

## **190728-1 1Ti 4, A Good Minister-CThurman**

The last chapter concerned that part of church order which related to the two church offices. These are two distinct servant offices. Unknowingly we might have thoughts (as individuals) and practices corporately (as a church) which are not biblically based concerning what these offices are and what they do. Remember, the word of God is the only dictate we have for these matters. Please listen very carefully to the next few remarks?

Regarding the pastoral office, *because* the Spirit of God has imparted to a man the gift to be a pastor/teacher (Eph.4.11) that man will aspire or covet after that service (*If a man desire, ὀρέγομαι*, comp. 1Ti.3.1; 6.10). This man desires this service because he has received this spiritual gift. So, he will apply himself to be what he ought to be to satisfy the requisites of Scripture. When a church calls a man or men to serve he fills that office. Until he comes into that office, or if coming into it he is released from it, or if he leaves that congregation he is no longer in that office. Though he will always have that spiritual gift, the office does not follow the man. It is a church office.

Regarding the office of a deacon, though it is similar to the bishops office, it also differs.

1. Pastors have ambitions for this service because the Spirit has imparted this gift to them.  
Deacons are men called to fill a need. There is no necessary gift for this service.
2. Pastors must be apt to teach.  
Deacons have no biblical requisite to teach.  
(This doesn't mean that they can't teach, but it is not required.)
3. Pastors are not to be given to wine.  
Deacons are not to be given to much wine.
4. Pastors serve in the word of God  
Deacons serve tables.

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There isn't much information about this office. (1Ti.3.8-13; Ac.6.1-6) It rises to fill a need in the congregation. The implication is that as long as that need exists the office continues. (Philip was a deacon, Ac.6.5; and later an evangelist, Ac.21.8) There is nothing suggesting that a deacon's service is a permanent appointment. If there is no table there is no service. So reasonably, deacons may be honorably discharged from service either when the table they have been called to serve no longer exists or when they desire to leave that service.

Whatever we might have thought before about either of these offices, let us be diligent to order this church after the word of God.

Today, verse 6 of chapter 4 appears to be the central point of the Paul's instructions to Timothy. He is encouraged to be about the work of a good minister.(cf.1Ti.4.6)

*1Ti 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.*

The word *minister* is translated from the Greek noun, διάκονος, and refers to this man as a *servant*. This word, in its verb form, διακονέω, was used to refer to both offices in chapter 3. (cf. 1Ti.3.8 refers only to the deacon; 3.10 refers to both a pastor & deacon.)

διάκονος, *Thayer* says that this word is of the Greek διά by, through + κόνις; *Liddell & Scott* tss. κόνις, *dust*; together the word διάκονος communicates the idea, 'through the dust.' And so, the apostles describe this adequately as *serving tables*. (Ac.6.2) The picture should be clear,

*Lu 22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth (διακονέω).*

*Lk.17.7 But which of you, having a servant (δουλῶς) plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?*

*8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me (διακονέω), till I have eaten and drunken; and afterward thou shalt eat and drink?*

There are twelve imperatives in this chapter which, which if obeyed, he will be that good minister. This is the Spirit's 'to do' list for ministers.

**Refuse:** Refuse profane & old wives fables

**Exercise:** Exercise thyself to godliness

**Command:** Command &

**Teach:** Teach these (certain) things

**Let [none] despise:** Let none despise thy youth

**Be:** Become a pattern to the believers

**Give Attendance:** Give heed to reading, exhortation & doctrine/teaching

**Neglect [not]:** Neglect not your gift; apply yourself to improving in it.

**Meditate:** Meditate on these things

**Give:** Give yourself to them

**Take Heed:** Take heed to thyself & to the teaching, &

**Continue:** Continue in them, heeding thyself and the teaching.

Being a good minister is gauged by the word of God, not by the world's standard of what it thinks a good minister is.

#### **Chapter 4**

**1 ¶ Now the Spirit speaketh expressly,**  
explicitly, distinctly

*expressly, ῥητῶς, adv. of ῥέω;*

*Bullinger, 'in "express words, expresses in words."'*

*Liddell & Scott, 'Adv. of ῥητός, in express terms.'*

*B-D-A-G, 'adv. expressly, explicitly'*

*Thayers, 'adv., expressly, in express words: ῥητῶς λέγει, 1Ti. iv.1'*

*ῥητός, LXX, Ex.9.4, [marvelous] distinction; Ex.22.9, alleged [injury].*

*some*, τινές, nom. pl. masc. indef. pronoun.

Many times the Spirit in the O.T. testified of things that were concealed in types or shadows. That is not the case here. This revelation is most clear.

***that in the latter times some shall depart from the faith,***  
withdraw themselves from  
fall away from

*shall depart from*, ἀποστήσονται, 3ppl. fut. ind. **mid.** of ἀφίστημι, to stand from or forth (the faith); the middle voice would be that they do this to themselves; tss. *to depart, fall away, draw away, refrain, withdraw* [themselves]; from this word we have our English verb, to apostatize.

*the faith*, This refers to the doctrine of God and of Christ. This is that biblically derived counsel of God for the saints which is to be taught, learned, & lived by. It is to be defended from corruption.

*Ac.14.21 And when they (Paul & Barnabas) had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,*

*22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

*Ac 16:5 And so were the churches established (strengthened, made sure, strong) in the faith, and increased in number daily.*

*established*, ἐσπερέωντο, 3ppl. imperf. pass. of στερεόω, to receive strength, make strong, establish; the adj. στερεός, is tss. in 2Ti.2.19, [standeth] *sure*; He.5.12, 14, *strong* [meat]; 1Pe.5.9, [resist] *stedfast* [in the faith].

Now we note why these shall apostatize from the faith?

**giving heed to**    **seducing spirits, and doctrines of devils;**  
having regard to    deceiving                            teachings

*giving heed to*, προσέχοντες, nom. pl. masc. part. pres. of προσέχω, προς at, to, toward, unto + ἔχω to hold, possess; προσέχω, KJV, *to take heed, beware, to give, give heed, have regard, to attend, give attendance*; **1Ti.1.4, give heed to; 3.8, given to; 4.1, giving heed to; 4.13, give attendance to.**

*seducing*, πλάνοις, of πλάνος, and tss. *deceiver* (4), *seducing* (1), and so *deceiving* [spirits].

*of devils*, δαιμονίων pl. of so δαιμόνιον; *devil or devils* (59), *gods* (1, Ac.17.18),

Immediately Paul gets to the root of the deception: evil spirit or demons, devils. This is where false doctrines originate. Yes, there are men of corrupt minds, but they are fertile ground for this evil work. Compared to men these fallen spirits are of great power, might (1Pe.2.11; Ac.19.13-16) & cunning.

Ge.3.1, subtil, Hebrew, מְכַל mic-col, prefixed מן, from, to the masc. sing. adj., עָרֵם; to be subtil, crafty, prudent

(Read the episode in 1Ki.22.17, 19-24 of Micaiah the prophet of God vs. the false prophets)

*Re.16.12 ¶ And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*

*13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

*14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

*Re 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

...

*8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*

So the implication is that there are some that perhaps were among the brethren (though Paul refrains from the term *brethren* here) that, because of hearing and receiving bad doctrine, Remember the words of our Lord Jesus?

*Take heed what ye hear. Mk.4.24*

On account of their being deceived they withdraw from the faith. In their withdrawal they oftentimes take with them other unsuspecting, unlearned, unstable disciples.

*Ac.20.28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

*29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

*30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*

*31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*

The purpose of demons is to draw away the children of God after error and to keep others in blindness concerning the truths of God. In this way the witness of Jesus Christ becomes frustrated.

*2Co.4.1 ¶ Therefore seeing we have this ministry, as we have received mercy, we faint not;*

*2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. (Ministers don't make people do anything. They trust that the Lord will work in the heart.)*

*3 But if our gospel be hid, it is hid to them that are lost:*

*4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

*Ac.13.6 And when they (Barnabas, Paul, and John Mark in their first missionary journey) had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: (behind this man was the doctrine of devils)*

*7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.*

*8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.*

*9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,*

*10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*

Now, to be clear, Christ will find every one of His lost sheep in all places and in all times. But perversions of the truths of God's word hinders the understanding of the minds of the elect and affects their lives so that they might become unfruitful. Grave errors result in great loss.

*2Jn.7 ¶ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

*8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 ¶ If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

1 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις

## 2 **Speaking lies in hypocrisy; having their conscience seared with a hot iron;**

*having seared*, κεκαυτηριασμένων, gen. pl. pat. perf. pass. of καυστηριάζω; this Gr. only found here; καίω, to be burned.

If these ever knew the truth they are now steeped in error. This seems to go from passive to active apostasy. They received the demonic deceptions for giving heed to them, and now their conscience being cauterized to the truth of God that they promote the lies themselves.

2 ἐν ὑποκρίσει ψευδολόγων κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν

## 3 **Forbidding to marry, [and commanding] to abstain from meats,** middle voice, to keep themselves from

*forbidding*, κωλύόντων, gen. pl. masc. part. pres. act. of κωλύω; to suffer not, to forbid.

*to abstain*, ἀπέχεσθαι, pres. infin. mid. of ἀπέχω, ἀπό from, forth, since + ἔχω to have, possess; tss. *to have, to be far* (distant), *to receive to abstain, to abstain from* (middle voice, *to keep themselves from*)

*meats*, βρωμάτων, gen. pl. of βρῶμα; tss. *victuals, meats*.

Heb 13:4 *Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

**which God hath created to be received with thanksgiving**  
for reception

*to be received, μετάληψιν, acc. sing. of μετάληψις; Wigram, for reception; partaken; the verb, μεταλαμβάνω, μετά with (the very next preposition preceding the word thanksgiving), change, after + λαμβάνω to receive, take, hold; μεταλαμβάνω, is tss. to eat, to have, to take, partake, receive.*

**of them which believe and know the truth.**

3 κωλυόντων γαμῆν ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν

**4 For every creature of God is good,**  
context: created for food declared (v.5)

**and nothing to be refused, if it be received with thanksgiving:**  
none rejected

*to be refused, ἀπόβλητον, only here, nom. sing. neut. of ἀπόβλητος; the verb is ἀποβάλλω, ἀπό forth, from, since + βάλλω, to cast & tss. to cast away; to be rejected*

4 ὅτι πᾶν κτίσμα θεοῦ καλόν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον

**5 For it is sanctified by the word of God and prayer.**

*is sanctified, ἀγιάζεται, 3ps. pres. ind. pass. of ἀγιάζω, hagiadzo, & tss. to be hallowed, holy, sanctified.*

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*prayer, ἐντεύξεως, gen. sing. of ἔντευξις, ἐν at, by, in, with + τυγχάνω, to obtain, enjoy, and carries the idea of to 'cede, to enter, to be granted, or assigned; ἔντευξις, is only twice and in 1Ti.2.1, intercessions, 1Ti.4.5, prayer; the verb ἐντυγχάνω, is tss. dealt, intercession.*

*For it is sanctified by the word of God, God has declared that the meats He has set aside for food is good.*

*Ge.9.2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.*

*3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*

*4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.*

*It is sanctified by prayer,*

*Mt.14.19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.*

*Ac.27.34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.*

*35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.*

*36 Then were they all of good cheer, and they also took some meat.*

### Even in the Lord's Supper

*Mt 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*

Christians are becoming more and more deceived by those whose doctrines contradict the word of God. Some, because they have become entangled with the Law of Moses and have failed to discern the truth, that it was given to the nation of Israel, may only eat clean meats. But the apostles themselves, after Christ's ascension into glory, and once the word of God was revealed to them under the new covenant, ate side by side the food which the Gentiles ate.

### Peter

*Ac.10.9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:*

*10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,*

*11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:*

*12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*

*13 And there came a voice to him, Rise, Peter; kill, and eat.*

*14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.*

*15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.*

*16 This was done thrice: and the vessel was received up again into heaven.*

*Gal.2.9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*

*10 Only they would that we should remember the poor; the same which I also was forward to do.*

*11 ¶ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.*

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Paul

1Co.10.25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. (it might be snake, monkey, possum, snails)

Paul included himself ...

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

But the movement today is that meats are altogether bad. The world is slowly regulating a vegan diet. I hope you read the article this week that I posted on FB: *Eat With Gratitude and without Guilt, A Rebuttal of the "Health Food" Movement's Errors, Lies and Killjoys*, by Shaun Willcock. (taxation for eating meat, regulating caloric intake, and more governmental oversight)

5 ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως

**6 ¶ If thou put the brethren in remembrance of these things,**

*put ... in remembrance*, ὑποτιθέμενος, nom. sing. masc. part. pres. mid. of ὑποτίθημι, ὑπό by, from, under, with + τίθημι, *to appoint, to lay, make, sink down, lay down, settle, set forth, lay aside, bow*; ὑποτίθημι, is twice found in the N.T. & tss. Ro.16.4, *to have laid down*; 1Ti.4.6, *to put in remembrance*.

***thou shalt be a good minister of Jesus Christ, nourished up in***  
brought up, reared  
*thou shalt be*, ἔσῃ, 2ps. fut. ind. of ἔστω, ἔστωσαν, εἰμί, to be.

*nourished up in*, ἐντρέφόμενος, nom. sing. masc. part. pres. pass. of ἐντρέφω, ἐν at, in, by, with + τρέφω, *to feed, bring up (to rear), nourish*.

***the words of faith and of good doctrine, whereunto thou hast attained.***  
the Raske, *closely followed*.

*whereunto thou hast attained*, παρηκολούθηκας, 2ps. perf. ind. of παρακολουθέω, παρά by, near, + ἀκολουθέω, to follow (90), reach (1); παρακολουθέω, tss. Mk.16.17, *to follow*; Lk.1.3, *understand*; 1Ti.4.6, *attain*; 2Ti.3.10, *fully know*.

Following closely to the doctrine of Christ and those good teachings therein will result in the God-called man being a good minister before the Lord and to the people under his care. There are no shortcuts. There are no alternative means. If a minister will be that man it will be because of God's word and His word alone faithfully and prayerfully applied.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣν παρηκολούθηκας

**7 But refuse profane and old wives' fables,**  
reject, avoid!

*refuse*, παραιτοῦ, 2ps. imper. of παραιτέομαι; Lk. 14.18, to excuse; Ac.25.11, to refuse; 2Ti. 2.23, to reject; He.12.19, to intreat (that the word [of the LORD] might not be spoken); 2Ti.2.23, avoid [foolish and unlearn questions],

*profane*, βεβήλους, & always tss. *profane*; adj. meaning, *polluting* or *defiling* fables;

*profane ... fables*, *Profane*, makes one common as opposed to holy; rather than a God's spokesman, one becomes a spokesman for the things of the world. It is through such teachings that the congregation becomes an unholy, commonplace congregation. Things that are silly, absurd, baseless.

*old wives*, γραῶδεις, acc. pl. masc. and only once in the N.T., of γραῦς, an old woman.

Liddell & Scott, *a gray woman, old woman*.

*old wives*, By implication silly, absurd (later Greek) thoughts indicating senility.

*fables*, ... of μῦθος; KJV tss. always *fable*; **1Ti.1.4; 4.7; 2Ti.4.4; Tit.1.14.**

***and exercise thyself rather unto godliness.***

*exercise*, γύμναζε, 2ps. pres. imper. act. of γυμνάζω, and always tss. *to exercise* (4, 1Ti.4.7; He.5.14; 12.11; 2Pe.2.14); from this we have such English words as *igym*, *gymnastics*; the idea is to *train*.

The minister must exercise himself *unto godliness*... that is, to be have focus to his devotions to God. There are an infinitude of things which would distract the minister from his work and it is essential for him to exercise himself in his devotions.

Pray for fervency of spirit; fervency of love; love for the word of God; deliverance from personal bias of all sorts.

7 τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν

**8 For** γὰρ (that is, the reason to exercise yourself to godliness ...is that while)

***bodily exercise profiteth little:***

though there is some to bodily exercise for a little (while) ...

***but godliness is profitable unto all things,***

*is profitable, ὠφέλιμος, an adjective, always tss. profitable (4); the verb ὠφελέω, is tss. to profit, to be advantaged, to better, to prevail.*

***having promise of the life that now is, and of that which is to come.***

As is usually the case we would focus on the body and less on godliness, Godlikeness.

*Ps 84:11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.*

And those seeds we would sow now yield an eternal fruit.

*Ga 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

*9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

*10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

8 ἢ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης

**9 This is a faithful saying and worthy of all acceptance.**

*acceptation*, ἀποδοχῆς, gen. sing. of ἀποδοχή, ἀπό from, forth + δέχομαι, to receive or accept; ἀποδοχή, is twice in the N.T. and tss. *acceptation* (**1Ti.1.15**; 4.9); the verb ἀποδέχομαι, is tss. *to receive* (5), *accept* (1).

That is, godliness is profitable to the life now, and that which is to come.

9 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος

εἰς τοῦτο γὰρ ἐπὶ  
**10 For therefore we both labour and suffer reproach, because we trust in**  
For unto this [godliness] hope

*labor*, κοπιῶμεν, 1prpl. pres. ind. of κοπιᾶω; KJV, *to toil, labour, weary, bestow labor*.

*suffer reproach*, ὀνειδιζόμεθα, 1prpl. pres. ind. pass. of ὀνειδίζω; KJV, *to revile, upbraid, cast in ... teeth, reproach, suffer reproach*.

*we trust*, ἠλπικαμεν, 1prpl. perf. ind. of ἐλπίζω; KJV, *hope* (13), *trust* (18); the noun ἐλπίς, is tss. *faith* (1), *hope* (52, He.10.23).

**living God, who is the Saviour of all men, specially of those that believe.**  
most of all, the believing [ones].

*Savior*, noun, σωτήρ; and always tss. with this English word.

*specially*, [μάλιστα] adv. (superlative of μάλα, very, much) most, most of all, chiefly, especially, Ac.20.38; 25.26, et al.' Moulton; KJV tss. *most of all, specially, especially, & chiefly*.

*who is the Saviour of all men* ἀνθρώπων, meaning all kinds of men among men: cf. 1Ti.2.1, *supplications, prayers, intercession & giving*

*of thanks was to be made for all men* ἀνθρώπω, and these were men in places of authority; 4, *who will have all men to be saved*, ἀνθρώπων certainly refers to all kinds of men.

Because we have become conformed to the word of God we suffer for Him in whom we hope. It seems that the statement that '*God is the Savior of all men, specially of them that believe,*' means that He preserves all men, but He specially preserves His people. Man continues because of God. And we know for certain that He has His eye upon the saints of God.

10 εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν

**11 *These things command and teach.***

*command*, παράγγελλε, 2ps. pres. imper. of παραγγέλλω; KJV tss., *to command, charge, declare.*

*teach*, δίδασκε, 2ps. pres. imper. of διδάσκω; KJV tss., *always teach.*

Be about this work. Don't allow others to usurp your ministry or discourage you from doing it.

11 Παράγγελλε ταῦτα καὶ δίδασκε

**12 *Let no man despise thy youth;***

Let none despise thy youth

*youth*, νεότητος, gen. sing. of νεότης; the genitive would make this the object of the action of the verb; KJV has this always tss. with the English word *youth*; can refer to training received from a young child; particularly as it regards Paul (Ac.26.4) *youth* refers to a time when Paul began to receive formal education in the field of Pharisaical religion, when he came to Jerusalem. Here in 1Ti.4.12, this likely refers more to Timothy's lack of pastoral experience rather than to age. Age would be in the words of *novice*. A green-sprout, which would include inexperience because the age has not allowed the

usual processes of life, marrying, children, and those experiences which come to most as they mature in age. You know, we all begin somewhere. So it is with pastors and deacons, and all of us, in whatever we do.

*let ... despise*, καταφρονείτω, 3ps. pres. imper. of καταφρονέω, κατά down, under, according to + φρονέω, to savor, think, mind, regard, care, be affected; καταφρονέω, KJV tss. always to despise.

*1Co.16.11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.*

*let despise*, έξουθενήση, 3ps. aor. subj. of έξουθενέω, έξουθενέω, έκ of, from, out, out of, forth + ούδείς or ούθέν to be nothing or no one; έξουθενέω,, to be set at nought, despised, contemned.

The imperative, *Let no man despise thy youth*, probably has more to do with Timothy's guarding his own attitude. He was truly powerless to affect the minds of others in this regard? He should be faithful in view of others' despising so that he is not discouraged from his overall service to Christ for others.

Paul begins to hammer home some of the most serious considerations for every minister of the gospel of Jesus Christ.

**but be thou an example of the believers,**  
become thou pattern

*be thou*, γίνου, 2ps. pres. imper. of γίνομαι, to become; this imperative is found 5 times in the N.T., Lk.19.19; Jn.20.27; Re.3.2, *be*; 1Ti.4.12; Re.2.10, *be thou*.

## 1 Timothy Series

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*an example, τύπος, a noun; KJV tss. a print, figure, fashion, manner, form, example, pattern, ensample.*

Among these brethren you become a pattern of life to help others follow after Christ for themselves. Paul said as much:

*1Co 11:1 Be ye followers of me, even as I also am of Christ.*

έν έν έν έν έν έν  
***in word, in conversation, in charity, in spirit, in faith, in purity.***

*conversation, ἀναστροφῆ, noun, found 13 times in the N.T.; ἀνά above, again, re-, up + στρέφω, to turn.*

*Bullinger, 'ἀναστροφῆ, a turning about; life, as made up of actions; mode of life, conduct, deportment ...'*

*In word, refers to the words I use (or don't use), my talk, my sayings, the substance of message (the matter), intent, utterance, & speech.*

*In conversation, The way that we live.*

*1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation ... this pertains to every believer. But what is the point here with the minister? The brethren are helped by practical examples of how to live. It's more than book knowledge.*

*In charity, The love I have for others.*

*In spirit, The spirit or attitude that I have.*

*In faith, The commitment live what I believe.*

*In purity, Holy living; ἀγνεία, 1Ti.5.2; so, pure motives and actions. No bad motives, no ulterior motives.*

12 μηδεὶς σου τῆς νεότητος καταφρονεῖτω ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ ἐν ἀναστροφῇ ἐν ἀγάπῃ ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ.

**13 Till I come, give attendance to reading, to exhortation, to doctrine.**

give heed

*reading*, ἀναγνώσει, dat. sing. of ἀνάγνωσις, ἀνά + γινώσκω, the idea of *to know again*, to become familiar, read; 2Co.3.14, *reading*.

*give attendance*, πρόσεχε, 2ps. pres. imper. of προσέχω, προς at, to, toward, unto + ἔχω to hold, possess; προσέχω, KJV, *to take heed, beware, to give, give heed, have regard, to attend, give attendance*; 1Ti.1.4, [neither] **giving heed** [to fables]; 3.8, [not] **given** [to much wine]; 4.1, **giving heed** [to seducing spirits]; 4.13, **give attendance** [to reading, exhortation, to doctrine].

*give attendance*, Previously in this book, Paul negatively stated three things with the use of this Greek word, προσέχω.

- Not to *give heed* to fables.
- Deacons were not to *give* themselves to much wine. And,
- There are some in the latter times that will give heed to seducing spirits.

But here Paul positively directs Timothy to those things which must have his close attention.

- Give attendance to reading the word of God.
- Give attendance to the exhortations, comfort, consolation that is in it. And,
- Give attention to the teaching which is formed from it.  
Doctrine is singular; not doctrines, but doctrine. (a dat. sing. of διδασκαλία) In Scripture it is tss. *doctrine, learning, & teaching*. This Greek noun is found 21 times in the N.T. Of those 21 times it is found in these three letters of Paul to Timothy and Titus 15 times. It is found in 1Timothy more than in any other book. Eight times. The importance of ministers, not only having an *aptitude* for teaching, and to teach is stressed by this very fact.

Clearly these things should be the habit of his life. But here emphasis is laid upon the pattern that he sets for the believers. He should keep the reading, exhortations, teachings of God's word before the saints.

13 ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει τῇ παρακλήσει τῇ διδασκαλίᾳ

**14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**

*neglect*, ἀμέλει, 2ps. pres. imper. of ἀμελέω, ἀ + μελέω, meaning *not to care*; KJV tss. *to make light of, to neglect, not to regard, to be negligent*.

*was given*, ἐδόθη, 3ps. aor. ind. pass. of δίδωμι, to give; this verb, δόθη, 3ps. aor. ind. pass. is found 27 times in the N.T. and is either tss. *given, is given, and was given*.

Perhaps this needs some explanation. In the early days of the churches there was no N.T. Scripture. The Bible as we have it did not come into complete form probably until about the close of the 1<sup>st</sup> century or early into the 2<sup>nd</sup> century. The will of the Lord for them was revealed through special revelatory gifts called the *charismatic gifts* of prophecies, tongues and knowledge. (cf. 1Co.13.8) In this instance it seems that the Lord revealed Timothy's gift to the ministry through means of some prophets. Then a presbytery, elders of that particular church made a public acknowledgment of God's calling upon Timothy's life by laying their hands on him. Nothing necessarily was communicated to Timothy through this act except for a public proof of God's calling upon his life. From this Timothy received encouragement to do what the Lord perhaps had been impressing upon his heart to do for some time. And this seems to be all that Paul is doing here: reminding Timothy that God had called him to this service; therefore he was equipped to do it, and should apply himself fully, confidently to it in spite of the various oppositions and personal shortcomings.

Today, the revelation of the word of complete; we hold it in our hands. God calls men to the ministry. They should be able in themselves to discern whether they have a legitimate call of God upon their lives. They don't

need prophets prophesying and they don't need a presbytery laying hands on them. They ought to apply themselves toward this goal. And if the Lord will they can eventually move into that kind of service.

This text does in no way validate the practice of convening *elders* of churches to ordain one to the ministry, which has the air of Nicolaitanism dividing the church into clergy/laity sectors.

14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου

ἐν τούτοις ἴσθι

**15 Meditate upon these things; give thyself wholly to them;**  
you be in these things

*meditate*, μελέτα, 2ps. pres. imper. of μελατάω; KJV, Mk.13.11, *premeditate*; Ac.4.25, *imagine*; 1Ti.4.15, *meditate*.

*give thyself wholly to*, ἴσθι, 2ps. pres. imper. of εἰμί, to be; Mt.2.13; Mk.5.34, *be*; Mt. 5.25, *Agree* (marg. *be agreeing*); Lk.19.17, *have thou* (lit. *be thou having [authority]*).

ἵνα

**that**

**thy profiting may appear to all.**

in order that (by meditating & being in them) Green, *progress* might be apparent in or among all.

*profiting*, προκοπή, noun, πρό before, above + κοπός, *trouble, labor, weariness*; προκοπή, is tss. *Phl.1.12, 25, furtherance*; 1Ti.4.15, *profiting*; the verb προκόπτω, is tss. *to increase, to be far spent, to profit, proceed, and wax*.

*appear*, φανερά, nom. pl. neut. of φανερός; KJV tss. as an adv. *openly, outwardly*, and as a noun, *manifest, known, profiting* (lit. *apparent [Wigram]*),

15 ταῦτα μελέτα ἐν τούτοις ἴσθι ἵνα σου ἡ προκοπή φανερά ᾗ ἐν πᾶσιν

ἔπεχε

**16 Take heed unto thyself, and unto the doctrine;**

Mark, Stay

and the doctrine (διδασκαλία, dat. sing.)

*take heed*, ἔπεχε, 2ps. pres. imper. of ἐπέχω, ἐπί at, upon + ἔχω to have; ἐπέχω, Lk.14.7, how Christ *marked* some; Ac.3.5, *to give heed*; 19.22, *to stay* [in Asia]; Phl.2.16, *holding forth* the word of God.

**continue in them: for in doing this thou shalt both save thyself,**  
committing

*continue in*, ἐπίμενε, 2ps. pres. imper. of ἐπιμένω, ἐπί among, at, on, upon + μένω *to abide, continue, dwell, endure, remain, stand, tarry.*

*doing*, ποιῶν, nom. sing. masc. part. pres. act. of ποιέω, to do, commit, make.

*thou shalt ... save*, σώσεις, 2ps. fut. ind. act. of σώζω, to save

**and them that hear thee.**

your hearers, audience.

*that hear thee*, ἀκούοντας, acc. pl. masc. part. pres. act. of ἀκούω, to hear, give audience, to hearken, to understand.

Save thyself and others in what way. These are already saved are they not? Yes, they are. The issue for Timothy and his hearers is saving their lives for Christ. That means, preserving the lives that they have to be used for the glory of God. This is what applying the word of God does to the hearers of God's word. This is why teaching the doctrine of Christ is so important. It isn't that any of the elect shall be lost. It is that they shall waste their lives at this time so that there is loss of that reward which would have resulted in everlasting benefits. Doctrine matters.

*1Co.3.11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ.*

*12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;*

*13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

*14 If any man's work abide which he hath built thereupon, he shall receive a reward.*

*15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

*Col 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*

*19 And not holding (κρατέω, taking, holding, retaining, laying hold) the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

*2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.*

*18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

*2Jn.8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*

Yes, there can be churches without pastors. But whether one pastors or not whoever will try to minister to the saints of God has a very serious task to perform. The saints must be fed. If you will come into this office be the best you can be. Commit yourself to being, by the grace of God, a good minister of Jesus Christ.

**Refuse:** Refuse profane & old wives fables

**Exercise:** Exercise thyself to godliness

**Command:** Command &

**Teach:** Teach these (certain) things

**Let [none] despise:** Let none despise thy youth

**Be:** Be an for the believers in word, conversation, charity, spirit, faith, & purity

**Attend:** Give heed to reading, exhortation & doctrine/teaching

**Neglect [not]:** Neglect not your gift: apply, apply, apply; pray, pray, pray

**Meditate:** Give thorough and constant thought to the things of the ministry; Don't let them slip.

**Give:** Give thyself to them

**Take Heed:** Take heed to thyself & to the teaching; mark your life, stay upon your state, watch again weakness, failing; correct, correct, strengthen, put away, put on ...

**Continue:** Continue in that watchfulness for your own sake, and the sake of others.

Become a man of God.

16 ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ ἐπίμενε αὐτοῖς τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου