the wilderness for forty days and nights. After his supernatural fast, Jesus did battle. Jesus used the weapon of the word, which is called by Paul and Hebrews **a sword**, to fight the devil. And he won.

Immediately after this, Jesus goes into the synagogue and reads from the scroll of Isaiah saying, **“The Spirit of the Lord is upon me, because he has *anointed* me to proclaim good news to the poor. He has sent me to proclaim liberty to *the captives* and recovering of sight to the blind, to *set at liberty* those who are oppressed, to proclaim the year of the**

Lord's favor" (Luke 4:18-19). There are several things to note about this. First, the Spirit has anointed Christ. Second, Christ is now going to proclaim the good news. Importantly, the Apostle calls this very thing a priestly ministry. "I have written to you very boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in *the priestly service of the gospel of God*, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (Rom 15:15-16). Third, the language is of doing warfare, just like Levi and his descendants. He will set the captives free.

In fact, when you do a careful study of Isaiah 61 which Jesus reads from, you find that the whole thing is filled with priestly language. Thus, as soon as the Lord finishes reading, he begins his ministry of healing, saving, proclaiming, fighting, serving, and guarding. This goes all the way to the night he is betrayed, which I'll return to in a moment. This is all covenant with Levi fulfillment stuff.

Timothy's Baptism and Calling

It is at this point that we are finally ready to make sense of our short passage in Timothy. 1 Timothy 6:11-15a

contains most of the interlude between the teaching on riches that begins and ends the chapter. In it, he addresses Timothy personally. It feels out of place. Why talk about **riches**, pause, and then return to that subject? It's because he is forming a chiasm. This chiasm contains our text today and its **climactic doxology**, which we will look at next time (**vv. 15b-16**).

Paul begins, “**But as for you, O man of God...**” (**1 Tim 6:11**). This is a rather remarkable thing to call Timothy, especially considering that he is *young* (**1Tim 4:12**). There are several people in the OT called a “**man of God.**” **Moses** (**Deut 33:1**), **the Angel of the LORD** (**Jdg 13:6**), **David** (**Neh 12:24**), and more. But there is **only one man in all the Scripture** who is elsewhere *addressed* by someone else as a man of God: **Elijah**.¹⁰ Could there be a reason for the seemingly insignificant connection? I believe so.

Elijah is usually thought of as a prophet and rightly so. However, there has been **a long tradition** in both Jewish and Christian circles that Elijah was actually **a priest**.¹¹ Strangely,

¹⁰ That is, using the vocative case. **1Kg 17:18; 2Kg 1:9, 11, 13**. **Elisha** is also addressed one time as a man of God (**2Kg 4:40**), but it should be kept in mind that he is essentially doing his work in the power of Elijah. Also, it seems to me a mockery of Elisha.

¹¹ For example, “**I have likewise actually found Elijah’s lineage, and shall trace it in order: (5) Elijah the Tishbite was the brother of Jehoiada the priest. He too was supposedly of priestly descent and was the son of Ahinoam. But Ahinoam was the son of Zadok, and Zadok the son of Ahitub the son of Amoriah. Amoriah was the son of Razaza, Razaza of Ahaziah, and Ahaziah of Phineas. Phineas was the son of Eleazar, and Eleazar was the son of Aaron, plainly Aaron the**

the Jews sometimes identified him as Phinehas!¹² This tradition extends all the way back to at least the first century (see **Ps. Philo**, n. 11), if not further. Why else would the Jews be expecting Elijah to baptize the Messiah if he was not a priest? Therefore, it is certainly possible that Paul knew this tradition and thus, in directly calling Timothy a man of God, he is deliberately summoning to the mind Elijah and the priesthood.

We continue. “O man of God, flee these things...” (**1Tim 6:11**). What things? The pleasures of riches and the deceit of false doctrine, among other things. Instead, “Pursue righteousness, godliness, faith, love, steadfastness, gentleness.” Listen to the Scripture in regard to the priests and Levites regarding these things. “He will purify the sons of Levi and refine them like gold and silver, and they will

[high]- priest. Aaron was the son of Amram, Amram of Cohath, Cohath of Levi, and Levi was the third son of Jacob. Epiphanius of Salmis, *The Panarion*, “Against Melchizedekians,” Epiphanius of Salmis, *Panarion* 55.3.4-5. Epiphanius of Salmis, *The Panarion of Epiphanius of Salmis, Books II and III. De Fide*, Second Revised Edition, trans. Frank Williams Nag Hammadi and Manichaean Studies 79, Johannes van Oort & Einar Thomassen (eds) (Boston: Brill, 2013), 81-82. Among Jews, “And in that time Phinehas laid himself down to die, and the LORD said to him, “Behold you have passed the 120 years that have been established for every man. And now rise up and go from here and dwell in Danaben on the mountain and dwell there many years. And I will command my eagle, and he will nourish you there, and you will not come down to mankind until the time arrives and you be tested in that time; and you will shut up the heaven then, and by your mouth it will be opened up. And afterward you will be lifted up into the place where those who were before you were lifted up, and you will be there until I remember the world. Then I will make you all come, and you will taste what is death.” And Phinehas went up and did all that the LORD commanded him. Now in those days when he appointed Eli[jah] as priest, he anointed him in Shiloh.” (**Pseudo-Philo 48:1-2**). Ps-Philo is a first-century document.¹² For more on these and other Christians who saw Elijah as a priest see Louis Ginzberg, Henrietta Szold, and Paul Radin, *Legends of the Jews*, 2nd ed. (Philadelphia: Jewish Publication Society, 2003), 992 n. 3.

bring offerings in *righteousness* to the LORD” (Mal 3:3). “To Levi he said, ‘Give to Levi your Thummim, and your Urim to your *godly* one’” (Deut 33:8). Throughout the law, the priests were to call the people back to *faith* (Lev 5:13-16; Num 5:6-8; Josh 22:31; Ezra 10:10; etc.). They are to proclaim the *steadfast love* of God (2Ch 7:6; Neh 13:22). The only one on the list that they do not seem to be associated with is *gentleness*! And we’ve seen plenty of reasons why that is already.

But it is exactly *against this backdrop of the warfare of the Levites* that you must understand *the need for gentleness with Timothy*. Because in the very next words he is told to, “*Fight the good fight of faith*” (1Tim 6:12). This fight must be in gentleness. Now, people usually associate this fighting with the gymnasium of Ephesus that we saw previously. Perhaps the imagery is of boxing or something like that. This is certainly possible and not mutually exclusive to what I’m saying. It would make sense for Paul to use that kind of metaphor here. However, “fighting” is precisely what we have seen associated with the entire covenant with Levi.

Furthermore, there are *two words here*: “*fight* (vb: *agōnizomai*) the good *fight* (noun: *agōn*).” The first word appears only 15 times in the NT and LXX, including the

Apocrypha. Three of these are in Timothy (1Tim 4:10; 6:12; 2Tim 4:7), and five are in the books of Maccabees (1Macc 7:21; 2Macc 8:16; 13:14; 15:27; 4Macc 17:13); so over half of all their uses. The Maccabees are books written about the priests taking back the temple in the wars against the Greeks. One of these references is especially relevant. “But Alcimus contended/strove/fought for the high priesthood” (1Macc 7:21). The second word appears only 21 total times. Of these, eleven (over half) are in the Maccabees.

In the NT, quite often these words are closely associated with Paul and his “priestly ministry” of the gospel. For example, “I do it all for the sake of *the gospel*, that I may share with them in its blessings (ESV)... And everyone who is striving/fighting (*agōnizomai*) (YLT)¹³ exercises self-control in all things” (1Cor 9:23 ESV, 25 NAS). “...of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known... For this I toil, *struggling* (*agōnizomai*) with all his

¹³ I have the Literal translation here because, most curiously, the Greek just says “but all those fighting abstain in everything” or something like that. However, because *agōnizomai* can have the sense of “competing in the games” or “contending for a prize,” the ESV, NAS and other translations make a decision in their translation. “Every athlete exercises self-control in all things” (ESV). “And everyone who competes in the games exercises self-control in all things” (NAS). Now, it is true that Paul immediately says that they do this so that they might receive a “perishable wreath/crown,” so it’s perfectly fine. As I said, I don’t view this as an either/or. But when we make a translation decision like this, it pretty much rules out what I’m saying here. Yet, this is not because of the Greek, much less its usage as we’ve seen elsewhere already.

energy that he powerfully works within me” (Col 1:25, 29). Importantly, the parallel section in 1 Timothy 4 where Paul says, “For to this end we toil and strive (*agōnizomai*)...” Paul has in mind **Leviticus**!¹⁴ In other words, there is very good reason to see this phrase “fight the good fight” through a priestly lens.

But **the warfare Timothy is to wage is different**. He is not to kill the opponents of the Gospel with a sword. This is not the Spanish Inquisition. Rather, in **righteousness, godliness, faith, love, steadfastness, and gentleness he is to wage the warfare**, first against false teaching, and also against the devil. We’ve seen plenty of both throughout this letter.

More positively, he is to, “Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses” (12). Somehow, the idea of **eternal life** is related to **his calling** when he made a **good confession** in the presence of witnesses. When might this have been?

Here, I decided to take a deep dive into the commentaries. I looked at **at least 57 commentaries on this phrase!**¹⁵ Of those, **one** said this refers to Timothy’s

¹⁴ The online **Interlinear Bible** has under its heading “A Good Minister of Jesus Christ”: Leviticus 21:1-17. https://biblehub.com/interlinear/1_timothy/4.htm.

¹⁵ See the appendix at the end of the sermon.

confession when he became a member of the church. There's absolutely no justification behind that one. **Three** said it absolutely refers to his ordination ceremony, when he became an officer of the church. About 13 others agreed that this is probable. However, the vast majority, **all but the four**, said that it could refer to **Timothy's baptism**. Of those, 19 said it most likely does, while **21** said it absolutely does.

Along these lines, consider these **fascinating connections to money** that we find on the lips of **John the Baptist** as he is **baptizing** different groups of people. First of all, he speaks of **warfare**. “**The axe is laid to the root of the trees...**” (**Luke 3:9**). Then he talks about **fruits in keeping with repentance** (**8**). This reminds us of the kinds of things Timothy was just told to pursue. Then **the crowd** asks him what they are to do (**10**). He essentially tells them **not to be selfish** with what they have. “**Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise.**” (**11**). Next, it is the **tax collectors**, “**as they came to be baptized**” who ask him what to do (**12**). He said, “**Collect no more than you are authorized to do**” (**13**). **Money!** Finally, **the soldiers** ask him again, “**What shall we do?**” He said, “**Do not extort money from anyone ... and be content with your wages**” (**14**). It now seems obvious that Paul is in fact talking about baptism

here in the middle of his discussion on riches. Baptism has implications for how we live in regard to wealth.

Now, of those who said Paul absolutely refers to Timothy's baptism, at least ten of those are *paedobaptists*, while of those who said it was likely, we can add at least a *half-dozen more*. Why would I care about this? For this reason. In 2 Timothy we will learn that Timothy has been acquainted with “the sacred writings, ‘which are able to make you wise for salvation through faith in Christ Jesus’ since “childhood” or “infancy” (NIV).

I find this fascinating. In the introduction sermon on 1 Timothy, we saw that the Greeks and Romans had a well mapped view of the stages of a man's life. There were usually seven of them. The earliest three were *infancy*, *childhood*, and *boyhood* which went up to roughly 21 years of age. The word used by Paul (*brephos*) here is translated by Jerome (also an infant Baptist) into Latin as *infantia*—infancy.¹⁶ So, Timothy has known the Scriptures *since infancy*. Furthermore, this fits with what we know of his conversion, for his mother and grandmother had both become Christians very early on (**2Tim 1:5**), perhaps even before Paul came to

¹⁶ The word *brephos* is rarely but sometimes translated as *pueros* (the third stage) (**1Macc 1:61**), but again, that isn't how it is translated here nor is it the main way it is translated, which is by far most often *infantia*.

town, via some convert in Jerusalem who came to Ephesus after being converted by Peter's great first sermon.

Stages of a Man's Life in the Ancient World				
Age	Hippocrates Philo (Aristotle?)	Age	Victorinus	Irenaeus
0-7	Infancy (<i>paidion</i>)	0-4	Nativity (<i>nativitas</i>)	
7-14	Childhood (<i>pais</i>)	5-14	Infancy (<i>infantia</i>)	Infancy (<i>infantia</i>)
14-21	Boyhood (<i>meirakion</i>)	15-22	Boyhood (<i>pueritia</i>)	Children (<i>parvulus</i>)
21-28	Youth (<i>neaniskon</i>)	23-41	Youth (<i>adulescentia</i>)	Boys (<i>pueros</i>)
28-49	Manhood (<i>anér</i>)	42-56	Young-manhood (<i>iuventus</i>)	Youths (<i>iuventus</i>)
49-56	Middle age (<i>presbutés</i>)	57-68	Mature Age (<i>perfecta aetas</i>)	Old men (<i>senior</i>)
56+	Old age (<i>gerōn</i>)	69+	Sunset (<i>occasus</i>)	

Red: Used by Paul of Timothy

I argued in that earlier sermon that Timothy was probably converted around 12-13 years of age, joined Paul on his Second Missionary Journey around 16-18, and was probably between 25-30 at the time this letter was written. Curiously, the age that Levites were baptized was 25 and the priests of the OT as we have seen were 30. This is therefore a great age to remind Timothy to consider his baptism from years ago.

Have you understood yet why all this matters to the question of infant baptism? If Paul is having Timothy remember his baptism, he was obviously old enough to remember it. Indeed, he confessed his faith publicly at that

time as has always been the practice of the church.¹⁷ And yet, if he had known the Scriptures since infancy, if his mother and grandmother were already Christians, **why wasn't he baptized as an infant?**

My answer is that this is precisely what the NT itself teaches about the origins of baptism. **Priests received their baptism into the priesthood at the age of thirty, not in infancy.** Jesus was **thirty** when he was baptized. He had already been circumcised on the eighth day according to the law. **Circumcision** has its new covenant fulfillment in the circumcision of the heart. Baptism, that is the *sprinkling* of things to purify them, which are other forms of OT baptisms (different from the *immersion* baptism of the priest into his ministry), have their fulfillment in the sprinkling of the heart when a Christian is saved. But **water (immersion) baptism continues** as an outward sign of the inward grace

¹⁷ “Confession” has theological connotations in for example the writings of Philo. Confession, he writes, “**is the act of a sober and well-ordered reason to acknowledge [*homologein*] God as the Maker and Father of the universe**” (*Posterity* 175; see *Cherubim* 107; *Drunkenness* 117; *Migration of Abraham* 85; cf. *Allegorical Interpretation* 1.80–82; 2.95; 3.26; *Abraham* 203). Also, “Therefore admiring this same disposition when thus taking to flight, and submitting to a voluntary fall by reason of *the confession which it had made* respecting the living God, namely, that he stands in truth and is one only, while all other things beneath him are subject to all kinds of motions and alterations, he speaks to it, and allows it to enter into conversation with him, saying, “And I, behold my covenant is with thee” (Philo, *Names* 57). See **Raymond F. Collins** [first quotation], *1 & 2 Timothy and Titus: A Commentary*, ed. C. Clifton Black, M. Eugene Boring, and John T. Carroll, The New Testament Library (Louisville, KY: Westminster John Knox Press, 2012), 163; **Rick Brannan** [second quotation], *First Timothy*, Lexical Commentary on the Pastoral Epistles (Appian Way Press, 2016), 294.

that God has already saved you and is now setting you apart for your ministry in **the priesthood of the believer**. Some things have changed since the OT arrangement. You can be a **woman**. You can be a **eunuch**. You can be a **Gentile**. You don't have to be 30. What we **never find is that you can be an infant**. This is because infants don't serve as priests. They just cry and coo and drink a lot of milk.

It is very important to understand that **baptism is an ordination into your life-long calling** as a Christian to serve God in his NT temple as his NT priest, serving and guarding the High Priestly ministry of Christ with your life, offering you bodies as “**living sacrifices**” (**Rom 12:1**), offering up your **prayers as incense** in the NT temple (**Rev 8:3**), suffering for Christ as a **drink offering** being poured out (**Php 2:17**), offering **fragrant gifts** of money (**Php 4:18**), carrying out the **priestly duty** of proclaiming the gospel (**Rom 15:16**), all clothed in the Spirit's **ministerial clothing** of compassion, kindness, humility, gentles, and patience (**Col 3:12-13**).

But you must also understand that baptism is in fact **warfare**. The Christian life is a life of warfare, priestly warfare. For a host of reasons we don't have time to pursue here, Heiser explains, “**Baptism in New Testament theology is a**

loyalty oath, a public avowal of who is on the Lord's side in the cosmic war between good and evil."¹⁸ Bentley Hart says of the early church and how baptism developed,

The life of faith was ... before all else, spiritual warfare, waged between the Kingdom of God and the kingdom of this fallen world, and every Christian on the day of his or her baptism had been conscripted into that struggle, on the side of Christ ... Perhaps the most crucial features of the rite ... were the ritual acts of renunciation, exorcism, and submission, during which the convert turned his or her face to the west (the land of evening, and so symbolically the realm of all darkness, cosmic and spiritual), underwent a rather forcibly phrased exorcism, and rejected—even reviled and, quite literally, spat at—the devil and his ministers, and then turned to face the east (the land of morning and light) to confess his or her faith in and submission to Christ.¹⁹

¹⁸ **Michael S. Heiser**, “Baptism as Holy War,” in *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*, First Edition (Bellingham, WA: Lexham Press, 2015), 338.

¹⁹ **David Bentley Hart**, “Baptism and Cosmic Allegiance: A Brief Observation,” *J ECS* 20.3 (Fall 2012): 462, 60.

https://d2y1pz2y630308.cloudfront.net/5635/documents/2021/3/Hart_2012_Baptism%20and%20Cosmic%20Allegiance.pdf.

Going Deeper. Hippolytus said, “At the time determined for baptism ... when the elder takes hold of each of them who are to receive baptism, he shall tell each of them to renounce, saying, ‘I renounce you Satan, all your service, and all your works.’ After he has said this, he shall anoint each with the Oil of Exorcism, saying, ‘Let every evil spirit depart from you’” (**Hippolytus**, *Apostolic Tradition* 21:6-10). For more on the spiritual warfare with the devil at baptism see “Renunciation of the Devil in the Baptismal Rite,”

<https://www.ccel.org/s/schaff/encyc/encyc09/htm/iv.vii.clxiii.htm>.

Yes, baptism is warfare, and so it fits perfectly with what Paul is telling Timothy about the good fight.

But it was especially important for Timothy to hear this because **his calling went beyond salvation to formal ministry in the church**. Like other Christians, as he remembers his baptism, he remembers how he is now called to fight against the wiles of Satan, against the evils of the world, and against the temptations of his own flesh. This is his ministry in his own body, the temple of the Holy Spirit (**1Co 6:19**). But he is also called to make sure that the corporate temple, the church, remains pure. And he must use the weapons God has given to him to fight that battle publicly. This demands righteousness, godliness, faith, love, steadfastness, and gentleness.

In this, he is to follow his Savior, the Lord Jesus. Paul continues, **“I charge you in the presence of God...”** (**1Tim 6:13**). **Paul is putting Timothy under oath** in the same way he was put under oath at his baptism. **“I charge you in the presence of God, who gives life to all things [I’ll talk about this in a moment], and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession...”** Jesus also made a confession before someone, and it also was done

in relation to a baptism. It was at that moment that Jesus was himself about to enter into a different baptism. Yes, another baptism. “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” (Mark 10:28). “I have a baptism to be baptized with, and how great is my distress until it is accomplished!” (Luke 12:50).

At the moment Jesus said this, his very next words were, “Do you think that I have come to give peace on earth? No, I tell you, but rather division” (51). Now think of Jesus’ confession to Pilate. In Matthew’s version, “Jesus stood before the governor, and the governor asked him, ‘Are you the King of the Jews?’ Jesus said, ‘You have said so’” (Matt 27:11). That’s our Lord’s confession before Pilate. But in John’s version, “Pilate entered his headquarters again and called Jesus and said to him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you say this of your own accord, or did others say it to you about me?’ Pilate answered, ‘Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?’ Jesus answered, ‘My kingdom is not of this world. If my kingdom were of this world, *my servants would have been fighting*, that I might not be delivered over to the Jews. But my kingdom is not from the world’” (Jn

18:33-36). Jesus is clearly referencing the Levites, from Levi himself right on up through Judas Maccabees.

But no. His war was not against flesh and blood. Instead, he entered into the greatest battle of all, at his death, in the battle against the powers of the air and darkness. “Christ had come to set the prisoners free and, by his death and resurrection, invaded the kingdom of our captor and overthrew it, vanquishing the power of sin and death in us, shattering the gates of hell, and plundering Hades of its captives ... Christ came to save the world, to lead ‘captivity captive’ (Eph 4.8), and to overthrow the empire of those ‘thrones, dominions, principalities, and powers’ (Col 1.16, etc.) that have imprisoned creation in corruption and evil.”²⁰ He crushed the head of the serpent. Plundered his ancient foe. Took his captives to heaven and dealt that old fiend a death-blow. Then, by his own power, he raised himself from the dead! How? Because his soul was not dead, merely his body. And Jesus himself is Life. Thus, the Apostle says God “gives life to all things.”

It is into all this that Timothy, who has now been baptized into the death of Christ by dying to his sin and come out alive through his resurrected new life—all

²⁰ Bentley Hart, 459-60, 61.

symbolized in baptism, is now to go out and fight the continuing fight as Christ's body on earth. "Keep the commandment unstained and free from reproach." Timothy, live a godly life. Know that it is not going to be easy. This is war. It is not for the faint of heart. Christianity can't be. It is another kingdom, intruding onto the kingdom's of men, and they don't like it. But you gave the good confession and you have been equipped with every weapon needed for victory, because Christ himself has gone before you in battle and won.

Do this, Timothy, "until the appearing of our Lord Jesus Christ which he will display at the proper time..." (14-15). From the First to the Second Comings of Jesus Christ, throughout this church-age, this is therefore the call. You, today, have entered into an amazing story, a story that goes all the way back to Levi, indeed to the Garden itself. Your story is now to be like Timothy's. Remember your baptism, or, if you haven't yet been baptized, come to Life by the word, enter into those waters that save through ordeal and torment and tribulation, and make the good confession before God and others.

Remember what you are baptized into—the death and life of Christ himself. You were "buried therefore with him

by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom 6:4). You have now been fit for priestly ministry in the new covenant, serving as guardians and servants of the new temple in Christ. Your task is to keep it clean, let no sin take it over. Purify it through the fruit of the Spirit. Pursue righteousness, godliness, faith, love, steadfastness, and gentleness in all that you do. Take hold of the eternal life you were given and confessed at your baptism. Do this until the Lord takes you home or he returns at the proper time. And know, that in all this, faith alone is the victory that overcomes the world.

*Encamped along the hills of light
Good Christian soldiers rise
Out from the wat'ry mire of death
Into the glowing skies
Your baptism of war behind
The fight already won
Your priestly war is waged, aligned
With God's high-priestly Son²¹*

²¹ Inspired by the first stanza of “Encamped Among the Hills of Light,” more popularly known as “Faith is the Victory,” by John Yates.

Appendix: 1 Timothy 6:12 and the Meaning of “The Good Confession”

Name	Year	Bapt/Presy (those I could find)	Baptism			
			Yes	Probably	Possibly	No ²²
Arichea, Daniel C.; Hatton, Howard		Methodist/			x	
Barclay, William Bayless		Presby			x	
Barnes, Albert		Presby	X ¹			
Beasley-Murray, George R.		Baptist		x		
Bernard, J. H.		Anglican	x			
Black, Robert; McClung, Ronald				s		
Brown, David; Fausset, A. R.; Jamieson, Robert		Presb/Ang/Presb				X ordination
Collins, Raymond F.		Cath			x	
Demarest, Bruce A.		Baptist	x			
Demarest, Gary, Ogilvie, Lloyd		Presb/Presb		x		
Dibelius, Martin; Conzelmann, Hans		Luth?/Luth?		x		
Earle, Ralph		Nazarine		x		
Ellicott, Charles J.		Anglican			x	
Fairbairn, Patrick		Free Church			x	
Faulkner Brown, Ernest		Anglican	x			
Fee, Gordon		Assem. God		x		
Guthrie, Donald				x		
Johnson, Luke T.		Cath		x		
Harvey, H.			x			
Hulitt Gloer, W.		Baptist		X ¹		
Hultgren, Arland J.; Aus, Roger		Luth/Luth		x		
Humphreys, A. E.		Anglican			x	
Huther, Joh. Ed.			X (Chrys)			
Hendreksen, William; Kistemaker, Simon J.		Presby	x			
Kelly, J. N. D.		Anglican		x		
Kent Hughes, R.; Chapell, Bryan		Presby	x			
Knight, George W.		Presby			x	
Lang, Schaff, van Oosterzee (Ruffinus)			x			
Lea, Thomas, Griffin, Hayne P.		Baptist	x			
Lenski, R. C. H.		Luth	x			
Liddon, H. P.		Ang			x	
Liefeld, Walter L.				x		
Lilley, J. P.			x			
Litfin, A. Duane		EFree?		x		
Lock, Walter		Ang	x			
MacEvilly, John		Catholic			x	
Marshall, I. Howard; Towner, Philip H.		Meth/		x		
Milne, Douglas		Presb				X member
Mounce, Robert H.		Bapt/presb	x			
William D. Mounce		Bapt/presb		x		
Oden, Thomas		Methodist			x	
Parry, R. St. John		Anglican	x			
Plumptre, E. H.		Anglican			x	
Robinson, Simon				x ²³		
Rowland, Alfred					x	
Ryken, Philip		Presby		x		
Sommer, Pete			x			
Spence-Jones, H. D. M.		Anglican	x			
Spurgeon, C. H.		Baptist	x			
Stott, John R. W.		Anglican	x			
Towner, Philip H.				x		
Utley, Robert James		Baptist	x			

²² The colors here fit the stoplight, except for orange. I put “no” as orange rather than red, because not a single one of these commentators said that Baptism is impossible. They just don’t mention any other alternatives. The red and blue for the denomination is meaningless save that purple highlights that it is a combination of red and blue.

²³ I put these as probable because, while not mentioning baptism, each seems to necessitate it. Barnes says it was, “when he embraced the Christian religion, and made a public profession of it.” Robinson said it describes “the day that he first confessed his sin to God and trusted in Christ.” But in the early church, according to Acts, there was no long time between doing this and baptism. Rather, it occurred the same day. Gloer said, “Most likely, this is a reference to Timothy’s initial public confession whereby he became a Christian.” This seems to necessitate his baptism.

Wall, Robert W. Steele, Richard B.		Meth/Bapt?			x	
Wall, Robert W.						X commission
White, Newport J. D.			x			
Wiesinger, August						X commission

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