

I TIMOTHY - CHAPTER 4

SECTION V. PAUL WARNS OF FALSE TEACHERS AND TEACHING. 4:1-16.

I. Paul warns of specific false teaching to warn Timothy of coming sins. vs. 1-5.

A. This is not the first warning of coming sin.

1. Matt. 24:11 & Mark 13:22

2. II Thess. 2:3

3. Acts 20:29,30

B. Paul takes great care to let those who read this letter know that this is not just his thoughts. He very clearly states in verse one that the Spirit has stated these facts to him and he is recording the same. This is another clear indication of the inspiration of the Bible. Verse 1.

C. EXCURSUS ON INSPIRATION

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A. The process of inspiration (men being carried along by the Holy Spirit, 2 Peter 1:21) is explained by Paul in this classic passage. I Corinthians 2:9-16

B. First, Paul declares to these intellectuals that the Bible has not come from human reason, but by divine revelation.

1. He begins the treatment of this subject by telling the Greeks that neither scientific investigation nor human reason has ever been able to discover a sure foundation upon which a religious system could be built. ("It never entered into the heart of man...")

C. Then Paul proceeds to describe the three successive steps in the transmission of truth from the heart of God to the heart of man.

1. These are REVELATION (the act of the Holy Spirit impart-

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ing to the Bible writers truth incapable of being discovered by man's unaided reason 2:10-12); INSPIRATION (the act of the Holy Spirit enabling the Bible writers to write down in God's chosen words, infallible, the truth revealed. 2:13); and ILLUMINATION (the act of the Holy Spirit enabling believers to understand the truth given by revelation and written down by inspiration. 2:14-16).

D. We will deal first with REVELATION.

1. Paul explains that the Bible did not come by way of scientific investigation and human reason, but that it came in another way, by revelation. v. 10
2. Then Paul, by the use of pure logic, proves to these Greeks the impossibility of discovering God's Word through scientific investigation or human reason.
3. The first step, therefore, in the transmission of truth from the heart of God to the heart of the believer is revelation.

E. This brings us to the doctrine of VERBAL INSPIRATION which Paul states in v. 13 (Verbal and Plenary the same thing).

1. After the Bible writers had been given the truth by means of the act of the Holy Spirit in uncovering it to them, the apostle says that they were not left to themselves to make a record of it. (It is one thing to know a certain fact. It is quite another to find the exact words which will give someone else an adequate understanding of that fact. And right here is where the need of verbal inspiration comes in.)
2. Paul first makes the negative statement, "Which things we speak (put into words), not in the words taught by human wisdom." That is, the words which the Bible writers used were not dictated by their own human reason or wisdom.
3. Then the Apostle makes the positive statement, "But in words taught by the Spirit." HE SAYS THAT THE WORDS WHICH THE BIBLE WRITERS USED WERE TAUGHT BY THE HOLY SPIRIT.

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(That is, as they wrote the Scriptures, the Holy Spirit who had revealed the truth to them, now chooses the correct word out of the writer's vocabulary, whose content of meaning will give to the believer the exact truth God desires him to have.)

(This, however, does not imply MECHANICAL DICTATION nor the effacement of the writers own personality, .not like a typewriter or water pipe.)

(Example of how the Holy Spirit worked.. Acts 16:6-10.. didn't do anything about guidance as long as they themselves were on the right track, but when they wanted to go astray, then they were hindered.)

4. Thus we have in the original Hebrew and Greek texts of our Bible manuscripts the very words that God taught the writers to use as they recorded the truth, which they had received by revelation. This is what is meant by Verbal (Plenary) inspiration.
5. Then Paul, in the words, "Comparing spiritual things with spiritual" explains this process of choosing the right word in each case.
 - a. This is the procedure which the Bible writers went through in writing their books. As led by the Holy Spirit, they searched through their vocabularies for the exact word which would adequately express the truth they wished to record. By the process of comparing the word with the truth they wished to write down, they rejected all those words which the Holy Spirit showed them would not correctly express the thought, and finally chose the word to which the Holy Spirit led them.
 - b. We have evidence of the personality of each writer while in other places we have points exactly alike, thus showing inspiration.
- F. We now come to the doctrine of ILLUMINATION, namely the act of the Holy Spirit enabling the believer to understand the truth given by the revelation, and by inspiration written down.

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1. Paul says, "The natural man receiveth not the things of the Spirit of God."
 - a. The natural man is the educated man at the height of his intellectual powers, but devoid of the influence of the Spirit of God.
2. The Spiritual things are Spiritually discerned.
 - a. The Holy Spirit illuminates the sacred page of the Scripture to the believer.
 - b. The Holy Spirit works through the preached word (written word)...not directly on the heart. Fact-Faith-Feeling.

Wuest, IN THESE LAST DAYS, pages 36-42
Gareth L. Reese, Professor, C.C.C.O.B.

- D. In this warning Paul is explicit concerning the coming corruption.
 1. There will be great apostasy.
 - a. A turning away from the faith.
 - b. This verse does great damage to the infamous doctrine, "Once saved, always saved."
 - c. Those falling away will listen to "seducing spirits."
 1. There are spirits who deceive those who listen and obey their message.
 2. They are the exact opposite of the Spirit guiding Paul to record these coming corruptions.
 3. They form quite a different picture than was formed of Christ in the last part of chapter three.

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4. This is a reason we are given the admonition to, "try the spirits....."
I John 4:1.
- d. Next they will follow doctrines of demons.
 1. Propaganda produced by the devil and his angels.
 2. Note I Cor. 10:20f and Col. 2:8.
 3. The demons were counterfeiters trying to copy the truth.
2. They (demons) were allowed to corrupt teachers and others. vs. 2
 - a. They are hypocrites.
 1. Play acting - original meaning comes from the stage.
 2. They speak lies with reckless abandon.
 3. These men know they are liars. They simply avoid God's complete truth.
 - b. Their own conscience is completely without feeling!
 1. They no longer CARE about right or wrong in relation to God's will.
 2. They are only concerned with what will help them materially in this world.
 3. Thus they can lie or lead a person to condemnation without being bothered at all!
 4. As the Christian is to bear the marks of Christ, the sinner bears the marks of the devil; lying hypocrites and having a conscience which is branded

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with the mark of Satan!

- c. "The tragedy is not that we have such hypocrites, for they have always been with us, but that multitudes will give heed to their satanic doctrines." DeWalt, p. 78, I Timothy.
3. This corruption teaching causes debasement.
v. 3.
 - a. Forbidding to marry.
 1. Marriage is God's ideal plan for man and woman today no matter what "modern society" tries to stress.
 - a. See Gen. 2:18
 - b. Matt. 18:4-6
 - c. Eph. 5:22-33
 2. The following notes, regarding marriage are taken from Notes on I Corinthians, written by Danny Camp.
 - a. I Cor. 7:1-40

SECTION VI. QUESTIONS CONCERNING MARRIAGE. I Cor. 7:1-40

Paul now begins to reply to some written inquiries they have made of him in the letter.

- A. Responsibilities of Husbands and Wives to Each Other. vs. 1-7
 1. Danger of not having a wife. vs. 1 & 2
 - a. Is it better to remain unmarried than to assume the responsibilities of marriage in this time of distress?
 - b. To the unmarried there are some words.

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- c. Paul does not say one estate is better than the other.
- d. One husband and one wife equal faithfulness.
- 2. The mutual obligations of the husband and wife. vs. 3-5
 - a. Share the marriage privilege.
 - b. One has not total power over the other.
 - c. If you do refrain from sexual activities do it only on
 - 1. Agreement.
 - 2. For an agreed length of time.
 - 3. In prayerful consideration before and during the time of restraint.
 - 4. Be well aware that at this time Satan will try his best to cause personal and family problems to arise.
 - 5. Thus it is with utmost care and consideration and dependence upon God such action is to be taken.
 - 6. Remember you and your wife are really not two individuals, you are one in a very real sense.
- 3. Authority for instruction. vs. 6
 - a. Paul does not command.
 - b. He gives options and lets you choose which best fits your situation.
- 4. Paul's preference and realistic outlook is seen in vs. 7.
 - a. He would like all to be as he, unmarried.
 - b. It is tempered with reality.
 - c. Not all can endure single life.

~~B. Regarding the Widows and Unmarried: vs. 8 & 9~~

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1. It is good if they remain as single. vs. 8
 - a. Celibacy is not better than marriage.
 - b. It does not make one a better Christian.
 2. If they do not have the self-will then they should marry rather than sin. vs. 9
 - a. The passion is there, it cannot be ignored.
 - b. It is stronger in some than others.
 - c. It can be handled.
 3. The Lord does not speak on this matter Himself but Paul is inspired by His Spirit and therefore, in essence, the Lord is speaking. We should so regard Paul's word as from the Lord, for he is inspired. (See EXCURSUS ON INSPIRATION on pages 119-122.)
- C. Regarding Married Christians. vs. 10-11
1. The wife should not depart from the husband vs. 10
 2. If she does depart she is to remain unmarried or be reconciled to her husband.
 3. The husband should not depart from his wife. vs. 11
 4. See the following pages for some thoughts on the subject of divorce.
- D. Regarding Mixed Marriages. vs. 12-16
1. If the non-Christian partner is willing to live with the Christian partner the Christian is not to leave. vs. 12-13
 2. The reasons for staying together:
 - a. The unbelieving husband may be sanctified.
 1. There is no NEED for divorce.

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2. The marriage is holy in the eyes of God.
3. To attempt to change God's pattern for marriage is to debase both man and woman and insult God!

b. Commanding to abstain from meats

1. On what basis should one person command another person to abstain from meats?
2. The honest answer has to be, "from one's personal opinion."
3. See I Corinthians notes by Danny Camp.

3. Each person must decide which he is going to follow, modern society's attitude toward marriage or the clear teaching of the Bible.

b. Abstaining from Meats.

1. The following notes, regarding eating of meat, are taken from Notes on I Corinthians, written by Danny Camp.
2. I Cor. 8:1-13

SECTION VII. CONCERNING MEAT OFFERED TO IDOLS. I Cor. 8:1-13

Chapter 8 is an answer to their inquiry concerning things sacrificed to idols.

The principle to be observed here is, "Do not cause your weaker brother to stumble."

A. Facts Contained In Their Question. vs. 1-3

1. Claim to knowledge.
2. Some were puffed up.
3. Quality of love.

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B. Analysis of Idolatry and Idol Worship. vs. 4-6

1. The worth of an idol.
2. There is one God.
 - a. Some may claim to have gods or lords.
 - b. We only have one of each:
 1. One God, the Father.
 2. One Lord, the Christ.

C. To Some To Eat Is To Defile Themselves. vs. 7

1. Some still believe in the idol's power.
2. Eating, they think they honor the idol.
3. If they have a weak conscience they are defiled being "the weaker brother".

D. The Eating Or Refusing To Eat Has Nothing To Do With Salvation. vs. 8

1. If we eat we are not a better Christian.
2. If we eat not we are not a better Christian.
3. Salvation is not found in that which enters or does not enter the stomach!!

E. The Liberty And Responsibility of the Stronger Brother. vs. 9-12

1. Don't be a stumbling block...don't demand your "rights".
2. Take care concerning your example:
 - a. There must be knowledge of
 1. The idol.
 2. The power of God.

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b. Be certain you rightly divide the Word of Truth!

3. A weak brother may be lost, in which case you would be sinning against your brother!

4. He is important for Christ died for his soul.

5. You would also be sinning against Christ if you lead him astray.

F. Paul Understands That Which Is Important. vs. 13

1. Take note of the "if" clause.

2. I consider my brother's soul important (Paul's unselfishness).

3. The principle of Limitation of Christian Life.

a. Condition: If meat causes my brother to stumble.

b. Resolution: I will eat no flesh forever.

c. Reason: That I cause not my brother to stumble.

c. Notice the principles for eating meat.

1. God created the meat to be gratefully received by those who know and believe the truth.

2. All of God's created animals are good for the use of food. v. 4

3. Gratitude to God for His provision is the key here.

a. Are you grateful for your God-given supply of food?

b. This places more importance on the prayers offered for food.

c. By providing for our food God has

demonstrated His concern in our daily lives.

4. God's meat is "set apart" for our use by the authority of God's own Word and our prayer of gratitude. v. 5

a. Man has not the authority to declare which meat is to be, or not to be, eaten.

b. God already has so decreed its value, and by accepting it with thanksgiving we express our gratitude.

c. Do not let anyone lead you astray in this matter. Learn what God's Word says and then follow His way!

D. "NOTE FIVE DISTINGUISHING CHARACTERISTICS OF THE DANGEROUS HERETIC.

1. He is driven by the desire for novelty.

2. He exalts the mind at the expense of the heart.

3. He deals in argument instead of action.

4. He is moved by arrogance rather than by humility.

5. He is guilty of dogmatism without knowledge.

When we think of the characteristics of those who were troubling the church at Ephesus we can see that their descendants are still with us." I Timothy, p. 33, Barclay.

II. HOW TIMOTHY SHOULD DEAL WITH THE FALSE TEACHING. (THE EVANGELIST'S MINISTRY). Verses 6-16.

A. It is one thing to pick out problems. It is another thing to provide solutions to those problems. In this situation Paul not only tells Timothy the problems facing him but

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reminds him of the means by which Godly solutions can be achieved.

B. Notice Timothy's responsibilities to the people. Verses 6-11.

1. He helps by suggesting rather than demanding. v. 6.

a. The greek word υποτιθημι means to "place under, to suggest". Robertson Word Pictures of the New Testament. Vol. IV. p. 479.

b. He is to make certain that "The brethren" understand the false doctrines of 4:1-5.

2. He helps by being a good minister.

a. His suggesting or reminding the Christians that the problem is great and instructing them of the nature of the problem is a vital aspect of his mission as an evangelist.

b. In this passage the word minister in the Greek is "deacon", that of a servant.

c. "The phrase 'good minister of Christ Jesus', covers one's whole service for Christ." Ibid., p. 579.

3. He helps by continuing in the future as he has lived in the past.

a. Nourished in the words of faith.

1. The perfect diet for the Christian.

2. The evangelist must fill his mind with spiritual food rather than "trash".

3. What the evangelist feeds upon is what the congregation will be served.

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4. Therefore the evangelist must be very selective concerning his reading material.
 - b. By remaining faithful to the teaching which led him to God (the Scriptures, II Tim. 3:15), and has sustained his life in Christ.
 1. The evangelist can lift his listeners no higher than he is spiritually.
 2. It is the great responsibility of the evangelist to teach God's Will even if the entire society be against him.
 - a. Stephen
 - b. John the Baptist
 - c. Gal. 1:6-10
 - d. Gal. 4:16
 - c. Timothy is told that he must continually "feed" himself. This demands discipline on the part of the evangelist as well as vision on the part of the congregation to provide time for him to grow in knowledge. The evangelist has the responsibility of properly instructing those under his charge.
 - d. It is the evangelist's ministry to "give and go".
 4. Timothy helps by accenting the contrasts of life. Verse 7.
 - a. He is to refuse profane βεβηλος "unhallowed, opposite to sacred...accordingly βεβηλος is that which lacks all relationship or affinity to God." Vine, p. 217.
 - b. And old wives fables μυθος "...an ac-

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count, story, in which actually there is a falsification of facts." Ibid, p. 67.

1. Both of these (profane and old wives fables), are in direct contradiction to the words of faith and good doctrine of verse 6.
 2. Paul has pointed out some realities and encouraged Timothy to be firm against those realities.
- c. Paul does not just warn and hope for the best. He gives Timothy an alternative.
1. Instead of pursuing unholy lies he is to train in godliness.
 2. This is an intense search after godliness.
 3. Every muscle (mental and physical) is to be developed that godliness be obtained.
 4. No, This does not mean we work, or earn our way to godliness.
 5. It means we use all our efforts and resources to obey the Lord. He will grant the salvation.
- d. The evangelist is always in training for godliness. For his own benefit and to lead all others in the pursuit of godliness.
- e. Paul urges Timothy to follow a sense of balance. v. 8
1. Paul was not telling Timothy to withdraw from the human race in an attempt to gain godliness.
 2. In fact, Paul states that bodily ex-

ercise gives a little help in this life. It helps to maintain the body tone.

3. It is the exercise of godliness that brings lasting results.
 - a. It brings the promise of great things during this life.
 - b. More importantly, in the life to come.
 - c. Matthew 6:30f
 - d. Mark 10:29f
4. The exercise Paul urged Timothy was that of the spiritual nature--"What Paul had in mind, accordingly, must have included one or more of the following comparisons:
 - a. Just as a youth in the gymnasium exerts himself to the utmost, so you, too, by God's grace and power, must spare no efforts to attain your goal.
 - b. Just as that youth discards every handicap or burden in order that he may train more freely, so you, too, should divest yourself of everything that could encumber your spiritual progress.
 - c. Just as that youth has his eye on a goal--perhaps that showing superior skill on the discus range, that of winning the wrestling match or boxing-bout in the palaestra, that of being the first one to reach the post which marked the winning-point on the running track, at least that of improving his phy-

sique--so you should be constantly aiming at your spiritual objective, namely, that of complete self-dedication to God in Christ." I Timothy by Hendriksen, p. 151.

5. Oh how I wish Americans were as concerned about their exercises that bring godliness as they are about bodily exercises.
 6. Yes, WE need a sense of proper balance between the spiritual and the physical.
- f. "What I have just said is worth following it is true in every way," states Paul to Timothy. v. 9
1. This verse refers to what he has said in verse 8.
 2. "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." I Timothy by Don DeWelt, p. 83.
 3. "Over against the widely proclaimed value of physical training, the church confessed its faith in the infinitely superior value of spiritual training." I Timothy, Hendriksen, p. 152.
- g. Paul declares that all evangelists have a common reason for service. v. 10.

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1. In verses six to nine, Paul speaks

to Timothy.

2. In verse ten, he includes himself with the same admonition he gives to Timothy.
3. The evangelist is to:
 - a. Labor -- κοπιωω "growing weary" "toiling" Vine p. 303. Today we would say, "hard work".
 - b. Strive -- αγωνιζομεθα "agonize". Ibid, p. 83.
 1. Paul really practiced what he preached, II Cor. 11:16-23 (can we say we have AGONIZED as an evangelist?)
 2. The laboring and striving must be for development of godliness.
 - c. Have his hope set on the living God.
 1. We do not serve dead idols.
 2. We serve the God who can and does fulfill His promises.
 3. That is our hope. Heb. 6:19.
 - d. The center of the promise of verse 10 is that He is the Savior of the world, especially of those who believe.
 - e. God is Savior to all, but those who will ultimately receive this salvation are those who believe.
 - f. "The end or purpose for which Paul and Timothy are toiling and striving is, of course, this, that men

from all over the world, be they Jews or Gentiles, shall hear the blessed gospel of salvation, and better still, shall accept it and obtain everlasting life." I Timothy by Hendriksen, p. 153.

g. Command and teach these things. verse 11.

1. This short verse summarizes all that has gone on from verse one through verse 10.
2. "Train yourself (and yourselves) for godly living." v. 7. Orders such as these apply not only to Timothy himself but to all the presbyters, yes, and even to all Christians. It is probable that the expression, "these things" in connection with "command" refers also to implied commands, such as "never reject what God has intended for use, but partake of it with thanksgiving" (vs. 3,4), "Nurture yourself (yourselves) on the words of faith and sound doctrine" (verse 6), "Rely on the living God and on His promise to all who live the godly life and who accept by genuine faith". (verses 8,9).
3. Timothy must teach such things as, "Apostasy is coming, in the form of asceticism" (verses 1-3), "That error is an insult to God and to His work of creation" (verses 4,5), "An excellent minister is one who is nourished on sound doctrine which he transmits to others" (verse 6), "The benefit which accrues from

godly living transcends that which results from physical training (verses 8-10). "Ibid, p. 157.

C. Notice Timothy's Responsibilities to Himself That God Be Glorified. Verses 12-16.

1. He was to conduct himself in such a manner that all others would not "look (think) down upon him."
2. He was to earn the respect of those around him as he could not demand respect.
3. This was to be done by being an example to the believers (and the unbelievers would be impressed also):
 - a. In word--manner of speech and conversation. Psalms 19:14 is a commentary on this point.
 - b. In manner of life -- this is more than "Words".
 1. It is acting instead of only speaking.
 2. Your manner of life is reflected in the friends you make and keep as well as the people with whom you fellowship.
 - c. In love-- This is the agape love. The love that causes one to forget self and consider the needs of others, whether friend or foe.
 1. One of the great ways to develop this love is to read I Corinthians 13 once a day for 30 days and practice what you read.
 2. In that time you will see love in a new perspective and others, and God

will see a new love in you. DeWalt paraphrased and adapted by Danny Camp.

- d. In faith--when others might weaken and falter the evangelist's faith would cause them to give the needed respect.
- e. In purity--This deals with more than sexual purity.
 - 1. The evangelist must be the example of purity or his job is ruined.
 - 2. He is regarded as Christ's ambassador; therefore, he must live a Christ-like life.
- 4. He is to carefully supervise each portion of the service. As that leader, he is to: Verse 13.
 - a. Give heed to reading.
 - 1. This is generally thought to be the public reading of Scripture in worship.
 - 2. This was to be a continuing part of his ministry.
 - b. To give himself to exhortation -- This includes warnings and encouraging the listeners to be obedient to what he has taught.
 - c. To give diligence in teaching -- There must be a program of teaching if there is to be a continual growth in God's church.
 - 1. The teachings and exhortations are based on the Word of God.
 - 2. All three actions seem to be continual in nature.

3. The greek literally means "Keep putting your mind on." Robertson, page 581.
5. Timothy is to keep on remembering that he is a man, "set apart for a special task." v. 14.
 - a. He is to "keep on not neglecting." It is a word of encouragement, not rebuke, by Paul to Timothy.
 - b. He is to continue to use the gift given him. Just what that special gift was we are not told. In II Timothy 1:6, Paul states that he gave Timothy a "special" gift.
 - c. He is to remember the imposition of the hands of the elders on him when he began as an evangelist.
 - d. "1. The selection of an evangelist. Acts 16:1-3. And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcized him because of the Jews that were in those parts: for they all knew that his father was a Greek."
 1. It would seem in this case that Paul found a young man who had demonstrated by his native abilities and work that he was able to do the work of an evangelist.
 2. Timothy was of "good report" like the deacons and elders, in his case the source of the report is mentioned; the churches of Lystra and Iconium. From what we have learned previous to this record we know that Paul laid his hands upon Timothy

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and gave him special spiritual gifts, II Timothy 1:6. We also know that the hands of the "presbytery"(elders) were laid upon Timothy to grant him the "gift" of the office of an evangelist, (I Timothy 4:14). Although such a procedure is not here mentioned it is altogether within possibility that such did take place when Timothy was called from Lystra.

In the light of the above we would say that Paul found a young man well reported of for his labors ("first proved") by two churches. He circumcized him for expediency, laid his hands upon him to grant special powers, the hands of the elders of Lystra and Derbe and possibly Iconium were laid upon him to grant him the gift of the office of evangelist and they departed for the work of evangelizing." Don DeWelt on THE ORDINATION OF OFFICERS, p. 3.

6. Timothy is challenged to total commitment. v. 15.
 - a. Attend carefully to these things committed to your stewardship.
 - b. Do not spare any effort. Even as Paul would not spare himself, so he encouraged Timothy to give all his energies to Christ's ministry.
 - c. He is asking this concerted effort by Timothy that all those who view Timothy will see clearly his progress of growth and glorify God.
7. Timothy is challenged to take inventory of life. v. 16.
 - a. He was to inspect:
 1. His life--was it as JESUS would have

it in development? Was it a shining example for others?

2. His teaching--what was he teaching--truth or error?
- b. Paul gives the reasons for such a challenge.
1. If you continue in the things discussed (verses 6-15), you will gain salvation for yourself and for those who hear you.
 2. "What a powerful argument is here suggested, to engage ministers to preach the doctrines of the gospel truly and diligently, and to set a good example before their flock. By thus faithfully discharging their duty, they will save themselves eternally. And by their good doctrine and example, impressing their hearers with a just sense of the obligations of Christianity, and persuading them to become Christians, they will be the instruments of saving them likewise. Other power to save is not competent to man." (The words "Christianity" and "Christians" are words this author substituted for MacKnight's words "religion" and "religious") MacKnight, I Timothy, Vol. IV. page 235.

SUMMARY:

The forthright statement of inspiration is not the only proof of God's hand in writing this chapter of I Timothy. The range of contents in this chapter is so great the human mind could not discuss them adequately in such a short space. The Spirit led Paul to inform Timothy of real sins to come and how to handle the ones present.

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This is not a negative chapter. Paul spends the last two-thirds of the chapter showing how those sins can be defeated. The burden of responsibility lies on the shoulders of the evangelist! He must warn. He must teach. He must encourage. He must continue in a learning program of his own that he can instruct others. When one views the responsibilities of the evangelist he quickly understands the need to support him with prayers.

Paul so encouraged Timothy that it is clear the evangelist, elders and congregation is a unit working to glorify God.

We, too, are to be diligent. We are to teach God's Word. We are to be consistent in life and word. We are to support with prayer the evangelist. Thus the Spirit speaks to us as well as to Timothy!!!

SECTION VI. LIVING TOGETHER IN THE FAMILY OF GOD. 5:1 - 6:2.

I. Respect For The Old and Young. 5:1-2.

A. There always comes the time for rebuking. In this section Paul is telling Timothy that not only is it impossible for him to overlook sins, he must know how to exhort with an attitude of love and respect. v. 1.

B. The way to work with old (er) men.

1. Do not rebuke - *μη επιπληξεις* - "to strike upon...and in a figurative sense with words rather than with fists." Robertson Word Pictures, Vol. IV, p. 583.

a. When the evangelist is to rebuke an older man he is not to do it "with hammer tongs!"

b. Such a spirit would cause anger, fear, hatred and division, defeating the purpose of rebuking.