

Chapter 4

- This is a continuation of 1 Timothy 3:14-16.
- The norm of Christianity is set forth in the closing part of chapter 3.
- The church is “the pillar and support of the truth.” (1 Tim. 3:15).
- He warns of a coming apostasy. “To be forewarned is to be armed.”

Apostasy

4:1-5

1TI 4:1 But the [Holy] Spirit explicitly [clearly, plainly] says that in later times some will fall away from [abandon, depart, forsake] the faith, paying attention to deceitful [deceiving] spirits and doctrines of demons [demonic doctrines],

“Spirit explicitly says” - The warning to the elders at Ephesus had been given a few years before. (Acts 20:28-30).

1. “to de pneuma” - “But the Spirit”

2. The word “explicitly” comes from the Greek “rhetos” [hray toce] meaning “expressly, clearly, explicitly.”

3. The revelation is by Holy Spirit. See Rev. 2:7.

4. It is a revelation in clear, plain terms about the apostasy.

“in latter times” - “husteros” - latter, last, later (ASV) - Paul used plural of “kairos” - time, season

1. He is not referring to the last days or end of the Christian age.

2. He is referring to the Christian age - “the last days” are the Christian age (Heb. 1:2; Acts 2:17; 1 Jn. 2:18; 2 Tim. 3:6).

3. Paul describes apostasy again elsewhere in his writings to Timothy. (2 Tim. 3:1-6; 4:3, 4).

2TI 3:1 But realize this, that **in the last days** difficult times will come.

2TI 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

2TI 3:3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

2TI 3:4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God;

2TI 3:5 holding to a form [pretense] of godliness, although they have denied its power [influence]; and avoid such men as these.

2TI 3:6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses [lustful cravings],

2TI 4:3 For **the time will come when they will not endure sound [healthy] doctrine**; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires;

2TI 4:4 and will turn away their ears from the truth, and will turn aside to myths.

“Some will depart from the faith”

1. It will not be a universal apostasy, but it would be serious.
2. Paul says “some” would depart from “the faith.” See Acts 20:28-30.
3. “the faith” (tes pisteos) - See Acts 6:7; 16:5; Gal. 1:23; Jude 3
 - a. “The faith” is used in the objective sense referring to the body of sound [saving, healthy] doctrine.
 - b. It is not describing an apostasy **from a believers subjective faith** that may or may not be based on truth.
 - c. Truth is absolute, and saving. (Jn. 8:32).

“seducing spirits”

- See 2 Tim. 3:13; cf. 2 Cor. 6:8; 2 Jo. 7; Matt. 27:63.
 - Gr. “planos” - leading astray, deceitful.
1. Teachers are sometimes called “spirits” because they are under the influence of the Holy Spirit or evil spirits.

2TH 2:2 that you may not be quickly shaken from your composure or be disturbed **either by a spirit** [a teacher] or a message [some oral message from Paul or claimed message from God] or a letter as if from us, to the effect that the day of the Lord has come.

1CO 12:3 Therefore I make known to you, that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

2. He is warning against false teachers. (1 Jn. 4:1-6).

1JO 4:1 Beloved, do not believe **every spirit** [teacher], but test the spirits [false prophets] to see whether they are from God; because **many false prophets** have gone out into the world.

1JO 4:2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;

1JO 4:3 and every spirit [teacher] that does not confess Jesus is not from God; and this is the spirit [mind set, disposition, attitude] of the antichrist, of which you have heard that it is coming, and now it is already in the world.

1JO 4:4 You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.

1JO 4:5 They are from the world; therefore they speak as from the world, and the world listens to them.

1JO 4:6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

3. **Teachers** of the truth were “from God.” (1 Jn. 4:2).
 - a. Those who denied the humanity of Christ are under the influence of the devil.
 - b. Christianity stands or falls with the humanity of Christ as well as the Deity of Christ.
 - c. To deny the humanity of Christ is to deny:

The Virgin Birth	His baptism and temptations	Death on the cross
The passages that speak of His humanity.	Suffering and death Blood, torn flesh, etc. Resurrected body	His resurrection. and appearances

4. See Eph. 2:2; 4:14.

EPH 2:2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit [the devil] that is now working in the sons of disobedience.

- “Seducing spirits” seek to lead Christians into former sinful life style.
- Paul is urging them not to return to that former life.

EPH 4:14 As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

- “Seducing spirits” seek to lead astray Christians by every windy doctrine they can create.
- They will create new doctrine or corrupt old doctrine to lead astray and destroy Christians.

“doctrines of demons” (didaskaliais daimonion) - **These doctrines are not doctrines from God.**

1. The words “doctrines of demons” can be objective genitive (about demons) or subjective genitive (from demons).
2. The idea seems to be that these doctrines are inspired from demons (they originate from them).

1TI 4:2 [coming] by means of the hypocrisy of liars [hypocritical liars] seared [cauterized, hardened] in their own conscience as with a branding iron,

1. “Seared” (kauteriazō) - branded with a hot iron, seared, cauterized.
2. Their consciences were past feeling, and likely past repentance. (Heb. 6:6).

EPH 4:19 and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.

3. They had resisted, grieved, and quenched the Holy Spirit. (Eph. 4:30; Heb. 10:29; 1 Thess. 5:19).

Some False Doctrines Of The Apostasy

1TI 4:3 men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth.

- “who prohibit marriage, and demand abstinence from foods” - Lam.
- “They will say it is wrong to be married and wrong to eat meat.” Tay

“forbid marriage” - The Greek “koluo” suggests an enforced celibacy on others.

1. The word “gnostic” comes from the Greek word “gnosis”. The gnostics taught they had a special knowledge

from God and matter was evil and marriage was evil.

- a. The great, perfect, supreme God did not create the universe, but Jehovah of the Old Testament created it.
 - b. The sinless God could not have created evil material things.
 - c. Jesus did not come in the flesh according to most gnostics - the docetic gnostics. Others gnostic taught that the Divine Christ ascended on Christ at baptism and left him before his death on the cross.
 - d. They also denied the physical resurrection.
 - e. According to their teaching any thing physical or sensuous is contaminating.
 - f. Some avoided marriage and sexual relations and adopted children.
 - g. Some were immoral maintaining since the flesh is evil that what it does matters not.
 - h. Food was condemned and fasting was praised by the false teachers.
2. **Some still teach marriage is an inferior relationship.**
- a. They misuse 1 Corinthians 7 by abusing the context. (1 Cor. 7:1-6, 26; 1 Tim. 5:14).
 - b. See Heb. 13:4; Eph. 5:22-33.
3. Enforced celibacy encourages all kinds of perversion, and mental illness.
4. Marriage is approved of God. (Gen. 1:27, 28; 2:18-25; Matt. 19:1-6; Eph. 5:21-31; 1 Pet. 3:1-7).

“Advocate abstaining from foods”

1. bromia” - food
2. NIV “Order them to abstain from certain foods.”
3. The idea is not all foods, but some or many foods. (One must eat something to live.)

Food was created by God and could be eaten “ by those who believe and know the truth”

1. Jn. 8:32 - See “the faith” - 1 Tim. 4:1. See 1 Tim. 2:4; Heb. 10:26.
2. The word “know” is from “epiginosko” and means “know, fully know.”
3. God intended this food for humanity and certainly did not exclude His spiritual children from eating the food He created.

Everything Created By God Is Good

1TI 4:4 For everything created by God is good, and nothing is to be rejected, if it is received [accepted] with gratitude [thanksgiving];

- “ktima” [ktee ma] means “creature, created thing.”
1. “For [because] everything created by God is good” - Gen. 1:11-13; 9:2-4.

Lit “hoti pan ktisma” - “Because every creature”

“**nothing is to be rejected**” that is good for wholesome food.

MAR 7:19 because it does not go into his heart, but into his stomach, and is eliminated? "(Thus He declared all foods clean.)

“God has created to be gratefully shared”

“God has created to be received with thanksgiving.”

2. **“If it is received with gratitude”** - Thanksgiving

Exclusions

1. It is not talking about poison and other harmful substances.
2. It is not talking about eating blood or things strangled. (Acts 15:28, 29).
3. It is not talking about eating too much or too much of a good thing or preparing food in improper way or eating spoiled food or drugged food.

1TI 4:5 for it is sanctified [purified, made holy, hallowed, made acceptable] **by means of the word of God and prayer** [of thanks]. See 1 Tim. 4:3,4.

1. The “word of God” can refer to what God said in Genesis. (Gen. 1:31; 9:3). It can also refer to His teaching. (Mk. 7:19).
2. “sanctified” comes from “hagiazo” meaning “to sanctify, to set apart.” 1 Cor. 7:14; Rom. 15:16; 2 Tim.2:21.
3. “prayer” - Gr. “enteuxis” [ent yook sis].
 - a. It means “prayer, petition, supplication.”
 - b. “by the prayer uttered over it” - Mof.
 - c. The prayer is a prayer of thanksgiving.
 - d. Our food must be received and consumed with thanksgiving.

Comments

1. Some think Paul is referring to the Roman Catholic apostasy of the Middle Ages.
2. It seems Paul had in mind the teachings of the gnostics.

- a. This was the more immediate threat.
 - b. See Acts 20:28-30 for immediate threat. Paul warned the elders from Ephesus of an apostasy that would arise from among themselves.
 - c. See Eph. 1:3 - Timothy was a Ephesus.
3. The same words that condemned the gnostic heresy would condemn the later Catholic heresy or any others who forbid what God allows.
 4. The church both past and present has faced departure from the faith.
 5. We must arm ourselves with the word of God less we be deceived and condemned.
 6. We must fight against departures from the faith, but we should not give up if such occurs, that is, if some or many depart.
 - a. All through the Christian age Christians have departed from the faith to the heartache of the faithful.
 - b. We must not, however, give up or grow weary, but must continue in the faith abounding in good works.
 7. Some today contend false doctrine is not an important matter, but neither Jesus nor Paul concurred. (Matt. 7:15; 23:3; Acts 20:28-30; Gal. 1:8-10; 1 Cor. 4:6; 1 Tim. 1:3; 4:1; Tit. 1:8, 9).

A Good Minister

- Timothy was not an apostle.
- He was not a “pastor” as some claim. Paul did not use the Greek “poimen” to describe Timothy.
- He was a minister or servant. (2 Tim. 4:5). See Philip (Acts 21:8).
- He was an evangelist. (2 Tim. 4:5).

Note: “Evangelist” is from “euaggelistes” [eu an ge les tas]. The verb form is “euaggelizo” meaning “one who proclaims good news, evangelist.” The word “gospel” is from “euaggelion.” The word preacher occurs several times in the New Testament. (Rom. 10:14; 2 Pet. 2:5; 1 Tim. 2:7; 2 Tim. 1:11).

1TI 4:6 In pointing out these things to the brethren [brothers], you will be a good [noble] servant [minister] of Christ Jesus, constantly nourished [feeding on] on the words of the faith [the gospel, the truth] and of the sound [healthy] doctrine which you have been following. See 2 Tim. 4:5.

1. “minister” come from “diakonos” meaning “deacon, servant, minister.”
 - a. There is no evidence Timothy was “deacon” in an official sense.
 - b. He was a servant, a minister of the gospel, an evangelist. (2 Tim. 4:5). Word only appears here and in Acts 21:8.
2. Timothy was to point these things out to his brothers in Christ. (1 Tim. 4:1-5).
3. Timothy was following “sound doctrine” in his life and teaching. “which you have been following”

4. All ministers, young or old, are expected to do the same.
5. “Evangelist” is a scriptural title or designation for a minister of the gospel.

1TI 4:7 But have nothing to do with [refuse] worldly [profane, godless] fables fit only for old women. On the other hand, discipline [exercise] yourself for the purpose of godliness [to be godly, to be spiritually fit];

- “gymnasia” - exercise, train
- “bebelos” [beh bay los]- profane, godless, irreligious

1. Tit. 1:14; 1 Tim. 1:4.

TIT 1:14 not paying attention to Jewish myths and commandments of men who turn away from the truth.	1TI 1:4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.
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2. “godliness” is “God-like-ness.”

- a. We are to seek to be like God. (Eph. 5:1; Matt. 5:48; 1 Pet. 1:16; Lk. 6:36; Eph. 4:32).
- b. Emphasis must be placed on the heart. (1 Sam. 16:7; 5:8; 22:37, 38).

1TI 4:8 for bodily [physical] discipline [training, exercise] is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.

- “gumnasia” - training, exercise - The verb is “gymnasia” meaning “exercise of the body, any exercise.”

“little profit” - This is compared to godliness.

1. It benefits for a short time.
2. It may add some quality and quantity to life.
 - a. It may have more benefit now in the 21st century in view of the physical inactivity in our daily lives.
 - b. In Paul’s day there was much exercise in the daily life of most people, and this continued until recent times.
 - c. It still has a limited benefit compared to “godliness.”
3. It cannot make a person a member of God’s family or get a person into heaven.
4. It does not unite one with God or prepare one for death and the hereafter.
5. The wrong kind of exercise can shorten life or reduce the quality of life.
6. Some exercise is really dissipation and is harmful, but most exercise has some benefit.

“holds promise for the present life and also for the life to come”

1. “godliness” has value in life. (1 Pet. 3:10-12). See Mark 10:29, 30.

2. It has even greater value in the life to come. It leads to eternal bliss with God.

1TI 4:9 It is a trustworthy [reliable, faithful] **statement deserving full acceptance** [by everybody].

“Faithful [is] the word and worthy of all acceptance.”

1. The trustworthy statement refers back to “godliness holds promise for the present life and also for the life to come”
2. This statement is based on the fact that there is a resurrection and after life, but it not true if these things are false. See 1 Cor. 15:12-19.
3. See 1 Tim. 1:15; 3:1; 2 Tim. 2:11; Tit. 3:8.

1TI 4:10 For it is for this we labor and strive [struggle], **because we have fixed** [set] **our hope on the living God, who is the Savior** [potentially] **of all men, especially** [actually, particularly] **of believers** [faithful ones].

“**on the living God**” - not dead, eternally living and active. See Heb. 9:14; 10:31. The words “living God” can refer to the “Father” or the “Son” or both.

“**the Savior of all men**”

- God, the Father (Lk. 1:47; 1 Tim. 1:1; 2:3; Tit. 1:3; 3:4).
 - Jesus (Lk. 2:11; Acts 5:37; Eph. 3:20; 2 Tim. 1:10; Tit. 1:4; 2:13).
1. It does not mean God will save all men, and believers are a special group to be saved. (Matt. 7:21; Heb. 5:9).
 2. God desires all men to be saved. (1 Tim. 2:4; 2 Pet. 3:9).
 3. Salvation is for those who obey Christ. (Matt. 7:13, 14, 21; Heb. 5:9; Jo. 3:16, 36).

“**especially of believers**”

1. “especially” (malista) - especially, most of all, chiefly, specifically. Acts 20:38; 25:26; Gal. 6:10; Phil. 4:22; 1 Tim. 5:8, 17).
 - a. God is the “Savior of all men” (potentially), but actually [specifically] the Savior of those who believe. (Jn. 3:16, 36; 6:47).
 - b. John 4:42 “Savior of the world” - See 1 Jn. 4:14; Eph. 5:23.
 - c. Jesus came to seek all the lost (Lk. 19:10), but indicated most will be lost. (Matt. 7:13, 14).
2. “Believers” here is the same word as that for “believing children” in Titus 1:6.
 - a. It seems best in Titus 1:6 to understand it as “faithful” in agreement with 1 Timothy 3:4.
 - b. It seems best here to understand “pistos” [pee stos] as believers.
 - c. The verse does make perfect sense, however, to render “**pistos**” as “faithful.”

1TI 4:11 Prescribe [command, charge] **and teach these things.**

- “paraggello”- charge, command, prescribe, order
- Paul is speaking of what he had just written, but it is not limited to that.
- What Paul wrote was the instructions or commandments of the Lord. (1 Cor. 14:37).

“Let No One Look Down On Your Youthfulness”

1TI 4:12 Let no one look down on your youthfulness, but rather in speech, conduct [behavior], love, faith and purity, show yourself an example [pattern] of those who believe.

- “tupos” [too pos] means “example, pattern.” —

“Let no one look down” - “Let no one despise” - Marshall --“Let no one slight you because you are a youth” - Mof.

1. Some wrongfully look down on youth simply because of age or judge all youth by some or most.
2. Timothy, a Christian and an evangelist, was to give others no cause to look down on his age.
 - a. Many look down on young preachers simply because they are young.
 - b. Some churches bypass young ministers simply because of age.
 - c. Some look down on them because of lack of experience, maturity, or conduct.
 - d. Other churches have reverse discrimination and disqualify men say 50 years old and older.
3. The admonition is applicable to all young people.
 - a. Every young person should heed this advice. (Eccles. 12:1).
 - b. Youth can and should be a vital part of the church.
 - c. We need to train our youth and use them in the work of the kingdom.
 - d. They may not be around in the future if we do not appreciate and use them now.

“on your youthfulness”

1. Timothy was not a teenager.
2. The Greek “neotes” [neotos] was used among the Greeks to refer to those who were up to around 40.
3. He may have been 32-37 years of ages assuming he was 18 when converted in about 48 A.D. and this epistle was written between 62-67 A.D..
4. He had joined Paul on his second missionary journey in about 50 or 51 A.D..
5. It is unlikely Paul would have let someone who was at least in his 20's join him.

Example Of The Believers - He was to be an example of the believers and for the believers.

1. "Speech" (logos) - word, speech, conversation. See Psa. 19:14; Jas. 1:26.
 - a. This applied to his preaching and teaching.
 - b. It also applied to his private conversations.
 - c. Preachers must choose their words well as they are nearly always under the spotlight in or out of pulpit.
2. "Conduct" (anastrophe) - [a na stro fay] "manner of life, conduct, behavior"
 - a. The KJV has "conversation" - an old word for conduct, behavior.
 - b. NIV - Life, behavior, attitude toward self and others, habits
3. "Love" (agape) [a ga pay] - He was to manifest love to all - God, brethren, neighbors, enemies, the lost.
4. "Faith" (pistis) - He was to be an example of confidence in God and faithfulness. Faith is not something that is mere intellectual, but is trusting and active. (Jas. 2:14-26; Heb. 11).
5. "Purity" (hagneia) -
 - a. He was to conform to God's moral laws in thoughts and actions. See 1 Cor. 6:18

1TI 6:11 But flee from these things [love of money and its evils], you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness.

2TI 2:22 Now **flee from youthful lusts**, and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

- b. Bad moral behavior would destroy his influence among believers and unbelievers.
- c. All preachers must have good moral conduct, and give no occasion of stumbling to others.
- d. Young preachers must be especially careful, and "flee from youthful lusts" that has ruined many preachers.
- e. They can be led astray by their own lusts, and also can fall prey to the lusts of aggressive females or males.
- f. Some girls and ladies are attracted to young preachers, and may pursue them.

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