

2. Discuss the meaning of the phrase: "husband of one wife," with special reference to the thought of the necessity of being married.
3. Discuss the three following qualifications: "temperate, sober-minded, orderly".
4. Discuss: "not contentious, no lover of money".
5. What is "the condemnation of the devil" in vs. 6?
6. What is "the reproach of the devil"?
7. Discuss: "not given to much wine," and "not greedy of filthy lucre".
8. What intimations of the deacons work can be seen in the qualifications?
9. Discuss "let them first be proved."
10. Are we to understand women can fill the office of deacon? Discuss: "women in like manner."
11. How would a deacon gain "great boldness in the faith"?
12. Give the meaning of the expression: "that men may know how to behave themselves in the house of God"?
13. In what way is the church "the pillar and ground of the truth"?
14. Discuss: "Manifested in the flesh, justified in the spirit, seen of angels".
15. Discuss: "Preached among the nations, believed on in the world, received up in glory".

IV. FALSE TEACHERS 4:1-16

1. THEIR COMING 1:5

Text 4:1-5

1 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, **2** through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; **3** forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. **4** For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: **5** for it is sanctified through the word of God and prayer.

Thought Questions 4:1-5

112. To whom did the Spirit address the words of 4:1?
113. Define the limits of "later times".
114. Are we to understand that some evil forces are at work in a direct manner with the spirit of man?

115. How would it be possible for demons to be teachers?
 116. Satan works through men; why will some men speak lies in preference to the truth?
 117. Who applies the hot iron to the conscience?
 118. To what purpose do some command that a man live a life of celibacy?
 119. What do meats have to do with holiness?
 120. In what sense is "every creature good"?
 121. We are to reject nothing God has created but be thankful for all. Explain why.
 122. Just how are marriage and meats "sanctified through the word of God and prayer"?

Paraphrase 4:1-5

1 But, although the church, by preserving the mystery of godliness in the world, be the support of the truth, the Spirit expressly saith to me, that in after-times many in the Christian church will apostatize from the faith of the fundamental doctrines of the gospel, giving heed to teachers who falsely pretend to be inspired, and to doctrines concerning the power of angels and departed saints, and the worship due to them, whereby the worship due to Christ, as Governor and Mediator, will be wholly neglected.

2 This belief of the doctrine concerning demons, and the other errors I am about to mention, will be propagated under the hypocritical pretence of humility, and superior holiness, by lying teachers, who are seared in their conscience, and who will invent innumerable falsehoods, to recommend their erroneous doctrines and corrupt practices to the ignorant multitude.

3 These lying teachers will forbid the clergy, and such of both sexes as wish to live piously, to marry; and command the people to abstain from certain meats, which God hath created to be used with thanksgiving by the faithful, who thoroughly know the truth concerning that matter;

4 That every creature of God, fit for man's food, is good, and may be used, being received with thanksgiving to God the giver; and no kind is to be cast away, either from peevishness, or from the fancy that it is unlawful.

5 For, under the gospel, all meats are made lawful to us by the command of God, allowing us to eat of every kind in moderation; also by prayer to God, that he would bless us in the use of it.

Comment 4:1-5

Vs. 1. The use of word "but" seems to indicate some contrast; this is indeed what is intended. "Great is the mystery of godli-

ness", but great also is "the mystery of lawlessness". This prediction or announcement is a very emphatic one. We believe the communication was to Paul by the power of the Holy Spirit; it is here transmitted to Timothy, and through Timothy to the church. "The later times" has reference to no one particular period but rather to the total time from Pentecost to the Second Coming; we say this on the basis of a study of this expression and the expression "the last days". During this period "some shall fall away from the faith"; could the "some" of this text be those described in Acts 20:29,30? We must conclude that the body of belief was so well defined that defection from it could be immediately known. If some were "in the faith" and then fell away from it, what will be their end? If apostates do not return, shall they yet be saved in their error? We only pose these questions because we feel a false emphasis has been given by some.

Are we to understand that those who fall away from the truth do so because they are influenced by supernatural evil powers? We believe it is even so. Satan has his power, and his preachers, and in this sense he is a counterpart, as well as a counterfeit of the true. The "seducing spirits" are from beneath, and are in contact with the "lying teachers". The teaching of such men proceeds from and through "demons". The tragedy is not that we have such hypocrites, for they have always been with us, but that multitudes will give heed to their Satan inspired doctrines.

Vs. 2. The pronouncements of such evil men are always given as if they proceeded from God. Only by attributing their teaching to a divine source could they beguile the heart of the innocent and lead astray the very elect. These men know they are liars but they have conveniently and intentionally forgotten the truth. The great influence of Satan here described should be a warning to all. The condition of a man's conscience is a mark of his spiritual progress or failure. These teachers of lies were able to do so because their conscience had been and was "cauterized". Just how such a condition arises is not at all easy to say. We are sure it does not happen all at once. Such persons are "past feeling". Cf. Eph. 4:19.

Vs. 3. Timothy will immediately be able to recognize such teachers by the context of their teaching. We must try to remember the historical setting of these words. Such false teachers were to arise in Timothy's day, and shortly thereafter, who would teach that God did not create matter because matter is evil.

According to such errors an evil deity created matter. The command by such persons to abstain from meats and marriage is based upon the supposed evil of matter. Various applications of this concept have been used by Satan down through the years. Sin will never be overcome by treating the instrument through which it works. Perhaps diets of the extreme nature, so popular in our day, and the constant reference to the widespread immorality, is treating the result rather than the cause. There is nothing wrong with food (meats) or with marriage; the difficulty is in gluttony—"whose god is their belly", and "lust"—"who mind the things of the flesh". To those who know and believe this, meats and marriage are received with deepest gratitude.

Vs. 4. This is an enlargement of what has already been said. When God finished the different phases of creation, He said of the objects He had created, "it is good". Since God is Himself the very essence of goodness, nothing He would create or make could be otherwise than good. Note the force of the word "rejected": it is no light thing to cast aside that which God has blessed. The definite inference in the little expression: "if it be received with thanksgiving", seems to be that some reject God's gift because they fail to see their good purpose. If we look at life through God's eyes we will see His loving provisions for man, and will thus receive them with gratitude.

Vs. 5. The word "sanctified" simply means "set apart" but carries with it the connotation of being set apart for a holy purpose. Where and when did this happen? Please read Genesis 9:3, 4 for some help in this connection. God's definite statement of purpose in animal and plant creation as given in this passage, answers the question.

How does prayer "set apart" the food we eat? To ask is to infer the answer. We all should pray over our food before we eat it, and thus thank the giver of every good and perfect gift. To insist as some commentators do that we must include some of the word of God in our prayer, i.e., to quote Bible references in our prayers, seems to be insisting on too much. Out of the depths of a grateful heart, we can thank our Father "for our daily bread".

Fact Questions 4:1-5

85. How shall we relate this section to the one preceding? Show the contrast.
86. The paraphrase seems to relate this section almost exclusively to a prophecy of the sins of the Roman Catholic church. Do

- you agree with the application? Explain.
87. Upon what do we base our conclusion that "the later times" refers to the special period from Pentecost to the Second Coming?
 88. Show how Acts 20:29, 30 relates to this section.
 89. What is "the faith" from which some "fall away"?
 90. If some fall away from the faith, does this mean they were never in the faith? Explain.
 91. Satan is at work today. Can Satan speak to you and me? If so, how? Is Satan speaking to man today? How?
 92. What is the mark of a man's spiritual progress or failure? Discuss.
 93. Explain the greatest tragedy in the evil work of Satan.
 94. Explain the immediate as well as future application of Vs. 3.
 95. What modern day application can we see in Vs. 3?
 96. How does the nature of God relate to the goodness of His creation?
 97. What is the force of the word "rejected"?
 98. Discuss Gen. 9:3, 4 in connection with Vs. 5.
 99. Explain how meats and marriage are "set apart" by prayer.
2. THE PREACHER AND THE FALSE TEACHERS. 6-10

Text 4:6-10

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now; 7 but refuse profane and old wives' fables. And exercise thyself unto godliness: 8 for bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. 9 Faithful is the saying, and worthy of all acceptance. 10 For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.

Thought Questions 4:6-10

122. What is the meaning of the expression "put the brethren in mind"?
123. What "things" are meant in Vs. 6?
124. Do you believe the term "minister" in Vs. 6 is used in an official sense? Explain.
125. How are we to understand the connection between "reminding the brethren" of certain things, and being "nourished in the words of the faith"?

126. Was Timothy neglecting the faith and the good teaching? Why mention the faith and teaching?
127. Just what is involved in "old wives' fables"?
128. Be practical in answering this question: "How can I exercise myself unto godliness?"
129. Specify the profitableness of bodily exercise.
130. Is Paul saying: we should control our bodies; but more important is the control of the spirit?
131. How would Paul's admonitions relate to those who are over-weight, and otherwise self-indulgent?
132. Godliness, or the Christian way of life, offers the very best for the life which now is. Show how this is true economically, socially, politically.
133. Is there a life "that is to come"? If so, how will godliness affect it?
134. Why is it that so many of us feel that after death there is an existence, but not a whole life to be lived?
135. Just what is "the faithful saying"?
136. To what end or goal did Paul and his fellow-workers labor and strive?
137. If we sometimes feel the Christian life is not worth the effort, what is wrong? Specify.
138. In what sense is God the Saviour of all men?
139. How shall we understand that in a special sense He is the Saviour of them that believe?

Paraphrase 4:6-10

6 By laying these things, concerning the lawfulness of all sorts of meats, and concerning the corrupt doctrines and practices which are to arise in the church, before the brethren in Ephesus under thy care, thou wilt be a faithful minister of Jesus Christ, nourished by the precepts of the true faith and of the sound doctrine, to the knowledge of which thou hast attained by my instructions.

7 But the foolish stories and old wives' fables which the Judaizers tell to establish their false doctrines, reject, as tending to impiety; and employ thyself in those exercises of the understanding and of the affections, in which godliness consists.

8 For the bodily mortification which the Jewish fables are framed to recommend, is attended with little advantage; but the exercise of godliness, that is, the practice of piety and morality, is profitable for advancing all our interests, temporal and eternal, having the blessings of the present life and of that to come promised to it.

9 What I have said concerning the unprofitableness of bodily exercise, and the profitableness of godliness, is true, and worthy of the most hearty reception.

10 On account of this, I both endure great hardships and suffer reproach from Jews and Gentiles, that I trust to be made happy both here and hereafter, neither through bodily exercise, nor through the sacrifice of beasts, nor through the power of any idol, but by the living God, who is the preserver of all men, but especially of believers.

Comment 4:6-10

Vs. 6. We cannot help but notice Paul's evaluation of a "good servant" or "minister" and the image of one so popular in our day. Paul states in no uncertain terms, not only here but elsewhere, that a good minister is known by what he believes as well as what he does. The word "minister" as here used is not in the official sense. The same word was used of "the deacon". Timothy is to instruct the Christians of Ephesus, and particularly the elders of the various churches, in a kind but convincing manner, concerning the apostasy of the later times. If such persons are thoroughly indoctrinated, Timothy can consider his divine position and responsibility fulfilled. In carrying out this injunction of the apostle, Timothy will be feeding his own soul; how vastly important this is! It is possible to feed others and yet starve to death yourself. It is also very possible to have the humility necessary to "practice what we preach". Paul does not imagine that Timothy has neglected the good teaching; he rather points out that Timothy has been following the right diet; it is now a matter of getting others to do likewise.

Vs. 7. The word "refuse" means to ignore, to avoid, to turn a deaf ear to such stories. We are not to imagine that "old wives" are the leaders in this false teaching, it is rather that some leaders in the churches are acting and talking like old senile women. Perhaps that is another reference to the "fables and endless genealogies" of 1:4. We do not equate "old wives' fables" with "the doctrine of demons" in 4:1. This is a separate instruction from what has already been given concerning apostasy. It would take a good deal of time and energy to follow out the details of these fables; and since man has just so much time and energy, let us not dissipate it with such foolishness. In contrast, let us give ourselves to developing godliness! If we are going to become like God, then we shall do so because we have studied and practiced

His will as revealed in His Word. The word "exercise" suggests just how strenuous and energetic must be our pursuit of godliness. "Timothy is to knit his sinews for the race of godliness."

Vs. 8. The use of the word "exercise" would immediately suggest to Timothy the gymnasium. This being true, Paul used such imagery to his own advantage. Go ahead with your muscle development, but remember its limitations; it is indeed profitable (and more such exercise is very much needed today), but we must not forget that our bodies are for God as well as our spirits. Some have thought the reference to bodily exercise indicates abstinence from meats and marriage, however, this hardly fits the use of the term "exercise" with its physical-culture background. It ought to be said that if one cannot control the passions of the body, he has no place instructing others in the higher control of the spirit.

There is a remarkable connection between the fitness of the body and the health of the spirit. When our bodies are strong and healthy, how much easier is it to exercise ourselves unto godliness! Somehow when we are sick in body we are also sick in spirit. This need not be the case, but it usually is; however, the emphasis should not be on bodily fitness, for when it is at its top performance it is only an instrument of the inward man. The strength of the inward man is far more important. When we watch the diet of the inward man, when we are very careful as to the strength of the will, the health of the emotions and conscience, then life takes on a glorious aspect. We can enjoy life to the fullest here, for we know it's true point and purpose, while we eagerly anticipate the fuller and more wonderful life that is to come.

Vs. 9. Just what is "the faithful saying"? We believe we have just discussed it. The thoughts of Vs. 10 offer a conclusion to what has been said, and therefore are hardly to be considered as a faithful saying. Such a statement as Vs. 10 would be incomplete without Vs. 8. All men everywhere should hear the message of Vs. 8. Particularly is this true of young men. We cannot help but think of the general care of the body, as well as the care of muscle. The over emphasis on the care of the body is such a serious mistake: it only offers a little pay, it is not enough to satisfy all our needs. How short and temporary is the return for such care. On the other hand, how full and complete the returns, in godly development, of the care of the spirit. No wonder it is a saying recommended to all men, of all time and place.

Vs. 10. Paul is not ashamed to say that this was the end, or purpose of his strenuous efforts—i.e., of developing the inward man. When the reward is commensurate with the effort, no one begrudges the effort. We can give ourselves completely to this matter of living for Christ, because we have a living God to aid us along the way, and to reward us at the end of the way.

In what sense shall we understand the little phrase: “who is the Saviour of all men, especially of them who believe”? *First*, fit it into the context. Paul has just said of godliness, that it has “promise of the life which now is, and of that which is to come”—is not this speaking of present salvation as well as final salvation? *Second*, every time it appears, we should not equate forgiveness of sins with the word “salvation”. God is the Saviour of all men in the sense that all men depend on Him for all they have in the physical world—indeed all they have in any realm of living ultimately comes from God. Without God man would be lost physically—mentally—morally. This is true of all men, whether they recognize it or not. But most especially is this true of those who believe—for they know the source of all things in the life which now is, and of that which is to come. We would do anything necessary to obtain godliness or salvation because we know how much we need it, and because we know the living God who can and will give it.

Fact Questions 4:6-10

100. How can we know “a good minister of Christ Jesus”?
101. What is the meaning of the expression “put the brethren in mind”—of these things?
102. When could Timothy feel he had fulfilled his divine responsibility?
103. In carrying out the instructions of Paul, Timothy is to be greatly benefited. Explain how.
104. Why not rebuke the ones who tell “old wives’ fables”? What was to be done?
105. What is “the little profit of bodily exercise”? Are we wrong if we do not have it?
106. Is it possible to control the “inward man” without thought to the “outward man”?
107. How shall we strengthen the “inward man”?
108. Show how Vs. 10 could not contain the “faithful saying”.
109. Why is an over concern for the body a serious mistake?
110. Toward what did Paul labor and strive?
111. What is it that sustains our efforts to live for God?

112. In what sense are we to understand that God is "the Saviour of all men"?

3. THE TRUE SERVICE OF GOD. 11-16

a. In Public Life 11-13

Text 4:11-13

11 These things command and teach. 12 Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. 13 Till I come, give heed to reading, to exhortation, to teaching.

Thought Questions 4:11-13

140. Show the difference in the instructions given in Vs. 6 and Vs. 11.
141. What is the distinction between "commanding", and "teaching"?
142. Why would anyone look down on Timothy? Who would do it?
143. How was Timothy to avoid being despised?
144. Is an "ensample" the same as an "example"? Explain.
145. Explain in your own words, just how Timothy was to be an "ensample".
146. The meaning of the word "reading" of Vs. 13, is not what we usually associate with the word. Give the meaning of the word as here used. (Cf. Acts 13:15)

Paraphrase 4:11-13

11 These things solemnly enjoin as God's express commands, and teach the believers to act suitably to them.

12 Let no one have reason to despise thy admonitions on account of thy youth; but be thou a pattern to the faithful in gravity of speech, in propriety of behaviour, in fervency of love to God and man, in meekness but firmness of spirit, in soundness of faith, in chastity.

13 Till I return, apply thyself to reading the scriptures to the people in the public assemblies. Read them likewise in private for thine own improvement: also apply thyself to exhorting those who err, and to teaching the young and ignorant.

Comment 4:11-13

Vs. 11. In contrast to "suggesting to the brethren" in Vs. 6. Timothy is here told to "command and teach". What is it that merits such importance? Are we to understand the command and teaching to relate to what follows in verse 12-16, or what has preceded in 6-11? The subject matter of 12-16 is of such a

personal nature that we cannot imagine Timothy is receiving a charge concerning it. We prefer rather, to think the command has reference to the truth and error of Vss. 6-11. Timothy is to approach the brethren in the manner of a counselor, but he is at the same time to remember the necessity of getting his points across; to do this it will be necessary to instruct and inform. Open the minds of the brethren concerning these false teachers; impress upon them the imperativeness of your message; do all of this by way of instruction as a teacher.

Vs. 12. Now follows some very personal and practical instructions for Timothy as an individual. There are two misconceptions to be cleared up here: First, that Timothy was timid, this thought can not be demonstrated. The boldest of young men might need encouragement. It is just as easy to believe Timothy is being encouraged to *continue* in the right attitude and work.

Second, that Timothy was a mere stripling. He must have been in his teens when Paul chose him to help on the second journey. More than ten years have passed. Timothy could have been as old as forty when this word was written. There is abundant evidence to show that a man in Timothy's day was considered young until the age of forty.

The word "despise" means "to look down upon". The way to avoid such an attitude from some of the older men, is not by way of demanding respect, but rather by earning it. If we do not look down on ourselves and yet maintain humility, it will not be long until we can convince others that they should adopt the same attitude; not toward us so much as toward the work we are trying to do. This *earned* respect will be gained by setting up a pattern in the following five areas:

- (1) *In word* or in conversation: "Out of the abundance of the heart the mouth speaketh". How carefully we should choose our words at all times. This should be a warning against the "idle talk" of so many present day preachers. Such talk not only wastes God's time but hurts God's work by a poor example.
- (2) *In manner of life* or in general demeanor: it isn't what we do on Sunday that gives the example, it is our conduct day by day. We might not like to "live in a goldfish bowl"; if such is your attitude, choose another work. The minister asks, by his very position, for examination of his daily conduct as an example to those who believe.
- (3) *In love*: Please read I Corinthians Chapter 13 each day

for thirty days. Begin to see the members of your congregation in the applications of the expressions given in this chapter. Begin in a very practical way to use such expressions as: "hopeth all things"—"believeth all things"—"endureth all things"—"taketh not account of evil". God and man will see your good example.

- (4) "*In faith*": Is it difficult to believe God for His promises? What boldness some men of this world have in their self-confidence, and yet we cannot believe God! Why can Khrushchev say "your grandchildren will all be Communists"?—because he believes in the power of Communism. Where is the man who will say to all the peoples of the world, because he believes in the power of the gospel, "all your grandchildren will be Christians"? It can be true! Who will believe it and preach it?
- (5) "*In purity*": How difficult it is to be consistent in all areas. If the minister of the Word cannot convince the community that he is above reproach in his relations to the opposite sex, he has failed in a very serious realm; he had just as well move, for he is through as a representative of Christ Jesus.

Vs. 13. The general consensus of opinion among commentators is that the public reading of the Scriptures, the public exhortation, and the public teaching from the preacher, is referred to here. The article "the" can appear before each word; so it becomes: *the* reading—*the* exhortation—*the* teaching. We are reminded of the order of service in the synagogues. In the synagogue, after reading a portion of scripture from the Old Testament, its application to life was pointed out; following this, the finer points of meaning from an exegetical viewpoint were given. It is quite possible, such was also the order in the congregations of Christians in Ephesus. Timothy was to carefully supervise each portion of the service in each congregation. Compare Luke 4:16 and Acts 13:15 for examples of the services in the Jewish assemblies.

Paul anticipated a visit to Timothy. We do not know the details of this visit. See our *introduction* for the possible time and place.

Fact Questions 4:11-13

113. What was it Timothy was to "command and teach"?
114. What are the two misconceptions to be cleared up?
115. What is "demanded respect"?
116. What is "idle talk"? Why is it used by many?
117. How shall we earn the respect of older men?
118. The preacher must "live in a goldfish bowl". Explain.

119. What was the very practical suggestion as to how we can become an example "in love"?
 120. How does our present world conflict demonstrate both a lack of faith and a possession of it?
 121. In what areas must the man of God be pure?
 122. Was Timothy the reader of the scripture in the church service? Explain.
 123. Did Paul visit Timothy at Ephesus? Explain.
- b. To be an Example in Personal Life. 14-16

Text 4:14-16

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. **15** Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. **16** Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

Thought Questions 4:14-16

147. Are we to infer from Vs. 14 that Timothy was neglectful? Explain.
148. What was "the gift" given to Timothy?
149. How could you explain the expression "which was given thee by prophecy"?
150. Who were "the presbytery"?
151. What are "the things" of Vs. 15?
152. Why be concerned that some would see his spiritual progress?
153. Just what is involved in the expression "take heed to thyself"?
154. If Timothy was already saved, why the admonition of Vs. 16b?

Paraphrase 4:14-16

14 That thou mayest understand the scriptures, neglect not to exercise the spiritual gift which is in thee, which was given thee by the imposition of my hands, according to a prophetic impulse, together with the imposition of the hands of the eldership at Lystra, who thereby testified their approbation of thy ordination as an evangelist.

15 Make these things, the things mentioned in ver. 13, the objects of thy constant care: Be wholly employed in the practice of them, that thy proficiency in knowledge and goodness may be evident to all.

16 Take heed to behave suitable to thy character as an evangelist,

and to teach true doctrine; and continue to take heed to save thyself, and be the instrument of saving them who hear and obey thy instructions.

Comment 4:14-16

Vs. 14. Timothy has not neglected the supernatural endowment. The expression "neglect not" can mean: "keep on not neglecting". This is a word of encouragement not of rebuke. It is interesting to notice that whereas Timothy had supernatural gifts, yet personal faith and fidelity were not at all eliminated. We believe "the gift" here granted "by" or "in accompaniment with the hands of the presbytery" could be one of two things: (1) The gift of the office of evangelist—given by the elders of the churches of Lystra and Iconium when he was ordained. Cf. Acts 16:1-3; 13:1-3. The facts in this subject are two in number: *one*—the presbytery or elders *did* lay their hands on Timothy. The reason we offer for such imposition of hands by elders, is for a formal setting aside of men for a special work. *Two*—Timothy was an evangelist—Cf. II Tim. 4:5. When and where and how did he become such? It seems altogether reasonable to believe that at the time Paul called Timothy to help him; the elders of the churches of Lystra and Iconium concurred in his call, and set Timothy aside for the work and office of evangelist, by the laying on of their hands.

The little expression "by prophecy" will bear explanation. One or more of the elders could have had the gift of prophecy and exercised it at the time of Timothy's ordination; he would thus prophesy of the very valuable work Timothy would do in the future. This would be a great encouragement to all. Or it could have been that the Holy Spirit through the gift of prophecy told one of the elders of the marvelous potential of this young man for the office of evangelist, and he was thus prompted by the Spirit to suggest the ordination.

(2) The gift could have been one of the nine supernatural gifts of I Cor. 12:11, given to Timothy by the laying on of Paul's hands at the same time that the elders laid their hands upon Timothy. Cf. II Tim. 1:6. In this case Paul is considered one of the elders. This would not be strange since Peter referred to himself as a "fellow elder". Cf. I Peter 5:1. In this case the expression "by prophecy" would refer to Paul's prophetic insight regarding the future work of Timothy. We prefer the first explanation. We cannot be dogmatic as to just what "the gift" is.

Vs. 15. There were no half-way measures with Paul, he was

completely dedicated to the Law once, when converted he was just as committed to the Gospel. This same attitude of complete dedication he urged upon Timothy. Let us hold back nothing in the service of Christ. As the song writer has expressed it "give all thy being's ransomed powers."

In sustaining such an attitude there is great good to be done. Among those who need the Lord we serve, we set an example that makes it much easier to carry the message to them. The members of the congregation are watching, and more especially, the elders of the flock. Your exemplary conduct will not go unrewarded. Respect and interest are the natural fruit of a faithful, zealous, growing ministry.

Vs. 16. The little expression "take heed" is full of meaning: look carefully, keep a close watch. Three areas will bear such scrutiny: (1) *Yourself*—i.e. your own heart; (2) *Your teaching*—are you teaching God's word or human opinions? (3) *Your consistency*—or *constancy*. If Timothy will measure up on these three counts, he will save not only himself but those who watch and hear him. What a glorious opportunity and responsibility!

EXEGETICAL EXAMINATION OVER CHAPTER FOUR OF I TIMOTHY

1. Discuss as to origin and practice, "seducing spirits and doctrines of demons".
2. Who has a "seared conscience"? Why? What effect did such persons have on the Christians?
3. Why would anyone "command others to abstain from marriage and meats"?
4. Give the two reasons for rejecting the false teachings of certain men.
5. Specify some of "the old wives' fables".
6. Explain the two-fold advantage of exercising ourselves unto godliness.
7. To what end did Paul and others labor and strive?
8. In what sense shall we understand that, "God is the Saviour of all men"?
9. Explain Vs. 14.
10. What genuine advantage is there in continuing to teach and live for Christ?

V. THE CARE OF THE VARIOUS MEMBERS OF THE CHURCH 5:1—6:2

1. CARE OF YOUNG AND OLD. 1,2