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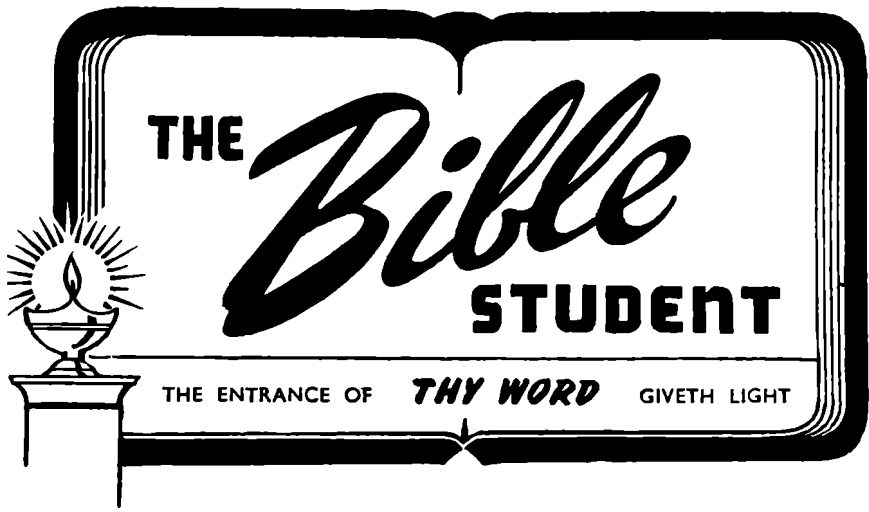
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Editor: A. McDONALD REDWOOD

glory previously mentioned. 'His calling' reminds us of the past when we turned to Him for forgiveness and salvation, and became possessed of a hope beyond compare: 'His inheritance' directs our eyes to 'the vision glorious' of the future; 'His power' is the *present* guarantee of victory and fruitfulness, of 'perfecting holiness in the fear of God.' The 'secret' of its realization lies in that little word 'believe.' Faith relies and receives: it makes real our contact with the Source of blessing: we are in *union with Him*. (Read specially Rom. 6:1-11 meditatively and prayerfully). So, 'like as Christ was raised from the dead through the glory of the Father, *we also might walk in newness of life.*' 'If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind (affections) on things that are above, not on the things that are upon the earth. For your life is hid with Christ in God.'¹

Let us therefore enter, by the Spirit's help, into the full knowledge and joyful experience of the typical teaching of this Feast of Firstfruits.

WHO WAS TIMOTHY?

EUGENE STOCK

While Titus was a Gentile, Timothy was neither a Gentile nor a Jew in the full sense. His father was a Greek and his mother a Jewess (Acts 16:1). We have the names of both his mother and his grandmother in 2 Tim. 1:5, Eunice and Lois; and the mention of these in this way suggests that his father had died early. Although, no doubt, his Gentile paternity was the cause of his not being circumcised as a child, the mother and grandmother brought him up to know the God of the Hebrews, and he was taught the 'sacred Writings' of the Old Testament from infancy, as the Greek word for 'child' in 2 Tim. 3:15 indicates, meaning literally 'babe'. It is a beautiful picture that is thus presented to our view: the widowed 'daughter of Abraham' with her one young boy, living with her old mother in the far-off heathen city of Lystra, in the heart of the great territory we now know as Asia Minor; the child denied the much-prized sign of God's covenant with

¹ 1 Col. 3: 1-2.

Israel in deference to the father's wishes, but learning what was much better, the Book of the Covenant (the Old Testament), daily at his mother's knee; yet without the advantage which so many Jews in foreign cities enjoyed, of a synagogue for Sabbath worship and teaching—as we may fairly gather from Acts 14.

1. Then, one day, occur the events recorded in that chapter. Two travelling Jews come to Lystra, and begin preaching, not to countrymen of their own in a synagogue as elsewhere, but to such heathen as will listen to them (verse 7). Apparently they are not much noticed until one day a startling sight rouses the whole city. Here is a well known character, a cripple from his birth, leaping and walking, at one brief word from these strangers. The cry is raised 'The gods are come down!' 'This dignified personage must be Zeus himself, the father of gods and men; and this one, who does most of the speaking, must be his attendant Hermes!¹ Fetch the priest! Bring oxen and garlands! Let sacrifices be offered! Lystra is indeed honoured!' Barnabas and Paul, not being acquainted (apparently) with the mother-tongue of the Lycaonians used by the populace in their excitement (though evidently Greek was also spoken), fail at first to make out what is going on. It was as if an English preacher in Wales were puzzled by the cries of the bilingual Welsh, who understand him though he does not understand them. But presently the strangers do perceive what is meant, for here is the priest about to sacrifice the ox before them; and then we hear their indignant remonstrance, and their appeal to the people to turn to the one Living God Who has given the rain and fruitful seasons.

Did young Timothy witness all this? It does anyway seem that he saw the sequel, when Paul was stoned and left for dead; for, long years after, the Apostle reminded him of his 'suffering and persecutions' 'at Lystra' (2 Tim. 3: 11). And was Timothy's conversion to Christ one of the fruits of this missionary visit? It seems so; for he, like Titus, was spiritually a 'very own child' of St Paul's (1 Tim. 1: 2):

2. Two or three years pass away, and St Paul is again at Lystra (Acts 16: 1-3). Timothy is now 'a disciple,' 'well reported of by the brethren,' not only there, but at the more

¹ Zeus and Hermes are the names of these gods in the Greek (see R.V. margin). The A.V. adopted the more familiar Latin names, Jupiter and Mercury, and the R.V. does not alter these in the text.

important city of Iconium. Had the young Christian been evangelizing already? There were 'prophets' in the Church who marked him out and named him as a future missionary (1 Tim. 1:18). No wonder St Paul, who no longer had Barnabas and Mark with him, but only Silas, felt that God had raised up for him a fresh and promising companion, and 'would have him to go forth with him.' But there was one obstacle. The Gentile converts were not to be subjected to the Jewish rite of circumcision, but here was a young man who was half a Jew, and who was to accompany St Paul to many cities where there were large Jewish communities. Certainly they would not tolerate one of their own race without the covenant token. So the Apostle, on his great principle of being 'all things to all men,' 'took and circumcised' Timothy, seeing no inconsistency in this even while at that very time he was conveying to the various churches the decrees of the Council of Jerusalem which exempted the Gentiles from the rite (Acts 16:4). Then came the 'laying on of hands' (1 Tim. 4:14; 2 Tim. 1:6). The Greek prepositions used are different; the 'gift' coming through (*dia*) Paul's hands, but 'with' (*meta*) the presbyters' hands.¹

3. The young evangelist now leaves his home and his mother, and goes forth with Paul and Silas to preach the Gospel. Their progress through Asia Minor is traced in Acts 16:4-8, till at Troas they stand on the seashore and look across the Ægean Sea towards Europe; and the vision of the 'man of Macedonia' calls them thither. They have now become a party of four, as we find by the word 'we' occurring for the first time (verse 10), showing that they had been joined by Luke, the beloved physician, who writes the narrative. But he is only with them a little while. The 'we' occurs again at Philippi (verse 16), but after that we find 'they' as before. Only Paul and Silas are mentioned by name, but Timothy is with them, as we find a little later (17:15);

¹ Paul definitely states in 1 Cor. 12: 4-11 that it was the special prerogative of the Holy Spirit to impart spiritual gifts. F. W. Grant comments on 1 Tim. 4: 14: 'In Timothy's case this gift had been given through prophecy, with the laying on of hands of the eldership. It was not the laying on of hands that communicated the gift, although it acknowledged it no doubt. The gift was given through prophecy (2 Tim. 1: 6), the voice of God announcing it, as prophecy means here as elsewhere. He had thus a special place which none of us can pretend to.'—Ed.

and a passage in the Epistle to the Philippians (2:19-20), written years after, reveals Timothy's presence at Philippi on this first occasion: 'I hope . . . to send Timothy shortly unto you. . . . Ye know the proof of him that, as a child serveth a father, *so he served with me* in furtherance of the Gospel.' Moreover, we know that he joined in the preaching at Thessalonica, for both the Epistles to the Thessalonians are written in the names of 'Paul and Silvanus (i.e., Silas) and Timotheus,' and the words 'we' and 'our,' which occur so often in those letters—thirty-five times in the first three chapters of the First Epistle—tell us that Timothy had his share in their labours and trials.

But when St Paul is hurried away from the next city, Berea, to escape his Jewish pursuers, he goes on to Athens alone, leaving Silas and Timothy at Berea. He sends them, however, instructions to follow him quickly (Acts 17:14, 15), but the narrative only shows them joining him later at Corinth. It is only from the First Epistle to the Thessalonians that we find that Timothy did follow him to Athens, but was sent back to Macedonia to comfort and strengthen the Church at Thessalonica. (See 1 Thess. 2:17, 18; 3:1, 2. Ramsay explains Timothy's movements differently, but I fail to reconcile his view with these passages.) Then St Paul, discouraged by his lack of success at Athens, goes on to Corinth alone; in that great commercial and specially wicked city he is 'in weakness and in fear and in much trembling' (1 Cor. 2:3); and the narrative of the Acts indirectly confirms this (18:1-11). He is working at his tent-making in order to pay his way, and only uses the Sabbaths in the Jewish synagogue for quiet 'reasoning and persuading'; 'but when Silas and Timothy come down from Macedonia,' Paul is 'pressed in the spirit' (A.V.), or 'constrained by the Word' (R.V.), and *then* begins that mighty work which shows that the Lord had 'much people in that city' (verse 10). In this work we might anyway be sure that Timothy had his share; but we are expressly told so in 2 Cor. 1:19 'The Son of God, Jesus Christ, was preached among you by us, even by me and Silvanus and Timothy.'

4. We next meet with Timothy at Ephesus, in that long period of 'three years' during which St Paul worked in that great city (Acts 19:22; 20:31). From here he is sent, with a companion, Erastus, into Macedonia (19:22), where he would no doubt visit the churches of Philippi, Thessalonica, and Berea. He is also to

go on to Corinth, as St Paul announces in a letter to the Corinthians (1 Cor. 4:17), and further (16:10, 11) specially commends him to them. 'If Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do; let no man therefore despise him.' Clearly the Apostle is a little afraid of the reception Timothy may meet with there, knowing his gentle and naturally timid character. I have already suggested, in the preceding talk, that Timothy failed to correct the evils rife at Corinth (if he ever reached there), and that then St Paul sent Titus instead.

Afterwards, when St Paul himself is at Corinth (Acts 20:2), Timothy is with him, as appears from the Epistle to the Romans, which was written from that city at that time, and which contains a message to the Roman Christians from the young evangelist (16:21). Then when St Paul starts on his journey to Jerusalem with the 'collection,' Timothy and others go on before him and wait for him at Troas (Acts 20:4, 5). But there is no indication that he went all the way to Judaea, as certainly Luke and Trophimus did (21:15, 29); nor that he was with the Apostle during the latter's two years' detention at Caesarea (24:27); nor that he was in the ship wrecked at Melita, as Luke was (28:1). But we find him afterwards at Rome, as his name is joined with the Apostle's in three of the Epistles written during the two years there (Phil. 1:1; Col. 1:1; Philem. 1.); and St Paul hoped to send him to Philippi, as appears from a passage already quoted: 'I hope in the Lord Jesus to send Timothy shortly unto you'—words followed by a beautiful testimony to his character: 'I have no man likeminded, who will care truly for your state. . . . But ye know the proof of him,' etc. (Phil. 2:19-22).

5. The rest of our knowledge of Timothy's career is derived (with one exception) from the two Epistles to him. During one of the later journeys of St Paul, after his release at Rome, the Apostle leaves Timothy at Ephesus to superintend the work there (I. 1:3); and thither he sends the First Epistle. The Second Epistle is written from the Roman dungeon during the second more rigorous imprisonment, and it begs Timothy to come to Rome quickly. The one addition to our knowledge is in the Epistle to the Hebrews (13:23), 'Know ye that our brother Timothy hath been set at liberty.' It may be that Timothy did reach Rome, either before or soon after St Paul's execution, and was there arrested himself, and that the writer of Hebrews hearing

of his release, proposed going with him to the Jewish Christians (whoever they may have been) to whom this Epistle was written—'with whom, if he come shortly, I will see you.'

Tradition makes Timothy 'Bishop' of Ephesus after this, and relates his martyrdom, the Ephesian mob attacking him on account of his protest against a festival in honour of Diana, and killing him with clubs.

NOTES ON HEBREWS

W. E. VINE, M.A. (London)

Chapter 12 (Continued)

Verse 10. For they verily for a few days chastened us as seemed good to them; but He for our profit, that we may be partakers of His holiness—The human chastening is pointed out as brief and fallible. The divine chastening is not only infallible but has our highest good as its object. To be like God, holy as He is holy, is our greatest possible profit. Ch. Lev. 11:44; 19:2; 20:7, 26. The verb rendered 'be partakers' is in the aorist tense, marking the definiteness and decisiveness of the experience.

Verse 11. All chastening seemeth for the present to be not joyous but grievous—Or more literally, 'not of joy but of grief', i.e., a matter of joy, etc., as if joy, or grief, was its characteristic feature. 'For the present' means while it continues.

yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. The word *apodidōmi*, rendered 'yielding', means to give back; that is, it produces a return for that which has been ministered in discipline. 'Peaceable' here means that which bestows happiness or welfare; so peaceable fruit is fruit which produces happiness. The fruit consists of righteousness (an explanatory genitive); righteousness, is being and doing right, that is, in a right relation toward God and man. For *gumnazō*, to exercise, see 5:14.

Verse 12. Wherefore lift up the hands that hang down, and the palsied knees—This introduces three commands, concerning hands, knees and feet respectively, the first two being designed to counteract any natural feeling of depression or despondency, which prevents our fulfilment of the Lord's gracious will, through failure to realize the purpose of the chastisement.