®. 1. I, TIMOTHY. 537   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 glect not the gift that is not the gift that is in thee, which   
 thee, which was given thee was given thee » through prophecy, ven.1.8.   
 by prophecy, with the lay- ¢with the laying on of the hands 4   
 ing on of the hands of the of the presbytery. eo   
 presbytery. 15 Meditate things thy care; in these things these \* Pie   
 upon these things; give employed; that thy progress may ‘Tim.   
 thyself wholly to them; be manifest to all.   
 that thy profiting may ap- unto thyself, and unto the doctrine ;   
 pear to all. '6 Take heed continue in them, for 16 4Give this aactexx.28.   
 unto thyself, and unto the thou shalt both \*save thyself, and ¢ Beek. xxii.   
 doctrine ; continue in them: ‘them that hear thee. set   
 Sor in doing this thou shalt   
 ‘both save thyself, them   
 that hear thee.   
 V.' Rebuke not an elder, V. 1\* An elder rebuke not sharply, atew 25:32   
   
   
 things be [employed]; that thy progress   
 tatory, the other explanatory: the one (towards perfection ; certainly in Chris-   
 regards practice, the other knowledge). tian life: this is implied; but the more   
 14.) Do not neglect (see 2 Tim.i.6,— direct meaning is, ‘with reference to the   
 do not suffer to decay and smoulder by duties of thine office:’ and especially as   
 carelessness. “They neglect gifts,” says respects the caution given ver. 12, that no   
 Bengel, “who do not exercise them, and man despise thy youth) may be manifest   
 fancy that they shall not lose them”) to all. 16.] Give heed to thyself   
 the spiritual gift which is in thee (see (summary of ver. 12), to thy teaching   
 more at length on 2 Tim.i.6. The spi- (summary of ver. 13. ‘A good pastor   
 ritual gift that of teaching and ruling ought to have two cares—to be earnest,   
 the church: it was not teaching only, but in teaching, and to keep himself pure.   
 the whole grace of God given him for the And it is not enough if he fashion his life   
 office to he was set apart by special in all honesty, and with every care to set   
 ordination), which was given thee (by no bad example, unless he also join to his   
 God, 1 Cor. xii. 4, 6) by means of pro- holy life zeal in teaching: nor will his   
 phecy (ch. i. 18 refers to the same fact doctrine avail much unless his honesty   
 as this—viz. that, either at the first con- and sanctity of life be correspondent   
 version of Timothy, or at his ordina- thereto.” Calvin) ; continue in them (most   
 tion to the ministry [and certainly the naturally, “these things,” of ver. 15: but   
 latter seems here to be pointed at], the the words are ambiguous and puzzling. \*   
 Holy Spirit spoke, by means of a prophet I have punctuated so as to connect this   
 or prophets, His will to invest him with clause with what follows, and thus to   
 gifts for the work, and thus the gift was render it not quite so harsh, seeing that   
 said to be conferred, as to its certainty it then will assume the form of a reca-   
 in the divine counsels, by such prophecy, pitulatory conclusion), for doing this   
 the Holy Spirit commanding it by the (so literally: ‘in doing this,’ as A. V., is   
 mouth of the prophets), with laying on of better than ‘dy doing this,’ which asserts   
 the hands (sce on Acts vi. 6. There is no too much) thou shalt save (in the of the   
 real difference between this and 2 Tim.i.6. Lord: the highest meaning, and no other,   
 There was a special reason there for put- is to be thought of in both cases) thy-   
 ting Timothy in mind of the fact that self, and those that hear thee (thyself, in   
 the Apostle’s own hands were laid on him : the faithful discharge of the ministry   
 but that fact does not exclude this) of the which thou hast received of the Lord: thy   
 presbytery (the body of elders who be- hearers, in the power of thine influence   
 longed to the congregation in which he over them, by God’s word and ordi-   
 was ordained. Where this was, we know nances).   
 not: hardly in Lystra, where he was first Cu. V. 1—25.] GENERAL DIRECTIONS   
 converted: might it not be in Ephesus TO HIM FOR GOVERNING THE CHURCH.   
 itself, this particular office 1, 2.] Injunctions respecting his   
 15,] These things (viz. the things enjoined behaviour to the elder and younger of   
 vv. 12—14) do thou care for; in these