

**The Faithful Saying.**

MAY 24.

1 TIMOTHY i: 15-20; ii: 1-6.

*Golden Text, 1 Timothy 1: 15.*

**T**IMOTHY was a native either of Derbe or Lystra. His father a heathen, Acts 16: 1, but his mother and grandmother were both pious Jews, 2 Tim. 1: 5. He was most likely converted by Paul on his first missionary visit. On his second visit to these cities the apostle selected him as an assistant: he became his constant companion for some years, and was left in charge of the Church at Ephesus when quite a young man, 1 Tim. 4: 12. Tradition makes him afterwards bishop of Ephesus. This first epistle is supposed to have been written from Macedonia about A.D. 64, shortly after Paul's release from his first imprisonment at Rome. V. 15. *A faithful saying*—a true saying. *Worthy of all acceptance*, which ought to be accepted as true by every one, for since He has saved *even me*—the chief of sinners—no one else need ever despair. The purpose of Christ's coming into the world was to save sinners, Luke 19: 10. He *only* is able to save, Acts 4: 12, and he is willing to save all who come to Him, Matt. 11: 28, 29. V. 16. *Howbeit*—notwithstanding his unworthiness, he *obtained mercy*—(1) Because he sinned ignorantly, v. 13; (2) because his conversion was a signal instance of the grace of God, and opens the door of hope to the most depraved who truly repent. The long-suffering of Christ was conspicuously shewn in the case of Paul—so long a blasphemer and persecutor. V. 17. This doxology thankfully ascribes glory to God for his salvation. V. 18. *This charge*—or advice. He regarded Timothy with warmest affection as his son in the faith, v. 2. *The prophecies*—the good report given him by the brethren, Acts 16: 2, doubtless led Paul himself to predict that Timothy would one day become a faithful and useful minister. Others, at his ordination, probably did the same. *War a good warfare*—The Christian life is a constant struggle against sin and the enemies of the soul. 2 Tim. 2: 3, 4, and 4: 7. Ephes. 6: 12, 13. *Faith*—S. Cat. 86. *Conscience*, that inward monitor that tells every man when he does right or wrong, Rom. 2: 15. *Some having put away*—wilfully ignoring the dictates of conscience. *Shipwreck*—deliberate unbelief issues in the loss of the soul, Rom. 2: 4, 5. V. 20. *Hymeneus and Alexander*—see 2 Tim. 2: 17 and 4: 14. Examples in Ephesus of men who had made shipwreck of their faith. V. 1. *First of all*—prayer should be made for all, because God wills the salvation of all, 2 Pet. 3: 9, and Christ died for all, John 3: 16. V. 4. *Come to the Truth*—Only those who repent and believe can be saved. V. 5. Since there is but *one Mediator*, how important it is that every one should know that Saviour. V. 6. *Gave Himself*—His was a voluntary sacrifice. *Ransom*—the price paid for redeeming a captive; hence “the ransomed of the Lord,” Isa. 35: 10. *To be testified*—to be published or preached by his disciples.

**Paul's Charge to Timothy.**

MAY 31.

2 TIMOTHY iii: 14-17; iv: 1-8.

*Golden Text, 2 Tim. 3: 15.*

**F**IVE years elapsed from the time of Paul's release until his martyrdom in A.D. 68. His movements during this interval are uncertain. It can only be conjectured that he resumed mission work for a short time in Asia, and visited Ephesus; that he passed into Macedonia; visited Crete; spent a winter at Nicopolis, Titus 3: 12; and possibly, carried out his intention of preaching the Gospel in Spain, Rom. 15: 24. This epistle was evidently written from Rome a very short time before his death, ch. 4: 6. V. 14. Steadfastness in the faith is enjoined, in contrast with the vacillation of those mentioned in the context. **THINGS LEARNED**—the great doctrines of Christianity. *Of whom learned*—(1) of his mother and grandmother, ch. 1: 5. (2) Of Paul himself, ch. 2: 2. V. 15. *From a child*—The truths of religion are so simple, a child may know them. V. 16. *All Scripture*—The whole Word of God, S. Cat. 2. *Given by inspiration*—2 Pet. 1: 21. We know not how God communicated his will to “the prophets,” Heb. 1: 1, but we accept it as a divine revelation. The uses of Holy Scriptures are (1) *Doctrine*—“teaching” facts concerning God and salvation. (2) *Reproof*—refutation of error and conviction of sin. (3) *Correction*—setting right those who are out of the way. (4) *Instruction*—discipline or training. V. 17. *Thoroughly furnished*—with true wisdom as contrasted with mere worldly knowledge, the object of it being to fit the Christian for the proper discharge of all life's duties, that he may exhibit a complete, well-balanced character, Ephes. 4: 13. V. 1. *The quick*—Those alive when Christ comes to judgment, 1 Cor. 15: 51, 52. *The dead*—John 5: 27-29. V. 2. *Preach*—Proclaim the great doctrine of Christ's atoning death, resurrection, and ascension. *Instant*—press on earnestly, improving every opportunity, using every means, with kindness and perseverance; waiting patiently for results. James 5: 7. V. 3. There will always be those who, not content with the old truths of the Gospel, will demand something “new,” and gather round teachers suited to their love of novelty. To such men plain truth is unpalatable. *Fables*—unprofitable fancies, 1 Tim. 4: 1, 7; 2 Tim. 1: 13. V. 5. *Watch*—Matt. 26: 41. Be ever on your guard; go about doing good; show that you are in earnest. V. 6. *Literally*—“I am already in the very act or being poured out as a sacrificial offering,” Phil. 2: 17. This reference to his approaching martyrdom gives the “charge” peculiar solemnity. *My departure*—betrays no unwillingness on his part, Phil. 1: 21. V. 7. *Literally*—“I have completed the glorious contest,” a metaphor from the Grecian games. V. 8. *Henceforth*—Here we must bear the cross, but, blessed thought! in heaven *all* who love the Lord shall be amply rewarded, 1 Pet. 5: 4; Rev. 2: 10. But remember, No Cross, No Crown.