

V. Care of Members of the Church. 5:1-6:2

1. Care of young and old. 1, 2
2. Care of widows. 3-16
3. Care of elders. 17-25
4. Care of slaves. 6:1, 2

VI. The Minister Himself. 6:3-21a

1. Motives. 3-10
2. Proper walk. 11-16
3. Faithful ministry. 17-21a

Conclusion 6:21b

We shall follow this outline throughout the rest of our study.

INTRODUCTION 1:1,2

Text 1:1,2

1 Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope: 2 unto Timothy, my true child in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

Thought Questions 1:1,2

1. When, and where, and why did God "command" Paul to be an apostle?
2. In what sense can God be referred to as our "Saviour"?
3. Christ is "our hope" in a particular sense; explain.
4. Is there any significance in the arrangement of the name "Christ Jesus" instead of Jesus Christ?
5. Why call Timothy a "true child"? Did Paul mean there were some who were not?
6. Show the inter-relation of the words: grace, mercy, peace. Could we arrange these words in a different order? Should we do so? Why?

Paraphrase 1:1,2

1 I Paul, an apostle of Jesus Christ, write this epistle by the commandment of God, the contriver of our salvation, and of the Lord Jesus Christ, on whose death, and not on the sacrifices of the law, our hope of eternal life is founded.

2 To Timothy, who is my genuine son in the faith, being like-minded, with myself: May gracious assistances, merciful deliverances, such as I have obtained, and inward peace from God our Father, and Christ Jesus our Lord, be multiplied to thee.

Comment 1:1,2

Vs. 1. Although this is a personal letter it carries Apostolic authority. It is to be read to others and referred to, again and again for divine confirmation of these things taught by Timothy. The reference to Paul's apostleship was not for Timothy's benefit, but for those of Ephesus among whom Timothy was working. Is Paul stating here that God commanded him to be an apostle, or that God commanded him to write the letter? We much prefer the thought of his apostleship. It seems artificial to supply the thought that God commanded him to write. We can recall immediately when and where God called or commanded him to be an apostle. The word "apostle" means "one sent". There were some persons designated as apostles, who were sent from the churches. (Cf. Phil. 2:25, II Cor. 8:23, Acts 14:14) There were only twelve and Paul as apostles of Christ Jesus, or sent from Christ Jesus.

Why say Christ Jesus and not Jesus Christ? Remember that each name has a meaning. The writer is not using the order with no thought. The office of the Christ, i.e. "the anointed one" is more prominent here. In its context we can see why. Paul is "one sent" by the "anointed one" and this is in accord with the command from such.

God is here called "our Saviour". The expression is found only in the Pastorals. Why? Could it be that Timothy and those of Ephesus needed to be reminded of the ultimate source of our salvation? Christ could never have provided our salvation if God had not sent Him. Paul said elsewhere — "in hope were we saved" (Romans 8:24). It is God who saved us, but it is Christ Jesus who provides the hope in such salvation. Thus Paul is commanded by the "fountain of our salvation" and "the embodiment of our hope" to be an apostle.

Vs. 2. Are we to understand that Paul is addressing Timothy as his son in the faith or is he referring to the genuineness of Timothy's Christian character? There is a division of opinion on this point. Since Timothy was a convert of Paul, and since he did refer to such relationship in other places, such would not be unusual here. The issue to decide, is whether Paul wants to relate Timothy to himself, or to what Paul has just written. Paul spoke of his own relationship to God and Christ; what is the relationship of Timothy? Is Timothy a genuine child of "*the faith*"—or a

genuine child of Paul's in the faith? Which is it? Are not both true?

The divine blessing pronounced by Paul on Timothy is a most interesting one. In other epistles "grace and peace" are in the greetings, but nowhere do we find "mercy" except in the Pastorals. Why would Timothy need mercy—perhaps more than others? Mercy has to do with God's acceptance in spite of our failures. Was Timothy in some special need of such treatment? Perhaps he was. Some see an inter-relationship between these words. Grace first, to forgive our past sins, mercy to overlook our present failures, this results in peace in our hearts.

How did Paul imagine such blessings would be bestowed? In obedience to the divine laws of God we shall have the divine benefits attached thereto.

Fact Questions 1:1,2

1. Explain the use of the word "apostle" both generally and specifically.
2. What is the application of the word "command" as here used?
3. Specify just how God becomes our "Saviour".
4. Jesus is "our hope" in what areas?
5. In what sense was Timothy a "genuine child"?
6. Show the inter-relationship of: "grace, mercy and peace."

1. SOUND DOCTRINE 1:3-20

1. DANGER TO SOUND DOCTRINE 3-11

- a. False Teachers. 3-7

Text 1:3-7

3 As I exhorted thee to tarry at Ephesus, When I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, **4** neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; so do I now. **5** But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: **6** from which things some having swerved have turned aside unto vain talking; **7** desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.

Thought Questions 1:3-7

7. What seems to be the specific purpose of this letter to Timothy?
8. How would Timothy know if the doctrine of certain men was false or true?

9. Just imagine such teachers in our churches today; how could we carry out Paul's instructions?
10. Why were such persons so interested in fables and genealogies? Where did they find them?
11. Paul did not want "questionings"; he *did* want "a dispensation of God"; Explain the difference.
12. What is meant by saying "*the end* of the charge"? Is Paul suggesting that some of the teachers in Ephesus did not have a pure heart?
13. How could anyone teach that which he did not know? Explain.
14. What were these men confidently affirming?

Paraphrase 1:3-7

3 As I entreated thee to continue in Ephesus, when I was going into Macedonia, I now, by commandment of God, require thee so to do; that thou mayest charge the Judaizers not to teach differently from the inspired apostles of Christ.

4 Nor to inculcate fabulous traditions, invented to prove that men cannot be saved unless they obey the law of Moses; and uncertain genealogies, by which every Jew endeavors to trace his descent from Abraham, and which by their uncertainty occasion disputes, rather than the great edification which is through a right faith only.

5 Now the scope of the charge to be given by thee to these teachers is, that instead of *inculcating* fables and genealogies, they inculcate love to God and man proceeding from a pure heart, and directed by a good conscience, and nourished by unfeigned faith in the gospel doctrine.

6 From which things some teachers having swerved, have in their discourses turned aside to foolish talking; talking which serves no purpose but to discover their own folly, and to nourish folly in their disciples.

7 As thou mayest know by this, that they set themselves up as teachers of the law of Moses, though they understand neither what they themselves say concerning it, nor the nature of the law they establish.

Comment 1:3-7

Vs. 3. It is just as important to conserve the results as it is to obtain them. Paul was as concerned about the faith of the Christians in Ephesus after they became converts as he was before they accepted. The "greivous wolves", and the perverse

teachers from among the elders at Ephesus, had evidently arisen. (Acts 20:29,30). The purpose for Timothy's stay in Ephesus was a doctrinal problem. He was to do a job of teaching. Paul felt it to be a very urgent matter. There was and is a norm of truth. Any deviation from this norm is serious and must be corrected. The correction is going to be authoritative. Timothy is to give orders as a superior officer in the army of God. Those in the army of God are to give heed. Any teaching, different from, or added to the one already delivered by the apostles, is to be rejected and corrected.

Vs. 4 The particular (although evidently not the only) difficulty in the area of teaching, had to do with a certain type of pedigree tracing. Evidently it meant a great deal to be able to show that Abraham (or some other illustrious Jewish leader) was your great-great-great grandfather. In the attempt to trace such descent, certain stories would be discovered about your relatives, which were in truth but fables. Endless questions could be asked and discussed. For an example of this practice, the Jewish *Book of Jubilees* would be a good source. This did not help anyone—least of all did it promote the cause of Christ in Ephesus. It must be corrected!

Vs. 5. Paul wants Timothy to know that he is not simply to authoritatively contradict such false teachers, but to, in the correction, produce pure hearts, good consciences, and unhypocritical faith. Could it be that such false teachers were teaching as they did because they had none of these virtues? It would seem then that their fine-spun name tracing was a smoke-screen for a sinful heart. How much false doctrine has moral implications, only God can know.

Vs. 6. Paul specifically states in this verse that some of the teachers (elders?) had missed the mark. How easy it is to be caught up in some side issue and miss the purpose of God. Much class discussion today is as vain and empty as that described here by Paul. It needs correction for the same reason.

Vs. 7. How could anyone confidently affirm that of which he was ignorant? It is not to be understood that these teachers were entirely ignorant of the law of Moses; indeed they professed to be "specialists" in the Law. They majored in minors and missed the whole purpose of the very subject they were professing to teach. Worse yet, they taught a different purpose than that

intended by God. If these teachers understood the true meaning of these fables, they would never have taught them. It is sad and serious to be spiritually blind, but how tragic to observe the blind leading the blind to the ditch!

Fact Questions 1:3-7

7. Why did Paul leave Timothy in Ephesus?
8. If there was no New Testament in the day when Paul wrote to Timothy, what would Timothy use as a standard of truth?
9. Why the great interest of some in genealogies?
10. Why did the discussion about genealogies become unprofitable?
11. What is the meaning of the phrase: "the end of the charge"?
12. What was "the mark" or "the target" missed by these teachers?

b. Misuse of the Law. 8-11

Text 1:8-11

8 But we know the law is good, if a man use it lawfully, **9** as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, **10** for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; **11** according to the gospel of the glory of the blessed God, which was committed to my trust.

Thought Questions 1:8-11

15. In what sense can we say the law is "good"?
16. How could the law be used "unlawfully"?
17. How does the list of sins here given relate to the persons with whom Timothy was dealing?
18. Why give such an extended list? Is there some particular significance in the grouping?
19. Why have law at all if men are going to be unrighteous?
20. What is the distinction between a "manslayer" and a "murderer of fathers"?
21. What would be a modern name for "Menstealers"?; for "abusers of themselves with men"?
22. Explain verse 11 in context.

Paraphrase 1:8-11

8 I acknowledge indeed that the law of Moses is an excellent

institution, if one use it agreeably to the end for which it was given.

9 Now we know this, that the law is not made for justifying a righteous man, but for condemning and punishing the lawless and disorderly, namely, atheists and idolaters; persons polluted with vice and who are excluded from things sacred, murderers of fathers and murderers of mothers, those who slay others unjustly; 10 Fornicators and sodomites, man-stealers, liars, those who perjure themselves; and if any other practice be opposite to the doctrine which preserves the soul in health, the law was made to restrain and punish it.

11 This view of the law I give according to the glorious gospel of the infinitely and independently blessed God, with the preaching of which I am entrusted.

Comment 1:8-11

Vs. 8. Paul does not wish to create the impression that he has rejected the law of Moses. Some prejudiced Jews might so conclude by what he has just said. The law does indeed have a good purpose. It is not to serve as a source of name hunting. There is a play on words in this verse: "use the law lawfully". These Jewish leaders were so proud of being law teachers, and at the same time in their practice they were actually "unlawful."

Vss. 9 & 10. The true use of the law is now to be shown. Christians do not need the law. They serve a higher law: the law of love, and as a result are not affected by the prohibitions of the law of Moses. If these false teachers were teaching the law to the Christians in Ephesus, what Paul has written would indeed contradict their work. Why this long list of persons affected by the law? Maybe the law teachers were so completely ignorant of the law that they needed this elementary information. It could have been some of these teachers were practicing some of the sins here mentioned. In this case they would be condemned by the very subject they were teaching.

Commentators see a similarity in Paul's prohibitions here, to those of the Ten Commandments. Note this table of comparison as given by Homer Kent:

I Timothy 1:9, 10	Exodus 20:1-17
Lawless and disobedient	1. Thou shalt have no other gods before me.
Ungodly and sinners	2. Thou shalt not make unto thee any graven image.

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| Unholy and profane | 3. Thou shalt not take the name of the Lord thy God in vain. |
| | 4. Remember the sabbath day to keep it holy. |
| By these three pairs of words the second table is covered more completely: | |
| Father-smiters and mother-smiters | 5. Honor thy father and thy mother. |
| Murderers | 6. Thou shalt not kill. |
| Fornicators, Sodomites | 7. Thou shalt not commit adultery. |
| Kidnappers | 8. Thou shalt not steal. |
| Liars, perjurers | 9. Thou shalt not bear false witness. |
| Any other thing. | 10. Thou shalt not covet. (<i>Ibid.</i> pp. 87, 88) |

Vs. 11. The above information as to the proper use of the law is in perfect agreement to, and a part of, the Good News entrusted to Paul. The Gospel (or the Faith) would teach that sinners are to be brought under the judgment of God by the law. When they are thus shown to be guilty and condemned before God's righteous law, they will hear with eagerness the Good News that "Christ died to save sinners". Such Good Tidings are described as being "of the glory of the blessed God", or of the "glorious gospel". The word "glory" could be understood as "character"; thus the Good News shows forth the character of God. Indeed it does: God is shown as one of infinite love and wisdom, "that he himself might be just, and the justifier of him that hath faith in Jesus." (Rom. 3:26)

Fact Questions 1:8-11

13. Paul has not rejected the law; others have. Show how they have.
14. Is the law misused in our teaching today? How? In what sense is the Christian free from the law?
15. Why does Paul make reference to the Ten Commandments?
16. Paul says the Gospel has something to say about the law—what is it?
17. In what way does the Gospel manifest the character of God?

2. EXAMPLE OF SOUND DOCTRINE. 12-17

Text 1:12-17

12 I thank him that enabled me, even Christ Jesus our Lord, for

that he counted me faithful, appointing me to his service; 13 though I was before a blasphemer and a persecutor, and injurious: Howbeit I obtained mercy, because I did it ignorantly in unbelief; 14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. 15 Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: 16 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering for an example of them that should thereafter believe on him unto eternal life. 17 Now unto the King eternal, immortal, invisible, the only God be honor and glory for ever and ever. Amen.

Thought Questions 1:12-17

23. Please be able to relate this section with the whole chapter. How do verses 12-17 relate to what has proceeded and what follows?
24. In what way did Christ enable Paul to enter His service?
25. In what sense did Christ count Paul "faithful"? Refer to verse 12.
26. Define each of the three words in verse 13.
27. Is Paul saying in 13b that he was saved in his ignorance? If not, what is he saying?
28. Just how is the word "grace" to be understood as in verse 14?
29. Show the relationship between the three words: grace, faith, and love, as in verse 14.
30. Why refer to the statement in verse 15 as "a faithful saying"?
31. Give the meaning of the word "chief" as here used by Paul.
32. Paul gives two reasons for his obtaining mercy, one in verse 13, and one in verse 16; explain the one in verse 16.
33. Paul's conversion should be a great encouragement to all—why?
34. Define three characteristics of God as found in verse 17.

Paraphrase 1:12-17

12 Now I thank Christ Jesus our Lord; who strengthened me for preaching it (the glorious gospel), by bestowing on me the gifts of inspiration and miracles, because he knew that I would be faithful to my trust, when he appointed me to the apostleship; 13 Who was formerly a defamer of him and of his doctrine, and a persecutor of his disciples, and an injurious person in my behaviour towards them. But I received pardon because I acted from ignorance, being in a state of unbelief, and fancying that I was doing God service.

14 And in thus pardoning me, and making me his apostle, the goodness of our Lord hath super-abounded toward me, accompanied with the faith and love which is required by Christ Jesus, but in which I was greatly deficient formerly.

15 This saying is true, and worthy of cordial and universal reception, that Christ Jesus came into the world to save sinners, of whom, on account of my rage against Christ and his disciples, I reckon myself the chief; I mean of those who have sinned through ignorance.

16 However, though my sin was great, for this cause I received pardon, that in me, the chief of those who sin through ignorance, Jesus Christ might show forth the greatest clemency in forgiving offenders, for an example of mercy to encourage them who should in future ages repent and believe on him, in order to obtain everlasting life.

17 Now, ravished with the goodness of God, in making me an example of pardon for the encouragement of future penitents, I say, to the Ruler of the ages, who is immortal and invisible to the wise God above, be honour and glory, for ever and ever. Amen.

Comment 1:12-17

As Donald Guthrie has stated, "This section appears to be a digression" . . . but it is not. Paul has said that the "end of the charge was love out of a pure heart, and a good conscience and faith unfeigned". These qualities Paul obtained from the "Good News" or the Sound Doctrine. Timothy can now present to these law teachers an example of the results of the right use of the Law and the Gospel. Paul is saying, "If Christ can change me, and He did, then He can change anyone; preach it!" Cease dabbling in law speculation.

Vs. 12. The gratitude of the Apostle is genuine. The enabling power of Christ and God are a favorite theme of Paul's letters. He is to say: "I am what I am because of the grace of God"—(I Cor. 15:10), "My grace is sufficient for thee." (2 Cor. 12:9), "I can do all things through Christ who strengtheneth me". (Phil. 4:13)

As to just where and when and how Christ enabled Paul, we need but refer to the place "nigh unto Damascus". There are three records of this event: (Acts 9, 22, 26). Perhaps the order of names in this verse is significant: Christ, which means "the

anointed of God", "Jesus", which means Saviour, "Our Lord", which means Sovereign. This is the one who is well able to enable. How could Paul be counted "faithful" *before* he was converted? We understand this word to mean "trustworthy" as here used. Christ knew the character of Paul from the time of his birth (Gal. 1:15). It was because of this dependable quality that he called him. Because of his sin Paul felt unworthy to be called or counted trustworthy. How wonderously precious must Christ have been to Paul that he could thank Him for calling him into a life of privation, imprisonment and death. And yet he was glad to share in this service.

Vs. 13. Here is an elaboration of the reason for the thankfulness. Paul says of himself that he was: "a blasphemer i.e. one who speaks against"—and this he did openly and often; "a persecutor"—he not only spoke against Jesus himself but in his persecution he "strove to make others blaspheme" (Acts 26:11). To summarize his evil work he says he was "injurious" or a violent, insolent man. He was the most loathsome of men. Still speaking of his appointment to the service of Christ, Paul uses the word "mercy". He says he obtained mercy because he did all that he did against Christ in ignorance and unbelief. He was unlike his countrymen who had access to the knowledge of Jesus as their Messiah. He was unlike some who refused to believe in spite of the evidence. Is not Paul's word applicable to all who obtain mercy? It is only when we are informed and believe, that we are granted mercy.

Vs. 14. What is called "mercy" in vs. 13 is called "grace" in vs. 14. Of course the emphasis in vs. 14 is upon the "unmerited favor" shown to Saul of Tarsus. In vs. 13 the thought of meeting the need of Saul is in the forefront with the use of the word "mercy". "Where sin abounded, (as in the life of Paul), so grace did abound more exceedingly" (Romans 5:20). The love and confidence Christ had for Paul overflowed, and received in kind. Paul responded with faith and love for the one who so loved and trusted him. In it all was a deep awareness of his own unworthiness.

Vs. 15. It might be well to say just here that the expression: "Faithful is the saying", seems to be the preface to a statement used in Paul's day which Paul here adapts to his purpose. There are five such "Faithful sayings" in the Pastorals. They are found

in: I Tim. 3:1; I Tim. 4:8, 9; II Tim. 2:11-13; Titus 3:4-8a; and here in I Tim. 1:15. We might refer to these five sayings as "slogans" or "axioms". They were current and very popular in Paul's day. Such sayings summed up "The Faith". The saying in vs. 15 expresses the very heart of the gospel (Cf. I Cor. 15:1-4). Paul calls Timothy to recall this reliable saying and relate the apostle to it. Christ came to save sinners. He saved me, and I indeed was the chief of sinners, so deeply in need of saving. There is much to be said to present day application of this grand statement. We are sorely tempted to become homiletical instead of exegetical.

Vs. 16. Here we are introduced to another reason for the mercy shown to Paul. Vs. 13 attributes God's grant of mercy to ignorance and unbelief on the part of Paul. Vs. 16 attributes the purpose of mercy to the presenting of an example to the world of God's longsuffering. Paul is saying that what happened to him is a sketch of what could happen to anyone. The power of Christ is seen in Paul. No one is too sinful, or too stubborn, or too ignorant to receive mercy. Paul was to demonstrate this in his own preaching. He came to know it was true as he saw "barbarians" converted to Christ and by Christ. Paul's experience gives the bold outline of God's Power and Mercy. The personal details will be different as each person fills them in to complete the picture of his own life experience with Christ. Paul's Damascus encounter will ever remain the outline sketch of God's infinite mercy.

Vs. 17. A spontaneous expression of joy and adoration is so typically Pauline. The past three verses are cumulative in their feeling; a climax is reached at the end of verse sixteen, hence the doxology of verse 17 is a natural response.

God is the king of "ages"—all ages. In the context we might say that He is also the Saviour of all men of all ages. All the qualities of God here described should be associated with the thought of His providing salvation in Christ. Notice: He is king, therefore able to save. He is ruler over all men of all ages and hence can save all of them; He is not subject to corruption; He shares His nature with man and thus gives him an eternal salvation; He is invisible to mortal eye; He is of Spirit-quality thus superceding this temporal sphere. God is the only one who could and does save; to Him we ascribe all honor and adoration without end. Amen.

Fact Questions 1:12-17

18. How does this section develop the purpose of the charge?
19. Discuss the subjective and objective aspects of Christ's enabling power with Paul.
20. How are we to understand the word "faithful" as used in verse 12?
21. Give the meaning of the three words used to describe Paul in verse 13.
22. Explain the relationship of ignorance and mercy.
23. In what sense did grace "super-abound"?
24. In what way was Paul "chief" of sinners?
25. State five ways in which Paul is an example to all who would be saved?

3. THE PREACHER AND SOUND DOCTRINE 18-20**Text 1:18-20**

18 This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; **19** holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: **20** of whom is Hymenæus and Alexander; whom I delivered unto Satan that they might be taught not to blaspheme.

Thought Questions 1:18-20

35. State in one sentence the charge that Paul gave to Timothy.
36. What were the "prophecies" mentioned in vs. 18? Cf. I Tim. 4:14; II Tim. 1:6.
37. Whatever these prophecies were, Timothy was going to use them to help him in the battle of the faith. Explain.
38. Show the great importance of sustaining the proper relationship of faith with conscience.
39. Show how the figure of a shipwreck is appropriate.
40. Two men are to be taught a lesson; how and why?

Paraphrase 1:18-20

18 This charge to the Judaizers, not to teach differently, I commit to thee, son Timothy, to deliver to them; and I do it amiably to the revelations which were before made to me concerning thee, and which I now mention, that through the recollection of these revelations and the honour which was done thee by them, thou mayest strenuously carry on the good warfare against the enemies of truth in Ephesus.

19 In carrying on this warfare, hold fast the true faith, and at the same time a good conscience, using no improper methods in spreading the gospel; which faith and good conscience some teachers having put away from worldly motives, with respect to the faith have made shipwreck; they have corrupted the gospel, and destroyed their own souls.

20 Of whom are the two Judaizing teachers Hymenaeus and Alexander, whom, for their obstinately persisting willfully to corrupt the gospel, I have delivered to Satan to be by him tormented with bodily pains that they might be taught by a chastisement miraculously inflicted on them not to revile either Christ, or his doctrine concerning the salvation of the Gentiles. Let the faithful in Ephesus avoid these wicked teachers.

Comment 1:18-20

Vs. 18. Please notice the reference here to the charge mentioned earlier in Verse 3. What Paul has said between Verse 3 and Verse 18 would prepare Timothy to deliver the charge and accomplish the purpose for which it was given. Paul is here saying that his willingness to entrust Timothy with the high responsibility of such a charge can be found in "the prophecies that led the way" to Timothy. There are many and varied comments about the meaning of the phrase before us. We have preferred a comparison of I Tim. 4:14 with this text to offer an explanation. We might also compare II Tim. 1:6 in this connection. The gift of prophecy was exercised when the hands of the elders were laid upon Timothy. It could have been that Paul exercised such a gift when he laid his hands upon Timothy. In either case we would say that someone looking ahead by the power of this prophetic gift saw the wonderful possibilities in this young man.

Naturally the prophetic promises were mentioned to Timothy in such a way as to impress themselves upon his heart. By recalling them he could use such encouragement to help him in "warring the good warfare". Perhaps Timothy was to remember such inspired words concerning himself and take heart that, if those who were guided by the Holy Spirit believed in his ability, who was he to hesitate?

Vs. 19. It is not to be imagined that Timothy did not have faith or a good conscience. It is rather to introduce the reason for the defection of some, that Paul exhorts Timothy to hold faith and a good conscience. "What God hath joined together let not man

put asunder"—When faith and conscience are separated there is always shipwreck ahead. Are we to understand that these men wrecked the ship of The Faith or wrecked their own personal ship of faith? We must conclude it is a subjective matter. To discuss whether these men were lost or not in this experience surely seems to be beside the point. Such men were in deadly danger; they were in the grasp, and under the power of Satan; to remain in such a condition would result in only one end.

Vs. 20. Several were involved in the problem outlined by Paul, but only two are mentioned by name. It would seem that only when nothing more could be done are "certain ones" designated. It is futile to try to identify the Alexander mentioned here with the several over Alexanders mentioned in the New Testament. The Hymenaeus here mentioned can be identified with the one in II Timothy 2:17, 18; 4:14. How could Satan become a teacher against blasphemy? This is not easy to answer. Perhaps the answer is in the character of those being disciplined.

Fact Questions 1:18-20

26. Explain the use of the term "charge" as found in Vs. 18.
27. Show the possible connection between I Tim. 4:14 and Vs. 18.
28. Why are faith and conscience inseparable?
29. What was wrecked in the shipwreck?
30. Why name the two men of Vs. 20?
31. How would Satan be able to teach them not to blaspheme?

EXEGETICAL EXAMINATION ON I TIMOTHY CHAPTER ONE

1. Give from memory an outline of this chapter.
2. Explain the "commandment" of God as in Verse 1.
3. Tell why you believe what you do about Timothy's relationship to Paul as his child.
4. Explain "endless genealogies"—why endless?
5. Define: "dispensation of God which is in faith".
6. What is: "the end of the charge"?
7. In what sense is, "the law good"?
8. Why list all the sinners of Verses 8-11?
9. Give the meaning of the phrase: "contrary to the sound doctrine".
10. Give the meaning of the word, "faithful", as in Verse 12.
11. Why would God grant mercy to someone who acted in ignorance and unbelief any more readily than He would to one who did not? Or is this the meaning of the phrase?

12. In what way did Paul become an example to all those who would come after him?
13. Explain "the prophecies" as in Verse 18. How would Timothy use them?
14. What was it that caused the shipwreck of some?
15. How would the action taken upon Hymenaeus and Alexander teach them?

II. PUBLIC WORSHIP 2:1-15

1. PRAYER 1-7

Text 2:1-7

1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; 2 for kings and all that are in high place; that we may lead a tranquil life in all godliness and gravity. 3 This is good and acceptable in the sight of God our Saviour; 4 who would have all men to be saved, and come to the knowledge of the truth. 5 For there is one God, one mediator also between God and men, himself man, Christ Jesus, 6 who gave himself a ransom for all: the testimony to be borne in its own times; 7 whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not) a teacher of the Gentiles in faith and truth.

Thought Questions 2:1-7

41. The word "therefore" in 2:1 connects verses 2:1-7 with those proceeding; show the connection.
42. How is the word "first" to be understood? Is Paul giving instructions for the "pastoral prayer"?
43. Define each of the four words relating to prayer and show their inter-relation.
44. Why mention: "kings, and all that are in high place"?
45. Are we to understand from Paul's admonition that our praying is going to affect the decisions of State? How? Why?
46. Define the difference in the use of the word "quiet" and the use of the word "tranquil". God, our Saviour, is most pleased when we pray after the order here prescribed; why?
47. If God wants all men saved why doesn't He save them?
48. There are four arguments for universal prayer. These arguments are found in verses 5-7. See if you can define them.
49. Why mention the humanity of Christ Jesus as in Vs. 5?
50. What is the meaning of the expression "ransom for all"?
51. What is "the testimony", of Verse 6?
52. Unto what was Paul appointed?