

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

1 Timothy 4.

(2013)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

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1 Timothy 4.

Topics.

- Some will depart from the faith.
- Everything created by God is good.
- Have nothing to do with irreverent, silly myths/fables.
- Godliness is of value in every way.
- The living God, who is the Saviour.
- Devote yourself to public reading of Scripture.
- Do not neglect the gift given you by prophecy.

The Previous Chapter: in the previous chapter Pauls spoke of the character of an overseer, a deacon and their wife. He talked of the great mystery of godliness and told Timothy that God was manifest in the flesh, vindicated by the spirit, seen by angels, proclaimed among the nations and believed on in the world and taken up in glory.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Some will Depart from the Faith.

1 Timothy 4:1-3 ----- ¹Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, ²through the insincerity of liars whose consciences are seared, ³who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.

During the era of the early church those who had some form of religious belief Christian or otherwise were still heavily influenced by ancient teachings and pagan beliefs (Jesus having the fullness of wisdom spoke to them according to this belief). At the time of the apostles pagan religions, Jews and many Christians believed certain people were inhabited by evil gods called demons. Both Gentile and Jewish nations (especially those involved in religion) believed blindness, deafness, mental illnesses, diseases; sickness and physical disabilities (especially those they did not understand) were caused by evil gods called demons living inside the sick person.

They believed these evil entities existed for the following two purposes: -

1. To destroy the person they inhabited by bringing upon them some form of mental illness or physical sickness, disease or disability (especially blindness and deafness).
2. To turn brothers and sisters away from the Lord and influence believers to act and behave in ways that would bring a bad report and testimony against God, the Lord Jesus Christ and the Christian faith, thus the reason Paul refers to these teachings as doctrines of demons.

Obviously it is men who are teaching these doctrines and not evil gods called demons nevertheless they are referred to as doctrines of demons because they not only lead a brother and sister away from Christ and away from salvation by faith and grace and replace it with self-effort in keeping religious rites, customs and traditions, but they also lead a brother and sister away from treating others with love, compassion and kindness by teaching dogma, creeds and legalism (i.e., strict adherence to a literal interpretation of a law, rule, or religious or moral code).

For further information see the title: -

- Demons in, Satan and his Family (ON WEBSITE MENU).

Seared: means to brand and burn, it carries the idea of rendering un-sensitive.

One of the great things mentioned here regarding the apostasy is giving heed to doctrines of demons meaning doctrines that are totally opposed to God the Lord Jesus Christ, the apostles and Paul.

The following are example of such doctrines: -

- Doctrines that lead away from Christ and away from grace.
- Doctrines contrary to the teaching that Jews and Gentiles are saved by repentance and forgiveness through faith in the Lord Jesus Christ.
- Doctrines that teach we are saved by the church or by keeping religious works, customs and traditions.
- Doctrines which teach that there is a middle sort of deities of departed saints between God in heaven and mankind on earth
- Doctrines that enshrining the relics of martyrs, paying divine honours to them, erecting altars, burning incense, consecrating images and temples, and making prayers and praises to honour departed saints.
- Doctrines that forbid to marry (this most likely means they forbid marriage altogether, but that they forbid their clergy or priests to marry).
- Doctrines that teach celibacy and virginity are more holy than the married condition. Not long after Paul's time the superior holiness of the unmarried life began to be preached in the church and resulted in monasticism and a celibate clergy.
- Doctrines that command abstinence of eating meats and other types of foods.
- Doctrines teaching wafer biscuit turns into the body of Christ as it is eaten.
- Doctrines that lead to ungodly behaviour.

All of these examples would be labelled doctrines of demons by Christ the apostles and Paul. Ministers who teach such doctrines and draw others in to side with them must be hardened by either pride and ego or selfish ambition and the craving for importance and power. They claim to honour Christ, and yet at the same time are corrupting and profaning his teachings. It is as though their consciences are seared with a red-hot iron since if they did not have such seared consciences they could never lay claim to being Christian and maintain a faith that is so filled with traditions and teaching that oppose the gospel of the Lord Jesus Christ.

Selfish ambition, ego, pride and sensuality leads to false spiritualism, these false religious teachers by a counterfeit spiritualism make moral perfection consist in the abstinence from outward things, they believe they attain to a higher perfection of righteousness by abstain from marriage, certain foods, and legalistically keeping ceremonial rites, religious customs and traditions and take no thought of the attitude of the inward man (i.e., integrity to God and his word), since the god that is enthroned on their heart is self, ego and pride. Is it any wonder Paul calls these doctrines of demons?

Everything Created by God is Good.

1 Timothy 4:4-6 ----- ⁴For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, ⁵for it is made holy by the word of God and prayer. ⁶ If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed.

The words, "Everything created by God is good, and nothing is to be rejected" in this context refer to food, but it does not mean all foods are healthy to eat; obviously there are some foods that would poison us if we ate them. The context is about spiritually clean and spiritually unclean foods. Jews still held strictly to the Levitical laws which forbid the eating of certain foods.

Here Paul is telling Timothy to teach the brothers and sisters in Christ that all eatable and healthy foods are spiritually OK to eat. It is certain that there were Jews who accepted that Christ is Israel's Messiah, that he died and rose again, but still teach that the Levitical laws and Jewish customs and traditions had to be kept to be saved, it is this attitude that Paul is trying to counteract in this verses.

Have Nothing to do with Irreverent, Silly Myths.

1 Timothy 4:7-8 ----- ⁷Have nothing to do with irreverent, silly myths (fables in KJV). Rather train yourself for godliness; ⁸for while bodily training (exercise in KJV) is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

Fables: from Strong's Concordance means a tale and myth it carries the idea of something that is fiction.

The words, "Have nothing to do with irreverent, silly myths" (v7) refers to: -

- Stories that are not founded on fact and certainly of no value to the Christian faith (Jewish religion abounded with fictions of this kind).
- Speculations of Gnostics, concerning God, angels and the creation of the world.
- The forbidding of marriage and commanded abstinence from meats etc., (called doctrines of demons) which Paul mentioned earlier.
- Traditions, laws, customs and teachings Jewish elders had introduced into their system.

Since there were Jews who had been steeped in the Jewish faith for over four-thousand years and pagans who had worshipped idols and other gods uniting in Christ it is most likely that a mixture of all these fables were at some level being discussed in the churches. Paul is basically telling Timothy don't waste time on things that are simply speculations, man's reasoning or not based on fact rather spend time on the things that strengthen faith and enhance a person's life or lead to godly behaviour.

Bodily training is of some value: the words, "Bodily training (exercise in KJV) is of some value (v8) does not mean it has no value at all. There is no doubt daily exercise will enhance a person's mental and physical well-being, but it has absolutely no eternal value at all. Paul is most likely eluding here to the gymnastic exercises among the Greeks, which were intended as a preparation for, their contests at the public games. Those competing did so as though their life depended on it, they trained with passion, zeal and total commitment in order to be rewarded with a fading crown (a chaplet of leaves). Paul is telling Timothy to exercise himself with the same passion, zeal and commitment unto godliness so that he would be rewarded with crown that will never fade away.

Godliness: in this context refers to the following: -

- Being humble and maintaining a good conscience toward God and man.
- Showing others love, mercy, kindness, compassion, forgiveness, grace sincerity, faithfulness, integrity and such like things.
- Doing what is right and good and what is proper and upholds justice (being fair).
- Treating all people with decency and respect, not just our brothers and sisters in Christ, family and friends, but also those outside the Kingdom of God.
- Helping the less fortunate and the poor.

- Upholding doctrines that lead a person to Christ and to eternal life by grace and not works.
- Holding fast to doctrines that teach good and right behaviour.

In contrast to godliness is living a life of hypocrisy and pretence, being formal, cold, hearted, dogmatic and legalistic and not only believing salvation comes by self-effort in keeping ceremonial rites, religious customs and traditions but also teaching the same to others.

Godliness is of value in every way: if we all engraved these words “Godliness is of value in every way” (v8) on our minds the global church would have a much better testimony in the eyes of the world. Paul is telling Timothy and by extension all of us not to waste time in endless discussion over speculations and human reasoning, but instead refuse to pay attention to them and don’t even consider them of sufficient importance to occupy our time.

This is because it is far more profitable to spend the time and the energy on sound teachings that encourage, uplift and strengthen faith and on cultivating the fruits of the Spirit (i.e., goodness, faithfulness and respect), because these are the things that will not only benefit our whole life (mortal and eternal) and keep us from trouble, but honours God and the Lord Jesus Christ and brings a good testimony to the Christian faith.

Encouragement for those who seek after godliness: those who labour and suffer reproach, because they trust in the living God will not lose by it, because God who has undertaken to be their pay-master is the living God, who lives for ever and is the fountain of life to all who serve Him. He will by His Spirit encourage the faithful in all their services and in all their hardships they suffer for Him.

He has a general good-will to the eternal salvation of all men God is not willing that any should perish, but that all should come to repentance. He desires not the death of sinners, but their salvation. Now, if God has this attitude toward all mankind, how much more will He desire to reward those who seek and serve Him when He has such a good-will for all His creatures how much more will He provide well for those who are born again in love and devotion toward Him.

Our Hope is set on the Living God.

1 Timothy 4:9-11 ----- ⁹The saying is trustworthy and deserving of full acceptance. ¹⁰For to this end we toil and strive, because we have our hope set on the living God, who is the Saviour of all people, especially of those who believe. ¹¹Command and teach these things.

To confirm our faith we must be an example to both our brothers and sisters in Christ and to those who don’t believe. To teach the Gospel so that it will be accepted we must teach by our lives or else we will pull down with one hand what we are building up with the other. To be an effective witness and teacher we must be living examples of our teachings in our lives and in our speech.

We have our hope in God: the word hope as used in the following verse “We have our hope in God” (v10) is not called hope because it is uncertain to happen, but because it is unseen and yet future, but the hope itself is guaranteed because it is based on God’s promise and He cannot lie.

Paul wrote; “In hope of eternal life, which God, who never lies, promised before the ages began” (Titus 1:2).

The living God, who is the Saviour: since every Christian knows the Lord Jesus Christ is their Saviour some religious teachers use the following verse “The living God, who is the Saviour” (v10) to support the theory that that Jesus is God. Sadly this stems from ancient religious teaching, tradition and a lack of understanding the relationship between the heavenly Father and His Son the Lord Jesus Christ. God is the Saviour of us all since He is the source of all life before time began. God in His eternal mind planned and purposed that salvation to eternal life would be in his Son, so Jesus is the fulfilment of God’s foreordained plan of salvation for all mankind.

But, without Christ no-one can be saved, thus both God and Christ are the Saviour but in a different manner. God is the Saviour in that He is the source of all life and planned and purposed the eternal way of salvation, but Christ is our Saviour in that he is the fulfilment of God's eternal plan. Without God there would be no salvation, but God's eternal plan without Christ would be left bankrupt thus the reason the Bible in various contexts can refer to God the Father or the Lord Jesus Christ as the Saviour.

Words of comfort and encouragement: since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has to know this to be saved to eternal life since there is not one verse in the entire Bible that states: -

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God the Son will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, "This is life eternal, that they might know thee the only true God 'and' Jesus Christ, whom thou hast sent" (John 17:3).

For further information see the title: -

- Trinity (The Doctrine of the Trinity).
- In, Various Topics (ON WEBSITE MENU).

Devote yourself to Public reading of Scripture.

1 Timothy 4:12-13 ---- ¹²Let no one despise you for your youth but set the believers an example in speech, in conduct, in love, in faith, in purity. ¹³Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.

The words, "Let no one despise you for your youth" (v12) means give no one occasion for anyone to speak against him. Paul clearly understand youthful passions, vanities and follies so for the sake of the Timothy's good reputation and the reputation of the Christian faith he warns Timothy against doing anything foolish that would give occasion for others to speak badly of him, but instead set a good example in lifestyle and speech so as to gain respect not only amongst those in the family of Christ, but also amongst those who are outside God's Kingdom.

Devote yourself to the public reading of Scripture: Timothy had a good knowledge of the Scriptures, added to this Paul was his mentor so the words, "Devote yourself to the public reading of Scripture, to exhortation, to teaching" (v13) don't just mean read the Bible word for word in public, but teach it as he reads it. This is certainly one of the best methods of teaching the Bible, simply read the verses and explain them to the congregation or assembly.

Exhortation: carries the idea of encouraging advising and counselling.

The Bible is not only about reconciling people to God and eternal life through the Lord Jesus Christ, but is also full of knowledge that is to be used in everyday life for practical purposes, in the following ways. Encouraging people who are struggling through hardship or suffering a crisis, guiding people who are confused and counselling people through difficult situations and in the right way to behave and live so that they will avoid much trouble and be a good testimony to God, the Lord Jesus Christ and the Christian faith.

Do not Neglect the Gift Given you by Prophecy.

1 Timothy 4:14-16 --- ¹⁴Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. ¹⁵Practice these things, devote yourself to them, so that all may see your progress. ¹⁶Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

Timothy from childhood was acquainted with Scripture (2 Tim. 3:15) and thereby greatly qualified to be a teacher of the Gospel and an evangelist therefore the prophecies previously made about Timothy (1 Tim. 1:18) most likely refer to the council of elders who laid their hands on him and no-doubt gave him the authority to teach the word of God to the churches. Timothy's gift that was given him by prophecy (1 Tim. 4:14) would refer to the ordained anointing and authority he was given by the laying on of hands by recognised men of God to proclaim the Gospel of Christ amongst the churches.

Since Timothy was highly skilled in the Scriptures and a man of integrity and good conscience he was thereby greatly qualified to have such a charge committed to him. It is this gift of authority that he had been given that Paul tells him not to neglect (1 Tim. 4:14). The gift cannot refer to his knowledge of the Scriptures since no matter how gifted men of God maybe no-one can instantly gain full knowledge of the Scriptures by having others laying hands on them. Timothy gained his knowledge through his grandmother Lois and his mother Eunice (2 Tim 1:5) and no-doubt his own research.

In the final chapter of this letter Paul tells Timothy: -

- To fight the good fight of the faith and take hold of the eternal life to which he was called and about which he made the good confession in the presence of many witnesses" (1 Timothy 6:12)

The good confession Timothy made was most likely that he would commit his life to teaching the Scriptures and the many witnesses would refer to the council of elders who laid their hands on him and because of Timothy's great knowledge of the Scriptures anointed and ordained him to teach the word of God to the churches (1 Timothy 4:14).

End