

Chapter Four

When Paul called the elders at Ephesus to him at Miletus, he felt compelled to warn them of the danger error posed to the congregation. Even the elders would not be immune from its influence. He warned them that even from among themselves some would arise and speak perverse things that would draw away the disciples (Acts 20:29-31) from the Lord unto themselves.

For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. Acts 20:29-31

While he said no more there, the Spirit now revealed some of the specific things that would lead to this falling away. Error was already working in the congregation as he had reminded Timothy of the charge he had given to him. The command that they to teach no other doctrine (1 Tim 1:3).

This is a New Testament prophecy warning of an event that would occur in the future. Some will fall away. They will be influenced by the teaching of men who have no true spirituality or any love for the truth. Although for some being forewarned is to be forearmed, some would ignore these clear warnings.

1 Now the Spirit expressly says

There are many types of prophecy in Scripture. Some are vague and difficult to understand like the one God gave to Eve about the destruction of the serpent, Daniel's visions of the beasts, or the book of Revelation. Others are clear and plain with no difficulty understanding them. The prophecies to Abraham about a great nation and a seed that would bless all men, or Moses' prophecy that the Lord would raise up a prophet like him needs no explanation. Paul used "expressly" to define what type of prophecy this would be. It is not a dark or vague prophecy open to interpretation. It is clear, given in stated terms and means exactly what it says.

"rhetos... expressly, in express words..." (Thayer, p. 563; 4490)

"rhetos... meaning 'in stated terms' (from, rhetos, stated, specified; from rheo, or ero, to say; ... expressly." (Vine Vol 2 p. 63)

The Holy Spirit had clearly, openly, and distinctly expressed to Paul that some would be falling away from the faith. There was no ambiguity or difficulty in understanding these words. This is not an analogy, it is not apocryphal language. When the doctrines Paul described in this passage are practiced those who have done so have fallen away from the faith.

that in latter times

The term "*that*" sets forth the substance and content (*hoti*) of what the Holy Spirit had expressly revealed. At some point in the future, a falling away will occur. Since this is the only expression of the time in the prophecy, it is important to understand exactly what "*latter*" means:

"husteros... latter, later, coming after... adverbially, afterward, after this, later, lastly, used alike of a shorter and of a longer period..." (Thayer, p. 646; 5305)

So there is nothing in the term itself that pushes this into the far distant future or compresses it into something that would happen soon. It is only something that will come "*afterward*" or "*after this*," and "*used alike of a shorter or longer period.*" Will these times come soon enough to be during Timothy's lifetime, or is it a prophecy that has not yet occurred to this day? Actually the only way we can determine this to look at what these people will teach and then match it to a time in history when such things were taught.

"kairos... 1. due measure; nowhere so in the bibl. writ. 2. a measure of time; a larger or smaller portion of time; hence a. univ. a fixed and definite time:... b. opportune or seasonable time... c. the right time... d. a (limited) period of time... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time..." (Thayer, p. 318-319; 2540)

Some have taught and believe that all these things will occur in what they call "the last days" or the

“end times.” Referring to a time just before the end of this creation and prior to the second coming of Christ. Though this is not a common term for “last days” it can be grouped with it. So what exactly are the “last days?”

The term “last days” or “latter days” is first used in the OT prophets to describe the time when the Messiah would come. Peter, filled with the Holy Spirit, revealed that what was happening on the day of Pentecost was the fulfillment of Joel’s prophecy.

*“But this is what was spoken by the prophet Joel: 17 “And it shall come to pass **in the last days**, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. Acts 2:16-17”*

Since what Joel said was going to happen would not begin until the last days, and the Holy Spirit revealed that it was happening then, it follows logically that the last days began at that moment. First, Joel had said God would pour forth His Spirit on all flesh in the last days. Second, Peter said that the Spirit had been poured out on them on that day of Pentecost. So we have a syllogism:

- (A) The Spirit would be poured out in the last days.
- (B) The Spirit was poured out on the day of Pentecost. THEREFORE:
- (C) The day of Pentecost was the beginning of the last days.

This is clearly confirmed in the letter to the Hebrews.

*God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has **in these last days** spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; Heb 1:1-2*

God spoke in various manners prior to Jesus death upon the cross. But after that death, God only speaks through His Son. Since the days in which He would speak through His Son are the “last days,” God began speaking to us by His Son on the day of Pentecost. The last days are the entire period from Pentecost until the second coming of Christ. Therefore any prophecy that refers to things that will occur in the last days are speaking of any time from Pentecost until the second coming. First it was the days of the Patriarchs, which was followed by days of the Law of Moses. Now it is the days of God speaking through His Son. Since there is nothing after these days but eternity and the end, these are the last days.

*knowing this first: that scoffers will come **in the last days**, walking according to their own lusts, 2 Pet. 3:3*

*But know this, that **in the last days** perilous times will come: 2Tim. 3:1*

So this falling away could occur any time prior to the second coming of Christ.

some will depart from the faith,

When the moment arrives, *some* (“tis... indefinite pronoun... used of persons and things concerning which the writer either cannot or will not speak more particularly - Thayer, p. 625-627; 5100) will depart. So there are no specifics regarding the size or extent of this falling. It may only include some at Ephesus, or it may take in all the churches. But one thing is expressly stated: These people will “fall away” (ASV; NASB) or “depart” (KJV; NKJV) from the faith.

“aphistemi... 1. transitively, to make stand off, cause to withdraw, to remove; trop. to excite to revolt... 2. intransitively, to stand off, stand aloof, in various senses... to go away, depart, from any one, ... to desert, withdraw from, one, ... to fall away, become faithless... to shun, flee from, ... Mid. to withdraw one’s self from absol. to fall away... to keep one’s self away from, absent one’s self from...” (Thayer, p. 89; 868)

So these people will withdraw or remove themselves on the one side or fall away and become faithless on the other. By obeying the gospel one becomes committed to the faith once for all delivered to the saints.

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto

the saints. Jude 1:3

When one departs or falls away, they have left that faith and no longer contend or follow it.

So the Holy Spirit is expressly saying that a certain number of people are going to “withdraw themselves from,” “desert,” “fall away from,” and “become faithless to” the convictions they held when they obeyed the gospel. They will begin their lives as Christians, but will not end their lives as such.

This is a passage all Christians need to take to heart. Some (an indefinite number) Christians will fall away from their faith. It will be by their own choice that they depart or remove themselves. After explaining what will happen he explains how it will happen.

giving heed to deceiving spirits and doctrines of demons,

The term “giving heed” is defined:

“prosecho... to turn to... 1. to bring to, bring near... 2. to turn the mind to, attend to, be attentive... to a person or thing... in the sense of caring for, providing for... b. ... to attend to one’s self, i. e. to give heed to one’s self... to guard one’s self i. e. to beware, 3. to apply one’s self to, attach one’s self to, hold or cleave to a person or a thing... (Thayer, p. 546; 4337)

This term emphasizes the idea of bringing something near or becoming attentive to something to the point where they begin to care for it. This is something very good if we do it to the right things. The Holy Spirit asks that we give this heed to the things we have heard, lest we drift from them.

*Therefore we must give the **more earnest heed** to the things we have heard, lest we drift away. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, 3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, 4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will. Heb. 2:1-4*

When Christians ignore this command, and begin to give heed to the teachings of men. Jesus has already expressed the contempt God feels toward those who set aside His teachings to accept the traditions of men.

Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?" 6 He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me. 7 And in vain they worship Me, Teaching as doctrines the commandments of men.' 8 For laying aside the commandment of God, you hold the tradition of men — the washing of pitchers and cups, and many other such things you do." 9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition. Mark 7:5-10

If anyone prefers the teaching and traditions of men over the word of God they are “deceived.”

“planos... wandering, roving; trans and trop. misleading, leading into error... ho planos substantively... as we say, a vagabond, ‘tramp’ impostor, ... hence univ. a corrupter, deceiver...” (Thayer, p. 515; 4108)

The term describes both the impostor and the misleading and leading into error this impostor will seek to accomplish. Only the Holy Spirit teaches truth and uprightness, but there are other spirits who teach error and deception through whatever means they can find.

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Eph. 6:11-12

These principalities and powers, these rulers of the darkness of this age, this spiritual host of wickedness is summed up by Paul in this prophecy as those who are deceiving spirits. They are impostors, they lead into deception and error, and they corrupt those who hearken to them.

The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive

the love of the truth, that they might be saved. II Thess. 2:9-10

Paul called the things put forth by these deceiving spirits, the doctrines of demons. The term “doctrines” is defined:

“didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...” (Thayer, p. 144; 1321)

Hence these spirits have a means of getting their deceptive doctrines taught on earth. Paul will deal in just a moment with how this is accomplished. Instead of again calling them spirits, he now gives them another name. the term “demons” is defined:

“daimonion... a spirit, a being inferior to God, superior to men... But elsewhere in the Scriptures used, without an adjunct, of evil spirits or the messengers and ministers of the devil...” (Thayer, p. 123-124; 1140)

These demons are the evil spirits who are the messengers and ministers of the devil. It would be a fascinating topic to discuss, but the information we have about the dealings of demons in the world are limited to a very few passages which do not give us enough information to really draw any informed conclusions. Always in such situations an Old Testament passage is very helpful.

“The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law. Deut. 29:29”

Since all false teaching and deceptive doctrines are ultimately traced back to Satan and his messengers, we don't need to know more.

2 speaking lies in hypocrisy,

These doctrines always find their way into this world through those who “speak lies.”

“pseudologos (pseudēs and legō) speaking (teaching), falsely, speaking lies: I Tim. 4:2...” (Thayer, p. 675; 5573)

This is how the first doctrine entered the world when the serpent told Eve she would not die if she ate the fruit God had forbidden. Nothing has changed. The same hypocrisy revealed in the serpent is still the same hypocrisy used today.

“hupokrisis... 1. an answering; an answer... 2. the acting of a stage-player... 3. dissimulation, hypocrisy...” (Thayer, p. 643; 5572)

Though these doctrines originate within the spiritual host of wickedness in the heavenly places, they find their way into the hearts of the faithful through the hypocrisy of men, who pretend to be something they are not.

And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. 2 Cor 11:14-15

“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. Mt 7:15”

They are stage players, acting out a part. They pretend to be true prophets of God, or they pretend to be ministers of righteousness, but they are not. They use feigned words. Such selfishness is difficult for truly faithful people to imagine. Yet as Balaam, some are willing to destroy even the souls of others for money.

having their own conscience

The conscience is what God gave each man to hold them back from such things.

“suneidesis... [lit. `joint-knowledge']... a. the consciousness of anything... b. the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience...” (Thayer, p. 602-603; 4893)

The conscience of men and women is a gift given at birth to serve them all their lives. It helps them

by making them feel good when they do what they believe to be right and makes them feel bad when they do what they believe is evil. But it's value can be destroyed.

seared with a hot iron,

The term "seared" is defined:

"kauteriazō... (kauterion... a branding-iron); to mark by branding, to brand... [branded in their own conscience I. e.] whose souls are branded with the marks of sin, i.e. whose souls are branded with the marks of sin, I. e. who carry about with them the perpetual consciousness of sin, ... some... would give it here the sense of seared ... (in Hippocr. in a medical sense, to cauterize, remove by cautery..." (Thayer, p. 342; 2743)

Although the primary meaning of the term is branding, the secondary medical idea of cauterizing or searing has a much greater acceptance. The KJV, NKJV, and NIV all use seared over branded. The action of seared flesh is that of the nerves being destroyed and the ability to feel completely and forever removed. When this happens to a conscience, the tender feelings cease to work. If it becomes seared, these tender feelings are seared and destroyed.

Consequently, these people can pretend to be godly and pure when in fact they are evil, and they can pretend to be teaching truth when in fact they are putting forth the doctrines of demons. Such a thing defies the imagination of the pure and godly, but it is capable of being done and we need to be aware that some can lie with no guilt or conscience.

3 forbidding to marry,

These are the things the Holy Spirit has expressly said will reveal a falling away. When marriage is "forbidden" to Christians as an evil thing, it is a clear sign of a falling away, a seared conscience and doctrines of demon.

"koluo... (fr. kolos, lopped, clipped; prop. to cut off, cut short, hence) to hinder, prevent, forbid... to withhold a thing from anyone, i.e. to deny or refuse one a thing..." (Thayer, p. 366-367; 2967)

Hence one of the marks by which this apostasy can be seen is this doctrine. The term "marry" refers to the act of two people joining themselves together as is clear in the following definition:

"gameō... 1. used of the man, ... to lead in marriage, take a wife ... without a case, absol. to get married, to marry... to give one's self in marriage... 2. is used of women, to give one's self in marriage..." (Thayer, p. 108-109; 1063)

and commanding to abstain from foods

The term "commanding to abstain" is defined:

"apechomai... 1. trans. a. to hold back, keep off, prevent... 2. intrans. to be away, absent, distant... 3. Mid. to hold one's self off, abstain..." (Thayer, p. 57; 567)

If one desires to be a follower in this group they must hold themselves back from foods. They must keep themselves away from them, and abstain. The term "foods" is a very general term.

"broma... that which is eaten, food..." (Thayer, p. 106; 1033)

Paul makes no specific comment regarding the nature of this food or the nature of the prohibition of marriage. We do not know which foods will be forbidden or who will be forbidden to marry. It matters little in either case. Paul will go on to prove that all foods are edible to the Christian. There is nothing to be rejected purely on religious grounds. Anyone who says there is have fallen into the apostasy.

which God created to be received with thanksgiving

"which" is defined:

"hos... I. a demonstrative pronoun, this, that, ... II a relative pronoun who, which, what; 9. Joined to a preposition it forms a periphrasis for a conjunction... II Th. 2:10; for which reason, wherefore..." (Thayer, p. 454-456; 3739)

God had “created” both marriage and all foods to be received with thanksgiving.

“*ktizo...* prop. *to make habitable, to people, a place, region, island,...* hence *to found, a city, colony, state, etc.* ... In the Bible, *to create*; of God creating the word, man, etc., absol. HO KTISAS, the creator, Rom 1:25; ... i.q. *to form, shape, i.e. (for substance) completely to change, to transform* (of the moral or new creation of the soul, as it is called,... in intimate fellowship with Christ constituted to do good works...” (Thayer, p. 363; 2936)

God brought both of these things into being for man’s enjoyment and pleasure. They are to be received by those who believe and know the truth. The term “received” is the exact opposite of the terms used above for prohibition, and thus the difference between the doctrines of demons and the truth of the Holy Spirit is brought out. While the hypocrites are telling their followers who have fallen away that they cannot have these things, those who know the truth are being told to receive them. The term is defined:

“*metalepsis... a taking, partaking ... of the use of food...* “ (Thayer, p. 404; 3336)

They are made to be partaken of and enjoyed. This removes the food distinctions of the old Law, and offers to man complete freedom (with Romans 14 and I Cor 8-10 guiding the use of these freedoms). Any religion that demands that some food cannot be eaten outside of these general guidelines is a false religion. God wants us to enjoy our food. He wants us to take all our foods “with” thanksgiving. This term is an important preposition. Please ponder its full meaning:

“*meta...* a preposition, akin to *mesos...* and hence prop. *in the midst of, amid*, denoting association, union, accompaniment;... I. With the GENITIVE, 1. *among, with...* 2. of association and companionship, *with...* (Thayer, p. 402-404; 3326)

In the midst of our eating, while we are enjoying eating the foods God created for us to eat, there must also be thanksgiving. This is why God created these foods for us to eat. He wanted us to enjoy them and he wanted it to be associated in our hearts with “thanksgiving.”

“*eucharistia...* (*eucharestos mindful of favors, grateful, thankful*) 1. *thankfulness...* 2. *the giving of thanks...*” (Thayer p 264)

All who partake of the creative acts of God mindful of the favors granted to them and therefore feel grateful and thankful are doing exactly what God wanted regardless of the food they are eating.

by those who believe and know the truth.

While those who are deceived and have fallen away from the faith will not be aware of this, those who believe and know the truth will receive all the above with gratitude. “*By those who believe*” can also be translated “*by the faithful.*” Those who have taken God’s words and commands and faithfully followed them. God’s people have strong feelings of gratitude toward Him for all He has bestowed. With the perfect participle, he summarizes the fact that they have come to know the truth in the past and the affects of that knowledge have led them to eat all foods. Those who are faithful and having come to know the truth have no problem with these doctrines of demons. This is a strong word for “knowledge:”

“*epiginosko...to become thoroughly acquainted with, to know thoroughly; to know accurately, know well...* 2. *to know...* a. *to recognize... to recognize a thing to be what it really is...*” (Thayer, p 237; 1921)

They are thoroughly acquainted with the truth. They know it accurately and well. They therefore recognize the foods and marriage for what they really are. The term “truth” is exclusively used in the Scripture for that which is contained in the Word of God.

“*Sanctify them by Your truth. Your word is truth. Jn. 17:17*”

4 For every creature of God is good,

Paul again uses the term “*hoti*” to explain why the above is true. The reason why those who believe and know the truth would never be taken in by the error of the wicked in this matter is that every creature of God is good. The term “every” doesn’t allow for any exceptions. Everything God has created is to good. Man may find ways to misuse or abuse some of the good things that God has

made, but this does not change Paul's premise because it is still good when not abused. This is especially true of alcohol and drugs. In their proper use, they both have valuable functions, only when misused they are bad. Other than these seeming exceptions to the rule which are easily dealt with, there are no exceptions. God created every creature and they are good. The term "creature" is defined:

"ktisma... thing founded; created thing (Vulg. creatura) [A.V. creature] ..." (Thayer, p. 363; 2938)

"ktisma... has the concrete sense, the created thing, the creature, the product of the creative act..." (Vine, Vol 1; p. 255)

What does Paul have in mind here? Animals? Vegetables? Herbs? With the adjective "all" and the verb creature referring to all created things, there seems to be no reason to conclude that any of them are unclean. God never did put any prohibitions on vegetables. All vegetables that man desired to eat he could eat. God gave man the right to eat meat right after the flood.

"Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. 4 "But you shall not eat flesh with its life, that is, its blood. Gen. 9:3-4

He removed some of those eating privileges in the Law when He made the distinctions between clean and unclean, but told Peter that all that had been removed with the death of Jesus on the cross.

The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance 11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. 12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. 13 And a voice came to him, "Rise, Peter; kill and eat." 14 But Peter said, "Not so, Lord! For I have never eaten anything common or unclean." 15 And a voice spoke to him again the second time, "What God has cleansed you must not call common." 16 This was done three times. And the object was taken up into heaven again. Acts 10:9-15

The fact is that now all animals are clean and nothing need be rejected on religious principles. This makes them all "good."

kalos... Sept for ... beautiful, but much oftener for ... good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;... a. beautiful to look at, shapely, magnificent:... b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: ... c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble... d. honorable, conferring honor..." (Thayer, p. 322).

Because God created them, and because they are in this world, they have a beauty and usefulness about them. Not everyone will desire to eat certain things, but to condemn such eating as sinful and wrong is a doctrine of demons.

and nothing is to be refused

The term "nothing" is actually two words that are defined:

"oudeis... and not one, no one, none, no; it differs from meideis as ou does from me... 1. with nouns... 2. absolutely, ... nothing whatever, not at all, in no wise..." (Thayer, p. 462; 3762)

"me... a particle of negation which differs from OU (which is always an adverb) in that ou denies the thing itself (or to speak technical, denies simply, absolutely, categorically, directly, objectively), but me denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone (hence, as we say technically, indirectly, hypothetically, subjectively). ..." (Thayer, p 408)

Categorically, absolutely, and directly not a single thing needs to be refused. Not one, none, and in no wise is any single animal or vegetable to be "refused" on the basis of religious scruples.

“*apobletos... thrown away, to be thrown away, rejected, despised, abominated: as unclean...*” (Thayer, p. 60; 579)

It doesn't have to be thrown away, rejected or despised. God has no admonitions or commands about the matter. God doesn't care what you do with your food. But he nowhere demands that you throw anything away or reject it out of fear of displeasing Him.

But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. I Cor. 8:8

God does not care whether we eat it or not:

if it is received with thanksgiving;

But God does place one restriction on all eating. It must be “received” with thanksgiving:

“*lambano,... to take, i.e. 1. To take with the hand, lay hold of... any pers. or thing in order to use it: absol., 3. to take what is one's own, to take to one's self, to make one's own... II to receive(what is given) to gain, get, obtain...*” (Thayer, p. 370-371; 2983).

This is a most important key. All food can be eaten as long as it is taken hold of and obtained with thanksgiving. The gratitude and appreciation which resides in the heart of the one receiving the food is of much greater importance in their sight of God than the quality and kind of food that is being eaten. It matters not one bit to God what we eat, but it matters a great deal to God how we eat it. God wants all food to be received with thanksgiving. The term “with” is the same term used in verse three, describing association, union and accompaniment. Receiving food must be united with thanksgiving. Gratitude is always involved with receiving food of any kind. Without this accompaniment God is not pleased. A hungry man who has received food to be enjoyed is insulting God if he is not grateful and thankful to God for giving it to him.

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

This term “for” offers the explanation for the above.

“*gar... is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: for, l. q. that is, namely...*” (Thayer, p. 109-110; 1063)

What Paul is now going to say will both reaffirm the truth of the above statement concerning food and will conclude it. It gives the cause and the reason why all food is alright and why men should be grateful for their food when they receive it. The reason is that it is “sanctified” by the word of God and by prayer.

“*hagiazō... to make hagian, render or declare sacred or holy, consecrate. Hence it denotes 1. to render or acknowledge to be venerable, to hallow... 2. to separate from things profane and dedicate to God, to consecrate and so render inviolable... 3. to purify... a. to cleanse externally... to purify leuitically... b. to purify by expiation, free from the guilt of sin... c. to purify internally be reformation of soul...*” (Thayer, p. 6; 37)

It is rendered holy and sanctified by the word of God and prayer. It is separated from things that are profane and common, it is cleansed and proper for the Christian by these two things. The term “by” is defined:

“*dia... A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause...*” (Thayer p 132-135)

The word of God and prayer are the means whereby food has been sanctified and made holy to the Christian. The word of God sanctifies all creatures of God by clearly revealing that all foods are to be accepted. After reading God's express approval of animal flesh being food for man, and the

complete cleansing of it in Peter's vision, along with Paul's words that God does not care whether we eat food or not, what else could the Christian conclude? The distinctions in the Old Covenant are removed, and the abuse of it in idols temples does nothing to it, food is a holy thing which does no harm whatever to our relationship with God. Paul's use of the term "and" joins prayer to the word of God in a very important and critical way. Much the same way that Jesus joins belief and baptism together in Mk. 16:16. They have been joined together and man cannot set them asunder. Prayer has an important part in the sanctifying and making holy of food. The term "prayer" is defined is the same one Paul used in I Tim 2:1, it is there translated "intercessions." It is defined:

"enteuxis... a falling in with, meeting with... an interview, a coming together, to visit, converse, or for any other cause; that for which an interview is held, a conference or conversation... a petition, supplication... used of prayer to God..." (Thayer, p. 218; 1783)

It is a petition or supplication made to God. In this case, from the above context, it is a moment of time in which gratitude and thanksgiving are offered to God for what is about to be received. This forms the basis for the tradition which has been observed by many of offering a prayer before the eating of every meal. It is not just an idle custom which can be taken on or left off at the whim of the Christian. The food that we eat is sanctified by these prayers.

6 If you instruct the brethren in these things,

The truths revealed in this prophesy will only protect and help God’s people if they know about them. God doesn’t want His people destroyed because of a lack of knowledge.

My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children. Hos 4:6

Although some might classify such topics as negative and judgmental, Paul felt just the opposite. He lived “free from the blood of all men” because he preached “the whole counsel of God.”

Therefore I testify to you this day that I am innocent of the blood of all men. 27 For I have not shunned to declare to you the whole counsel of God. Acts 20:26-28

The term “instruct” is not a usual term for teaching or imparting knowledge. This is the only time it is used in the NT for teaching. It’s literal meaning is to place under something.

hupotithemi lit., “to place under” (*hupo*, “under,” *tithemi*, “to place”), “to lay down” (of risking the life, Rom. 16:4), also denotes “to suggest, put into one’s mind,” 1 Tim. 4:6, RV, “put... in mind” (KJV, “put... in remembrance”). (Vine’s Expository Dictionary of Biblical Words)

Hence Timothy is to place these things under the attention of the brethren.

<i>In pointing out these things to the brethren(NASU)</i>	<i>point these things out to the brothers(NIV)</i>
<i>put the brethren in remembrance of these things(KJV)</i>	<i>put these things before the brothers(ESV)</i>
<i>put the brethren in mind of these things(ASV)</i>	<i>instruct the brethren in these things(NKJV)</i>

These things are too important to be forgotten. With the grave danger of a falling away, deceiving spirits, doctrines of devils, and hypocritical men the brethren need to be reminded. It needs to be placed before their attention, pointed out and put in mind. Brethren must be continually aware of this danger and of the need to protect themselves from it. If Timothy gives careful attention to this responsibility Paul tells him:

you will be a good minister of Jesus Christ,

The term “will be” is their verb of being, used both to express life and reality on the one hand and equality of two nouns on the other.

“eimi... to be... I. eimi has the force of a predicate... 1. to exist... 2. to be present; be at hand; to be in store... II [as a copula] connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age etc...” (Thayer p 175-180; 1510)

A “copula” is a connecting word that shows equality. Whenever it is placed between two nouns, it stresses the equality of those nouns. Timothy is on one side and “good minister” is on the other. Hence in regard to character, greatness and disposition, Timothy will be a good minister if he does the above. The adjective “good” is defined:

“kalos... Sept for ... beautiful, but much oftener for ... good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;... a. beautiful to look at, shapely, magnificent:... b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: ... c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble... d. honorable, conferring honor...” (Thayer, p. 322; 2570).

Timothy will be a choice, precious, useful, commendable and admirable minister. These are terms of high praise, and should be earnestly sought by all ministers of the gospel. This is the praise that comes from God for a job well done. Men may devise their own criteria for what a good minister is, but only God will do so on the day of judgment when it really matters. Paul repeats the word deacon from the previous chapter, but our translators rightly translate it as it’s function instead of

its office.

“diakonos,... one who executes the commands of another, esp. of a master; a servant, attendant, minister; 1. univ.: of the servant of a king... of those who advance others' interests even at the sacrifice of their own;... of one who does what promotes the welfare and prosperity of the church, 2. a deacon, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use ...” (Thayer, 138; 1249)

By instructing and putting into the mind of the brethren the risks and dangers God warned against in His word, Timothy will be faithfully executing the commands of Jesus Christ. He will be seen by God as a good servant who is doing what God wants him to do. It will be seen more clearly in these epistles that one of the central roles of an evangelist is to take a stand against the false teachers and errors of the day as an attempt is made to bring them into the church.

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 2Tim. 4:1-5

Anyone who desires to be a good minister who is doing the work of an evangelist as God wanted it done will be preaching the word, putting the brethren in mind of the dangers they face, by preaching the word, reproving, rebuking, and exhorting with all longsuffering and teaching. If he does all this, he will be:

nourished in the words of faith and of the good doctrine

The term “nourished” is defined:

trepho ... "to rear, feed, nourish," is translated by the verb "to nourish" in James 5:5 (of luxurious living); Rev 12:14 (of God's care for Israel against its enemies); so v. 6, RV (KJV, feed); in Acts 12:20, RV, "was fed" (KJV, "was nourished"). (Vine's NT:5142),

entrepho "to train up, nurture," is used metaphorically, in the passive voice, in 1 Tim 4:6, of being "nourished" in the faith. (Vine's NT:1789)

“entrepho... metaph. to educate, form the mind... “ (Thayer, p. 219; 1789)

The root *trepho* is used of raising a child from infancy to becoming an adult (Lk. 4:16). Here Paul spoke of the nourishment Timothy had received from God's word. Several Scriptures speak of the Scriptures as food.

as newborn babes, desire the pure milk of the word, that you may grow thereby, 3 if indeed you have tasted that the Lord is gracious. 1 Peter 2:2-3

For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. Heb 5:12-14

And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. 2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; 3 for you are still carnal. 1 Cor 3:1-3

Timothy had begun with milk, but had moved to meat and was now nourished and fully grown. By preaching the truth about the falling away and other aspects of error and false teaching, he is fully nourished in God's word. A good minister is seen in one who has a nearly continual emphasis on the danger of falling away and listening to false teachers. It needs to be spoken of often and in all types of contexts.

A ministers who does this is seen by Jehovah as well fed, strong, and mature. The “words of faith”

and the “good doctrine” are synonyms. They refer to the gospel, the teachings of Jesus Christ which we now have contained in the books which we call the New Testament. To be nourished in these words one must recognize the extreme need to instruct the brethren. There is nothing more imperative to the Spirit of God than reminding others that God’s word is their lifeline. If it become tainted then the lifeline will break and they will fall into apostasy. Those who minimize or deny this by teaching the inability to fall away are not good ministers, they are false teachers. Those who wish to only emphasize the positive and ignore the negative are not good ministers either. Only those who do what the Spirit of God here reveals deserve the title of minister.

which you have carefully followed.

Paul used the relative pronoun “*hos*” to connect the good doctrine and faith of the previous phrase to the meticulous nature with which Timothy has always followed it. The term “carefully followed” is defined:

“parakoloutheo... 1. to follow after; so to follow one as to be always at his side... to follow close, accompany... 2. metaph. a. to be always present, to attend one wherever he goes... b. to follow up a thing in mind so as to attain to the knowledge of it, i.e. to understand, [cf. our follow a matter up, trace it course, etc.] to examine thoroughly, investigate... c. to follow faithfully sc. a standard or rule, to conform one’s self to...” (Thayer, p. 484; 3877)

“parakoloutheo... a. The strict meaning is “to go along with (para)-” or “to accompany.” Thus in Mark 16:17 the miracles which accompany believers ... b. A first figurative meaning is that of “pursuing or investigating a matter,” as in Luke 1:3... c. A second figurative meaning is that of “not letting a matter slip,” of “concentrating” (either absolute or on something), of “following a teaching which has been grasped,” as in 1 Tim 4:6; 2 Tim 3:10 In both figurative meanings a strong emphasis is laid on the exactness or constancy of agreement indicated by the prefix. (Kittel TDWNT 3877)

This is one of those picturesque Greek words that makes all the trips to the dictionary worth while. To see the depth of meaning this conveyed to Timothy as he read it for the first time is truly impressive. This is a very high compliment that Paul paid him. It is the judgment of the inspired apostle who had worked closely with Timothy since he was a youth that he had always followed after with the intent of being at the side of the “words of faith” and the “good doctrine.” He had “examined” it “thoroughly,” “followed” it “faithfully,” and “conformed” himself to it. Paul also placed this into the perfect tense which would be a subtle compliment he would cherish. The perfect tense is used to express this action as something already fulfilled but continued unbroken right up to the present moment. Timothy had been doing this ever since Paul met him and was continuing in it.

7 But reject profane and old wives’ fables,

Yet not only must a good minister faithfully follow the words of faith and good doctrine, they must also “*reject*” it’s opposite. It carries the idea of refusing, shunning, and avoiding.

“paraiteomai... 2. to avert... by entreaty or seek to avert, to deprecate ... b. to refuse, decline... c. to shun, avoid... to refuse, reject...” (Thayer, p. 482; 3868)

A good minister must refuse, shun, avoid, and reject profane and old wives fables. They are the foothold any false teacher needs to get a following. When ministers are not adamantly opposed to those cute little sayings and idioms of the day that are not in Scripture, it leaves the wrong impression.

While the Greek language allowed fable and myth to be either true or false, Scripture only used it for fiction and falsehood.

*“muthos... 1. a speech, word, saying. 2. a narrative, story; a. a true narrative. b. a fiction, a fable; univ. an invention, falsehood... the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and order of the eons, are called *muthoi*[A. V. fables] ...” (Thayer, p. 419; 3554)*

This false and fictional stories had two attributes. First, they were “profane.”

“bebelos... 1. accessible, lawful to be trodden; prop. used of places; hence 2. profane, equiv. to ...[i.e. unhallowed, common], ... of men profane i.e. ungodly...” (Thayer, p. 100)

Things connected with God are holy and things connected with man are common or profane. What God revealed is holy, sacred and set apart. What man creates is common and unhallowed. They are as different as light and darkness or gold and dirt.

All that is hallowed and sanctified proceeds from God. Everything else is unhallowed, common and therefore profane. Since these words men devise do not originate from the Holy Spirit, they are doctrines of men. As such they have no value to God's minister and should be dismissed as being worthless. It may be fine out of the church and out of the pulpit, but has no place in the religious life of God's people.

"Cleanliness is next to godliness" and "knock on wood" are such profane old wives fables. They are meaningless. Others like the "boy who cried wolf" or the "three little pigs" teach valuable lessons, but have no place in the pulpit. Often such follies enter the church as "once saved always saved" "it doesn't matter what you believe as long as you are sincere" "just accept Christ as your personal savior." A true minister rejects all these things and holds firmly to the word of God as Timothy did above.

All such sayings lead to the elevation of human wisdom and the lowering of respect for Scripture. Everything that takes on a spiritual connotation that has no Scriptural backing is a profane fable or an old wives fable. Paul dealt with such fables with the Judaizing teachers in Galatia or the idolatrous magicians of Ephesus. The strongest condemnation of this is seen in Colossians:

Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, 19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. 20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations-- 21 "Do not touch, do not taste, do not handle," 22 which all concern things which perish with the using-- according to the commandments and doctrines of men? 23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh. Col 2:18-23

The second term must have been an idiom for that day. It has made its way into our language with the idiom "old wives tales." Yet in itself what is evil or wrong about an older woman or wife telling a story? The idiom is different though. It is a means of denigrating this seemingly wise sayings that people quote that have no truth from the Scripture.

an old wives' tale - a piece of advice or an idea which a lot of people believed in the past but which we now know is wrong Dictionary of Idioms

This is how this phrase has come down into our language. It is clear that they had the same saying which we have now copied. Anything not in the Scriptures that sounds like wisdom but has no Scripture to back it is an old wives fable.

They are things man has made up (often at the instigation of the deceiving spirits above). They sound plausible, but since they are not in Scripture, they are made up and have no power or validity.

This is what all the false teachings in the world amount to. They are no more valid in the spiritual realm than little red riding hood, the big bad wolf, or the boy who cried wolf. Those who add their own ideas to that which God has revealed and then teach them on an equality are teaching fables. They should be rejected shunned and avoided, but some will embrace them as their own. Timothy is to avoid them like the plague, as will all other good ministering evangelists.

and exercise yourself toward godliness.

Throughout this section the Spirit has moved from negative to positive and back again. From the apostasy to being a good minister by reminding the brethren of it. From rejecting profane and old wives fables to "exercising" to godliness.

"gymnasia... a. prop. the exercise of the body... b. any exercise whatever... (Thayer, p. 122; 1129)

The English words “gymnasium” and “gymnastics” both come from this Greek term. It’s main idea is that of exercising and training the body so it will function at optimum performance in whatever sport or skill is being pursued. People train at a gym to become better at something, or more physically fit. No matter what one wants to become better at, exercise is the key. Paul wanted Timothy to reject and shun the profane and common teachings of the world, and instead continually exercise and train himself “toward” godliness.

“pros. a preposition, ... I. with the ACCUSATIVE ... to, towards, ... denoting direction towards a thing, or position and state looking towards a thing... 1. of the goal or limit towards which a movement is directed... e. of an intended end or purpose... Eph 4:12...” (Thayer, p 541-543)

“Godliness” is the direction towards something, the goal or intended purpose.

“eusebeia... from eu, well, and seboimai, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him... (Vine, W. E. Expository Dict. Vol 2 p. 162)

“eusebeia... reverence, respect; in the Bible everywhere piety towards God, godliness...” (Thayer, p. 262; 2150)

This is a devotion based on a “*Godward attitude.*” It refers to one who is continually aware of God’s presence, of God’s watchful concern and of the affect his conduct can have on Him. The Scriptures universally teach that God watches over all His creation and that those who reject and rebel grieve Him as well as grieving the Holy Spirit and the Lord Jesus.

Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. Gen. 6:5-6

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Eph. 4:30

“I know your works, that you are neither cold nor hot. I could wish you were cold or hot. 16 “So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. Rev 3:15-16

Those who are godly and are exercising themselves toward it are keenly aware of these truths and seek to please God.

But do not forget to do good and to share, for with such sacrifices God is well pleased. Heb. 13:16

Then the LORD said to Satan, “Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?” Job 1:8

There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, 2 a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. 3 About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius!” 4 And when he observed him, he was afraid, and said, “What is it, lord?” So he said to him, “Your prayers and your alms have come up for a memorial before God. Acts 10:1-4

This is what exercising oneself in the direction of godliness accomplishes. This exercise is leading us to a greater awareness and understanding of how his conduct and attitude affects God. If the exercise is working properly two things occur. First one becomes more outwardly pious, devout and reverent. Their prayers, fervency in worship, and sacrifices toward God’s kingdom and righteousness become more personal and powerful.

Yet this inner attitude no one sees but God reveals the depth of godliness we possess. His desires and feelings are consulted before any decision is made. Repentance is more visceral and powerful for a godly man. He feels his faults more severely as he realizes how deeply hurt and disappointed he has made God by letting Him down. They feel a tenderness and devotion to God and feel great joy and contentment when they know they have pleased Him.

This is the goal that Timothy was to exercise himself toward. Everything that brings us closer to God(draw near to God and He will draw near to you — Jas. 4:8) and helps us focus upon Him more and more is an exercise leading to godliness. This would include prayer, reading the Bible,

meditation, being ready to give answers, fasting, worship, etc. Everything that brings us closer to God is an exercising toward godliness.

8 For bodily exercise profits a little,

The term “bodily” refers to the things we do for our body separate from our spirit.

“*somatikos... bodily; a. having a bodily form or nature... b. pertaining to the body...*” (Thayer, p. 611; 4984)

Those who strive to exercise in order to make their physical body more in tune do find some profit in it. Those who work to get their bodies toned, in good physical condition, and good at some form of physical activity will find that it does bring “profit.”

“*ophelimos... (opheleo), profitable...*” (Thayer, p. 683; 5624)

“*opheleo... to assist, to be useful or advantageous, to profit...*” (Thayer, p. 683; 5423)

It is useful, advantageous and assists one. Yet the adjective Paul placed before it is “little.”

“*oligos... little, small, few, of number, multitude, quantity, or size: joined to nouns... of time, short: ... of degree or intensity, light, slight... in brief, briefly...*” (Thayer, p. 443; 3641)

It is interesting to consider the number of interpretations placed on this verse. Some would make it another old wives fable and teach that all bodily exercise should be rejected as a waste of valuable time. Others would actually have it teach that bodily exercise makes one a better Christian and is profitable for a little and should be made important. Others see in this a prohibition against all forms of asceticism regarding this worlds things.

Though it is possible that Paul was concerned that Timothy would give bodily exercise too high a priority, even that does not seem to be the major emphasis. In the kingdom of God and in religious matters bodily exercise has a very small profit, but it is so slight that it is not a worthy of pursuit. But the most probable point is just a simple comparison. Bodily exercise is a wonderful thing to behold. When the Olympics come, an opportunity is made to witness feats of skill that take our breath away. They almost always make it look effortless as the years of training and effort put forth reach their full fruition. Yet this bodily exercise is only done for a moment of glory.

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. I Cor. 9:24-27

All the effort and sacrifice they put into training their bodies is all for a perishable crown. They train and exercise for years for a few moment of glory. This is the very best that all the training skill and effort that goes into bodily exercise can produce. Regardless of the amount of training and effort, Paul’s words still ring true:

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. II Cor. 4:16-18

The outward man decays. Regardless of the effort put forth by the young man or woman to achieve mastery of their body, the fruits they obtain will only last for a while and then they will decay and perish. The thousands of hours put forth to achieve mastery of a skill is slowly lost as the years pass and the body decays. This passage seems to set forth the same truth as these. They are all points of comparison. Bodily exercise is profitable, but in comparison to godliness, it’s value is only slight and small. If one would put forth the same efforts to achieve godliness that they put forth in some bodily pursuit, then the profits would be much greater.

But godliness is profitable for all things,

No matter how highly one prizes physical exercise and what it does to the body, godliness surpasses it! Physical exercise will not stop death or decay. It will not help one with the difficulties of life. Godliness is profitable for “all things.”

“pas... I. adjectivally, a. any, every one(sc. of the class denoted by the noun annexed to PAS)... all or any of the class indicated... b. any and every, of every kind ... II. without a substantive 1. masc. and fem. every one, any one... 2. everything, (anything) whatsoever... always, perpetually,... in every condition, or in every matter, ... in everything, in every way, on every side, in every particular or relation,...” (Thayer, p. 491-493; 3956).

The comparison made here is very clear. Godliness excels bodily exercise in every possible way. When compared with the wonderful things bodily exercise can accomplish in the physical realm, godliness outshines it in value, and usefulness. The higher consideration one gives to the great things bodily exercise can produce in a skilled athlete, the greater the value of godliness becomes. There is no realm that one who is exercised in godliness will not find enhanced and better the more proficient they are in it. Paul goes on to explain why this is so.

having promise of the life that now is

The reason godliness has such great value is that it possesses and holds promise for this life. All who exercise themselves toward godliness and gain it will also gain possession of the life that now is. God who cannot lie whenever He makes a promise offers another one here.

in hope of eternal life which God, who cannot lie, promised before time began, Titus 1:2

God revealed that godliness brings us the promise of this life. The “life that now is” is the same idea as “life under the sun” in Ecclesiastes. It is the life that consists of the time between when we brought nothing in and when we brought nothing out(1 Tim 6:7), or the “naked I came from my mothers’ womb and naked I will return.”(Job 1:21). The life that now is describes the physical life God blessed us with. Godliness will greatly enhance our enjoyment and success even before we leave this life and begin the wonderful life to come. There are many reasons for this, but one stands out above the others. Those who are godly will make God’s commandments the highest priority in their life. God promised long ago that those who keep His commandments will be greatly blessed.

And the LORD commanded us to observe all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is this day. Deut. 6:24

Every command of God was devised and put into being to make life easier. Those who have a Godward attitude and are exercising themselves to more and more strongly desire to please and honor God will find life so much more enjoyable and fulfilling. Godliness will enhance every aspect of this life for we will be listening carefully to God’s explanations of how to live our lives and the more closely we follow them the greater promise this life holds for us.

All the pitfalls and dangers of this life that the wicked fall into are avoided. They raise their children in the best possible way and have the happiest marriage. They are the best employees, and God can bless instead of chasten them.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. 11 Let him turn away from evil and do good; let him seek peace and pursue it. 12 For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil.” 1 Pet. 3:10-12

This is the God we serve! He finds ways to bless those who love Him. No one will love God just for this, but it is one of the wonderful blessings that those who love God receive.

and of that which is to come.

There is an even greater promise for the life that is to come. All that could be gleaned from godliness in this life pales into insignificance when it is compared with the wonderful blessings to be gained in the life that is to come. Those who are godly are those that God sees as His beloved children and His precious elect. All the promises of God and all the future blessings that God has revealed will be given to the righteous will be bestowed upon the godly. They love Him and find joy

and peace in serving and honoring Him. This is an exercise that all should follow Timothy in gaining mastery of.

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

This is the third use of this phrase in this letter. Paul prefaced statements of greater import with it. This is a statement that is true under all circumstances. It is trustworthy and reliable at all times. Every Christians ought to accept it without question. This exposition of the value of exercising oneself toward godliness ought to be so obvious that everyone would accept it. It is an absolutely true statement at all times and under all circumstances. There will never come a time or a person who will not find that this will work for them. Therefore it should be accepted universally as true by those in the church. No congregation anywhere should argue with this conclusion. It is truth. It should be accepted as truth and acted on.

10 For to this end we both labor

By using “*gar*” (a particle of affirmation and conclusion) Paul revealed the reason, making clear and illustrating his previous statement about godliness. Godliness is such a precious commodity, and the exercise given in that direction is such an important endeavor, that it is “to this end” that they were laboring.

“*eis*,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used II. EIS after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

This is the end which they had in view, the objective and purpose for their lives. They were struggling with their might to gain this goal. They were laboring to gain it:

“*kopiao*... 1. ... *to grow weary, tired, exhausted, (with toil or burdens or grief)*... 3. in bibl. Grk. *alone, to labor with wearisome effort, to toil*... of bodily labor... of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ...” (Thayer, p. 355; 2872)

Again, the allusion to bodily exercise can easily be seen. Just as an athlete pushes his body to the point of exhaustion to gain greater heights of skill and endurance, so does the Christian to gain godliness. Christians like Paul and Timothy worked so hard in this exercise that they were growing weary and exhausted by it. It was a great goal which they pursued with vigor and effort.

Paul and Timothy never quit in their quest to make God happy. They exerted great effort and toil to become more proficient at it. Since one of the most important things to make God happy is to preach the truth, expose error and stand opposed to all false doctrine and false teachers, such exercise and effort often led to suffering.

and suffer reproach,

There is some question regarding the word Paul used. Some manuscripts have the first term below while others have the second. Both are included here for consideration. Both of them fit very well with the context. Paul used the second one later in the book “fight the good fight of the faith” 1 Tim 6:12, while the former is used by Jesus to bless those who are persecuted for righteousness in Mt 5:12.

“*oneidizo*,... *to reproach, upbraid, revile*;... of deserved reproach,.. of unjust reproach, *to revile*:... *to upbraid, cast (favors received) in one’s teeth*...” (Thayer, op. cit. p 446; 3679)

“*agonizomai*... 1. *to enter a contest; contend in the gymnastic games*... 2. *univ. to contend with adversaries, fight*... 3. *fig. to contend, struggle, with difficulties and dangers antagonistic to the gospel*... 4. *to endeavor with strenuous zeal, strive, to obtain something*...” (Thayer, p. 10; 75)

It matters little whether we understand that the exercise one puts forth toward godliness will lead to reproaches and reviling, or whether it be the difficulties and dangers that come because we have entered into the race. The quest for godliness will lead to hardships and trials.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra-- what persecutions I endured. And out of them all the Lord delivered me. 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 2Tim. 3:10-12

Both Paul and Timothy had suffered persecutions and afflictions, and Paul clearly stated that all who would live godly in Christ will also suffer persecution. People just do not understand the lengths which a godly man will go to please his God. Often the choice must be made as to whom will be pleased and who will be honored.

Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; 43 for they loved the praise of men more than the praise of God. (John 12:42-43).

So many have been forced to make the choice between gaining the praise of men or of gaining the praise of God. Others have been forced to choose between their love for God and His Son Jesus and the love of their families. Here too suffering will be the result of being godly.

“For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; 36 ‘and ‘a man’s enemies will be those of his own household.’ 37 ‘He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 ‘And he who does not take his cross and follow after Me is not worthy of Me. 39 ‘He who finds his life will lose it, and he who loses his life for My sake will find it. Mt. 10:35-39

When such choices are thrust upon a Christian, those exercising themselves to godliness will always choose to please to God. When one chooses God over man, those who have been slighted will persecute and revile. This may seem to destroy the “life that now is” but in fact it does not.

So Jesus answered and said, “Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, 30 ‘who shall not receive a hundredfold now in this time-- houses and brothers and sisters and mothers and children and lands, with persecutions-- and in the age to come, eternal life. Mk 10:29-30

because we trust in the living God,

The reason why they were doing all this is now set forth. It is also the main reason and motivation for godliness. Peter said nearly the same thing

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator. 1Pet. 4:19

We “trust” and place our hope in the living God.

“elpizo... Sept for ... to trust; ... to flee for refuge... to wait, to hope; to hope... hopefully to trust in... to direct hope unto one ...” (Thayer, p. 205; 1679)

Paul and Timothy had put their full trust and confidence in God. They trusted That God would fulfill all He had promised, and Paul knew his labor and sacrifices would not be vain.

in hope of eternal life which God, who cannot lie, promised before time began, Titus 1:2

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. 1 Cor. 15:58

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18-19

who is the Savior of all men,

Jesus is the savior because He died for man, and God is the “savior” because He drew up the plan and had the will and desire for it to happen.

“soter... savior, deliverer; preserver... The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence... “(Thayer, p. 612; 4990)

God will save, deliver and preserve all men. Paul addressed this already back in chapter two.

For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 1 Tim. 2:3-6

God desired that all men be saved, and gave them the truth toward that end. But though God is the savior of all, it is only those who believe who will actually gain the power of God unto salvation.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. Rom 1:16

Paul said exactly the same thing here in different words:

especially of those who believe.

God is the savior of all men because there is no other savior. If anyone is to be saved, then God is the only one who can do it. But God cannot save any man without belief. Hence Paul's "especially."

"malista (superlative of the adv. mala)... adv. especially, chiefly, most of all, above all..." (Thayer p. 387; 3122)

He is "*most of all*" and "*above all*" the savior of all believers because the believer removes the obstacle keeps God from saving them. God has thrown the gospel as a lifeline to all. By faith we grasp that lifeline. He is the savior of all men, but only those who submit to the gospel will receive the benefits.

11 These things command and teach.

In the previous section Timothy was exhorted that he would be a good minister by reminding the brethren of “these things” listed in 4:1-5, now with two imperatives(Han, Parsing Guide p. 383), Timothy is commanded to command and teach these things to others. Though members may not always want to hear such things(2Tim. 4:1-6), a good minister listens to the Holy Spirit regarding what he preaches and teaches.

These things command and teach

- ◆ If you instruct the brethren in these things, (the marks of the coming apostasy) (6)
- ◆ you will be a good minister of Jesus Christ,(6) ◆ nourished in the words of faith and good doctrine (6)
- ◆ which you have carefully followed. (6) ◆ But reject profane and old wives' fables, (7)
- ◆ exercise yourself toward godliness. (7) ◆ bodily exercise profits a little, (8)
- ◆ godliness is profitable for all things, (8) ◆ having promise of the life that now is (8)
- ◆ and of life which is to come (8) ◆ This is a faithful saying and worthy of all acceptance.
- ◆ to this end we labor and suffer reproach,(10) ◆ because we trust in the living God, (10)
- ◆ who is the Savior of all men, especially of those who believe. (10)

Timothy is to find the way to incorporate all this into his sermons, classes and house to house teaching.

The term “*command*” can mean anything from announcing and declaring something to command, ordering or charge. Any of these fit well with the command in the next letter to convince, rebuke and exhort.

“paragello... 1. properly to transmit a message along from one to another... to declare, announce. 2. to command, order, charge...” (Thayer, p. 479; 3853)

Just as Timothy was to charge others not to teach a different doctrine(1:3). He was also to charge the brethren about the things Paul has been speaking of. It is the message which is to be taken from Paul(who received it from Christ through the Spirit) and passed on to all those who will listen. It is a command, an order and a charge to be kept. These thoughts on exercising oneself to godliness, should be passed on to all disciples as a command from Paul. They are of the greatest and highest importance. This manifests the authority of the office of an evangelist in the mind of the Holy Spirit. He wants evangelists to demand that God’s people live up to God’s standards. Paul makes this even more forceful in Titus.

Speak these things, exhort, and rebuke with all authority. Let no one despise you. Titus 2:15

He is also to “teach” them.

“didasko... 1. absol. a. to hold discourse with others in order to instruct them,... b. to be a teacher ... c. conduct one’s self as a teacher... 2... to impart instruction, instil doctrine... to explain, expound, a thing...” (Thayer, p. 144; 1321)

It is left up to the discretion of the evangelist whether these things need to be taught or commanded. Doctrines need to be taught, moral conduct needs to be explained and expounded upon, responsibilities and obligations of service to Jesus need to be imparted. Some things are commanded from the very beginning, others(false teaching and immorality) are commanded after they are seen as a danger to a particular individual or to the church. Though how these things are applied are left to each evangelist, that they both must be done is not. Any evangelist who cannot rebuke, cannot charge or command and cannot hold the line with the purity of these doctrines is not a good minister.

12 Let no one despise your youth,

The term “despise” is defined:

“*kataphroneo... to contemn, despise, disdain, think little or nothing of...*” (Thayer, p. 338; 2706)

“*kataphroneo... lit., to think down upon or against anyone (kata, down phren, the mind), hence signifies to think slightly of, to despise.*” Vine Vol 1 p 301

This is a command to Timothy, for it is in the active imperative mode. As a command to him, it is evident it is something over which Timothy is to control. There are things that Timothy can do that would cause others to despise his youth and there are things he can do that would lead others to never despise it. The old tend to watch the young, to see if they are genuine, watching carefully for signs of immaturity or rashness. If a young man does something rash or foolish some older members are going to stop listening to him. They will also begin to despise (think little of and look down upon) him, blaming his youth. Timothy must always be aware of this and be careful.

Dead flies putrefy the perfumer's ointment, And cause it to give off a foul odor; So does a little folly to one respected for wisdom and honor. Eccl. 10:1

The other side of this command would forbid Timothy to feel intimidated because he is a youth. No matter who he found the need to command he must not let youth stand in his way. thing. Timothy is to be an example to all believers.

Then said I: "Ah, Lord God! Behold, I cannot speak, for I am a youth." 7 But the Lord said to me: "Do not say, 'I am a youth,' For you shall go to all to whom I send you, And whatever I command you, you shall speak. 8 Do not be afraid of their faces, For I am with you to deliver you," says the Lord. Jer 1:6-8

How old was Timothy? Paul selected him and took him with him on his second missionary journey in Acts 16. This journey took place sometime around 50-52ad. Since this epistle was written about 64-66ad, Timothy has been working and laboring with Paul for somewhere between twelve and sixteen years. He was already a Christian when Paul took him with him so at the least he would have been about twelve years of age, but considering the work he was expected to do, it makes more sense that he was at least sixteen and probably closer to eighteen. Adding the twelve to sixteen years to these figures Timothy was somewhere between 28 and 34 years old. As a man in his youth, he was to be careful that his demeanor in every realm of life was such that people would not reject the gospel he was preaching because of some foolish thing he did because of his youth.

but be an example to the believers

Though English has two conjunctions, “and” and “but” and uses one to join and the other to contrast, the Greeks had three. They used “*kai*” to join, “*de*” to join or contrast slightly and “*alla*” to strongly contrast. This is the third term and offers a strong contrast.

“*alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover...*” (Thayer, p. 27-28; 235)

The Spirit placed Timothy’s duty to be an example right next to his obligation to avoid anything that would ruin it. By placing this “adversative particle” between them, he is giving Timothy the way to fulfill the former. By being an example to believers, he will completely avoid anyone ever despising his youth. They may despise his example, but only because they do not want to be right with God, not because of some youthful indiscretion.

Young evangelist’s must therefore be very concerned about their “example.”

“*tupos, ...1. the mark of a stroke or blow; print... 2. a figure formed by a blow or impression; hence univ. a figure, image:... 3. form... 4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made... b. in an ethical sense, a dissuasive example, pattern or warning... an example to be imitated: of men worthy of imitation, Phil 3:17*” (Thayer, p. 632; 5179).

Those who put themselves forth as preachers, ministers, or evangelists must understand that not only do they command and teach the brethren in word, but also through example. The word of God is “*the pattern in conformity to which*” the lives of all evangelists must be made. Like Paul, who used

the same word as the one above, all evangelists who “command and teach” must also be able to say,

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil 3:17

God does not want preachers who can only preach and teach the gospel. He wants them to be able to live it. He wants them to conform their lives to it, and make it the pattern by which they live their own lives. They things they preach against they must also abstain from. The errors they condemn must not be things they secretly practice. Timothy’s life is to be a pattern that other Christians can safely follow. Like the type striking the page, Timothy’s life should be something others can look at, follow and get it right.

Not only must the God’s word be preached as clearly and as closely to the original intent as possible, but after it is preached it must be lived.

And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. 6 The hardworking farmer must be first to partake of the crops. 7 Consider what I say, and may the Lord give you understanding in all things. 2 Tim 2:5-7

The lives of those who want to preach and teach must be a pattern of what they are preaching. Jesus used the term hypocrisy to describe those who preach and teach it, but do not live it. He holds such people in contempt(also see Mt 23:13-29 where He uses the term eight times).

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. 2 "For there is nothing covered that will not be revealed, nor hidden that will not be known. Luke 12:1-2

Then Jesus spoke to the multitudes and to His disciples, 2 saying: "The scribes and the Pharisees sit in Moses' seat. 3 Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. 4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do to be seen by men. Mt. 23:1-5

Paul lived what he commanded Timothy here, and to the best of our ability so should all evangelists.

Matt 23:1-5

Then Jesus spoke to the multitudes and to His disciples, 2 saying: "The scribes and the Pharisees sit in Moses' seat. 3 Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. 4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do to be seen by men.

The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you. Phil 4:9

in word,

Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. ... 36 But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. 37 For by your words you will be justified, and by your words you will be condemned. Mt. 12:34; 36-37

Words are important because they come from the heart and thus reflect the heart.

*logos prop. a ... collection, (See lego),- as of as of ... having been thought(i.e. gathered together in the mind), are expressed in words. ... as respects SPEECH: 1. a word, yet not in the grammatical sense(l. q. *vocabulum*, the mere name of an object), but language, *vox*, i.e. a word which ... embodies a conception or idea... 2. what some one has said a saying... b. of the sayings of God; a. l. q. *decree, mandate, order*... 3. discourse... a. the act of speaking, speech...? (Thayer, p. 380-382; 3056)*

Hence what we say is the embodiment of what we think and how we feel. He is not to lie, speak

evil of others, gossip, blaspheme God, or in any way utilize corrupt speech.

Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. Eph. 5:29

Timothy's speech should always be an example of "grace seasoned with salt."

Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Col. 4:6

He must learn to bridle it.

If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. James 1:26

He must mirror the words James warned all teachers to do (Jas. 3:1-12), all that the Proverbs and Psalms have to say about the proper use of the tongue, and strive with all his heart to be an example to the brethren about how man is to use his tongue.

in conduct,

Each language has its own word for the conduct of people. We say live while the Greeks and Hebrews said walk. Where we live and where we walk is the basis of our "conduct:"

"anastrophe... (fr. the pass. anastreophomai, see the preceding word), prop. `walk' i. e. manner of life, behavior, conduct... Hence life in so far as it is comprised in conduct, ... " (Thayer, p. 42; 391)

"anastrepho... 3. to turn hither and thither pass. reflexively, to turn one's self about, sojourn, dwell... b. like the Hebr. ... to walk, of the manner of life and moral character, to conduct one's self, behave one's self, live... simply to conduct or behave one's self, "walk" ... " (Thayer, p. 42; 390)

The manner of life of a Christian would consist of his entertainment, hobbies, and work. How he uses free time, and how he discharges his duties to Christ, to his family, to his friends, to his brethren, and to his employer. Most of Paul's epistles first deal with doctrine and then conclude with general exhortations of how to conduct ourselves. How to live our lives on earth is of great importance to the Christian. The evangelist should be an example to all the other members in how he lives his life. This is especially true of those who do not wish their youth to be despised. Again, it is not enough just to preach it, evangelists must be learning how to live it as they learn how to preach it.

in love,

Timothy is to understand the great need for him to be an example(pattern) of love to the brethren where he preaches. He must command and teach it and he must grow in it himself.

"agape,... a purely bibl. and eccl. word... in signification it follows the verb agapao; consequently it denotes 1. affection, good-will, love, benevolence:... Of the love of men to men; esp of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed:... of the love of men towards God... of the love of God towards men... of the love of God towards Christ;... of the love of Christ towards men:..." (Thayer, p. 4-5; 26)

Timothy is to lead the way as a pattern of this love. He is to show others how to practice it by doing so himself. In this way he leads the way in showing all men that they are disciples of Jesus.

"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35 "By this all will know that you are My disciples, if you have love for one another." Jn. 13:34-35

Though one can easily preach these words, it is much more difficult to lead by example in them.

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. I Cor. 13:4-7

All evangelists should suffer long and be kind. They should never envy, or parade themselves

about. Evangelists should not be puffed up, rude, selfish or provoked. They should not think evil, never rejoice in iniquity, but always rejoice in truth. They should bear all things, believe the best in all things, hope for the best in all things and endure all things. They should be unselfish in their concerns for others.

in spirit,

The term “spirit” is not placed in the ASV, NASB, ESV or NIV, because many of the ancient documents do not have it. There is some doubt as whether it belongs in this list. Since it is used many times elsewhere, we will at least expound upon it.

“pneuma... 1. a movement of air, (gentle) blast; a. of the wind..., hence the wind itself... b. breath of the nostrils or mouth often in Greek writings... the breath of life... 2. the spirit, i.e. the vital principle by which the body is animated... the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul... to pneuma is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence;... 3. a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting;... b. a human soul that has left the body... c. a spirit higher than man but lower than God, i.e. an angel... 4. The Scriptures also ascribe a pneuma to GOD, i.e. God’s power and agency-- distinguishable in thought... from God’s essence in itself considered... The Holy Spirit... 5. univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc...” (Thayer, p. 520-523; 4151)

As one moves from one meaning to another, definition # 2 is the evident one in this context. Timothy’s rational spirit that thinks, wills and decides on the course of conduct and lifestyle that he will live should be the highest example for others to follow.

He should be poor in spirit:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven. Matt. 5:3

Use his spirit properly to worship God:

“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. 24 “God is Spirit, and those who worship Him must worship in spirit and truth.” John 4:23-24

He should be fervent in spirit:

This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. Acts 18:25

Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; 11 not lagging in diligence, fervent in spirit, serving the Lord; Romans 12:10-11

in faith,

The term “faith” is defined:

“pistis... faith; l. e. 1. conviction of the truth of anything, belief... in the N.T. of a conviction or belief respecting man’s relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it... a. when it relates to God, PISTIS is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ... b. in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God... c. univ. the religious belief of Christians; d. with the predominant idea of trust(or confidence) whether in God or in Christ, springing from faith in the same... 2. fidelity, faithfulness, .i.e the character of one who can be relied on...” (Thayer, p. 512-414; 4102)

Timothy’ unfeigned faith should be an example to all Christians. There is nothing worse for a young man than that he show doubt concerning any facet of Christianity.

when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also. II Tim. 1:5

An evangelist should have no doubts about God, Christ or the Scriptures. There should be no doubts concerning the validity of all the recorded events of the Old Testament. No stretch of credibility should exist between what is discussed there. Adam and Eve, Noah, Moses and the ten plagues, Naaman's leprosy and Daniel in the lions den should be accepted fact in the mind of such a man and this example should be set forth for all others to follow. How can they inspire the confidence of others in God's word if they do not fully believe it themselves?

in purity.

Much of the preaching of an evangelist centers on moral and ethical purity. The gospel records the high standards of our Righteous God. His demands that we bring our lives into compliance with His will form the centerpiece of Christianity. This term captures both purity and sinlessness.

"hagneia... purity, sinlessness of life..." (Thayer, p. 7; 47)

God's expectations of His people must be preached and lived by the evangelist. His life must exemplify the highest degree of compliance to the will of God as is possible, and his sincere repentance and confession of the rest leave no one in doubt that when he fails even in the slightest way, he seeks to purify himself in exact accord with God's plan. In this way the people he preaches to and works with will have no doubt of his moral character of purity and his desire to be sinless.

13 Till I come, give attention

Paul had told Timothy that he was hoping to come shortly(3:14), No matter how long a time that turned out to be, Paul wanted Timothy to give constant attention to reading, exhortation and doctrine while at the same time not neglecting the gift he possessed. The term "give attention" is defined:

"prosecho... to turn to... 1. to bring to, bring near... 2. to turn the mind to, attend to, be attentive... to a person or thing... in the sense of caring for, providing for... b. ... to attend to one's self, i. e. to give heed to one's self... to guard one's self i. e. to beware, 3. to apply one's self to, attach one's self to, hold or cleave to a person or a thing..." (Thayer, p. 546; 4337)

From the root meaning of "to turn to," it came to mean turning the mind to and becoming attentive toward something. In spite of all the things that were going on in the congregation, Timothy was to give great concern and attention to reading, exhortation and doctrine. They were to become very important to him, and he was to remember them daily.

to reading,

The most obvious interpretation of this word based on its meaning and use in the NT is public reading. Yet the following definitions seem to indicate that it could also include personal reading.

"anagnosis (anaginosko, q.v.); a. a knowing again, owning. b. reading,..." (Thayer, p. 36; 320)

"ana-ginosko... 1. to distinguish between, to recognize, to know accurately, to acknowledge; hence 2. to read... to read to others, read aloud..." (Thayer, p. 36; 314)

"ana-ginosko in Gk. means "to know exactly" or "to recognize," and for the most part it is used with the sense of reading or public reading... In the NT anaginoskein is used of the reading of a letter... and esp. of public reading in the congregation..." Kittel, Gerhard, op. cit., Vol 1 P. 343-344)

"ana-ginosko... primarily, to know certainly, to know again, recognize (ana, again, ginosko, to know), is used of reading written characters... of the private reading of Scripture, of the public reading of Scripture, ... Vine Vol 3; p. 249-250

"anagnosis... in non-Biblical Greek denoted recognition or a survey(the latter found in the papyri); then reading; in the N. T. the public reading of Scripture, Acts 13:15; II Cor. 3:14; I Tim. 4:13, where the context makes clear that he reference is to the care required in reading the Scriptures to a company, a duty ever requiring the exhortation "take heed." (Vine Vol 3 p. 250)

Paul was either telling Timothy to pay great attention to public reading or he might have been emphasizing the need for him to read privately. The context appears to lend itself more to public reading, since it is tied to exhortation and doctrine. But that is not absolutely certain. Both would

be a good way for an evangelist to spend his time. It is also possible that Paul had both in mind.

to exhortation,

“Exhortation” is defined:

“*paraklesis... (parakaleo, q.v.)... 1. prop. a calling near, summons,... 2. imploration, supplication, entreaty... 3. exhortation, admonition, encouragement... 4. consolation, comfort solace... 5. univ. persuasive discourse, stirring address, --instructive, admonitory, consolatory; powerful hortatory discourse...*” (Thayer, p. 483; 3874)

“*parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach...*” (Thayer, p. 482-483; 3870)

This term refers to the wonderful ability to build up and exhort others in order to motivate them to serve the Lord better. From its literal meaning of calling one to their side in order to talk to them about something, it came to refer to the emotional feelings generated when one is called up to the side of someone who cares about them and then kindly and gently urged and encouraged to do or not to do something. Through spoken or written words of persuasive logic or emotional appeal, the apostles, prophets and evangelists of the first century moved men and women to serve God to the greatest extent of their ability. From the very first sermon in Acts 2 this has been so.

And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” Acts. 2:40

Barnabas was so good at this that the apostles gave him a name that symbolized it.

And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, Acts 4:36

Timothy was to pay great attention to this ability. The ability to move men to serve God better is something of great value and great attention should be given to it.

to doctrine.

Timothy is to pay very close attention to doctrine. This term sums up all the teachings and revelations of God regarding what Christians are supposed to believe and practice.

“*didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...*” (Thayer, p. 144; 1321)

Using this same word, Paul described various types of doctrine in his letters to Timothy and Titus.

sound doctrine 1 Tim 1:10

doctrines of demons, 1 Tim 4:1-2

*nourished in the words of faith and of the **good doctrine** which you have carefully followed. 1 Tim 4:6-7*

*Take heed to yourself and to the **doctrine.** 1 Tim 4:16*

*so that the name of God and His **doctrine** may not be blasphemed. 1 Tim 6:1-2*

*If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine which accords with godliness,** 1 Tim 6:3-4*

*But you have carefully followed **my doctrine,** manner of life, 2 Tim 3:10*

*All Scripture is given by inspiration of God, and is profitable for **doctrine,** 2 Tim 3:16*

*For the time will come when they will not endure **sound doctrine,** 2 Tim 4:3*

*holding fast the faithful word as he has been taught, that he may be able, by **sound doctrine,** both to exhort and convict those who contradict. Titus 1:9*

*But as for you, speak the things which are proper for **sound doctrine:** Titus 2:1-2*

*in all things showing yourself to be a pattern of good works; in **doctrine** showing integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, Titus 2:7-8*

showing all good fidelity, that they may adorn the **doctrine of God our Savior** in all things. Titus 2:10

There are “doctrines of demons” and sound doctrine which accords with godliness. Paul wanted Timothy to pay close attention to doctrine. All the time spent learning it for himself and making certain that all in the flock were also trusting and practicing things based on God’s revelation would be an important part of his ministry.

Since Jesus gave the office of evangelist to the church for the purpose of working with the other offices to equip the saints, it is critical that evangelists like Timothy recognize the grave need the know what it is they are to equip the saints and to be able to discern the difference between the word of God and the doctrines of men.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head-- Christ-- Eph 4:11-15

He must give heed to doctrine if he is to help the saints not be tossed to and fro by every wind of doctrine. It will take careful and constant attention to keep the church pure and his own heart clean. It was this lack that led to Jesus condemning the Pharisees.

*He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me. 7 And in vain they worship Me, Teaching as **doctrines** the commandments of men.' 8 For laying aside the commandment of God, you hold the tradition of men — 9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition. Mk. 7:6-9*

14 Do not neglect the gift that is in you,

Not only does Paul desire that Timothy press on in the areas of obligation that all evangelists share, but he doesn’t want him to “neglect” the special gift that had been given to him.

“ameleo... (fr. ameles, and this fr. a- priv. and melo to care for); very com. in prof. auth.; to be careless of, to neglect... [A. V. they made light of it]...” (Thayer, p. 31; 272).

Timothy must not be careless with this “gift.”

“charisma... a gift of grace; a favor which one receives without any merit of his own; in the N. T. ... the gift of divine grace ... in the technical Pauline sense charismata... denotes extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit...” (Thayer, p. 667; 5486)

The definition sums up the question we must ask here. Although all gifts are received without any merit, some are natural gifts given at birth, while in the first century there were spiritual gifts given through the laying on of the apostles hands. Paul’s exhortation to the Romans also reveals why this verse has created perplexity instead of certainty.

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; 7 or ministry, let us use it in our ministering; he who teaches, in teaching; 8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Rom 12:6-8

Paul also gave a complete list of the spiritual gifts that were available at that time.

*But the manifestation of the Spirit is given to each one for the profit of all: 8 for to one is given the **word of wisdom** through the Spirit, to another the **word of knowledge** through the same Spirit, 9 to another **faith** by the same Spirit, to another **gifts of healings** by the same Spirit, 10 to another **the working of miracles**, to another **prophecy**, to another **discerning of spirits**, to another different kinds of **tongues**, to another the **interpretation of tongues**. 11 But one and the same Spirit works all these things, **distributing to each one individually as He wills.** 1 Cor. 12:7-11*

That Timothy had a gift, and Paul did not want him to neglect it, is obvious. But what type of gift did Timothy have. Perhaps it is vague because it doesn't matter what the gift was. No matter what gift God gave we should use it to the best of our ability

But when pressed to draw the most logical inference was this spiritual gifts, or was it a natural gift? Since this gift was given through prophecy, it is evidently not a gift at birth, but one given after his conversion when a prophet expressed God's will for the specific gift given to Timothy. When we add to this that it was Paul who by the laying on of hands gave it.

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. 2 Tim. 1:6

This perfectly fits with Luke's record of how these gifts were given.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, prayed for them that they might receive the Holy Spirit. 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then they laid hands on them, and they received the Holy Spirit. 18 And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, Acts 8:14-18

Timothy had received a spiritual gift through the laying on of the hands of the apostle Paul. Then we have to consider which gift would God have wanted Timothy to have. A careful consideration of the gifts listed above, some would be more useful than others. At the top of the list would be (6) so Timothy could preach God's word while Paul was not present, but (1) (2) (5) (7) (8) would all be useful.

- | | | |
|---------------------------|--------------------------------|-------------------------------|
| (1) word of wisdom | (2) word of knowledge | (3) faith |
| (4) gifts of healings | (5) working of miracles, | (6) prophecy, |
| (7) discerning of spirits | (8) different kinds of tongues | (9) interpretation of tongues |

Unfortunately, there is no indication anywhere as to which gift the Holy Spirit gave him to use in God's kingdom. But whatever that gift was, Timothy had the control over its frequency and intensity of use. Since these were precious gifts that had great value in the early church, Paul did not want Timothy to neglect that gift in any way.

Let two or three prophets speak, and let the others judge. 30 But if anything is revealed to another who sits by, let the first keep silent. 31 For you can all prophesy one by one, that all may learn and all may be encouraged. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion but of peace, as in all the churches of the saints. 1 Cor 14:29-33

which was given to you by prophecy

The events surrounding Timothy's conversion are no longer available to us. Timothy and Paul knew exactly what had occurred, but we can only put together the bits of information that are still available to us. Paul went to Derbe and Lystra on his first missionary journey, but there is no mention of Timothy's conversion. It is on the second missionary journey, as Paul returned for a second visit that Timothy was first mentioned:

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. 2 He was well spoken of by the brethren who were at Lystra and Iconium. 3 Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. Acts 16:1-3

Though there is no mention of the prophecy in Acts, Paul's words here fit well. Either before his conversion, or some time after it, a prophecy was made about Timothy, and the giving of this gift. It might have been uttered by Paul, or by one of those Paul had converted, laid his hands on and been given the gift of prophecy. It must have been a very impressive set of circumstances that set this young man apart to work with Paul. Perhaps it was this prophecy that caused the brethren to speak so highly of him to Paul. At any rate, at some point, Paul laid his hands on Timothy in

fulfillment of this prophecy, and the elders of the church also laid hands on him. It had to be a very impressive event, and Paul now draws on it to motivate Timothy to make good use of the wonderful gifts, blessings and opportunities God had given to him.

with the laying on of the hands of the eldership.

The term “with” makes it clear that it was not this event that gave the gift, but was an event that coincided with it.

“meta... a preposition, akin to mesos... and hence prop. in the midst of, amid, denoting association, union, accompaniment;... I. With the GENITIVE, 1. among, with... 2. of association and companionship, with... a. after verbs of going, coming, departing, remaining, etc. with the genitive of the associate or companion... b. b... prop. of those who associate with one and accompany him wherever he goes: in which sense the disciples of Jesus are said to be(or to have been) with him... e. of divers other associations of persons or things; -- where the action or condition expressed by the verb refers to person or things besides those specified by the dat. or acc. ... f. with the genitive of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the attendants of what is done or occurs; so that in this way the characteristic of the action or occurrence is described... (Thayer, p. 402-404; 3326)

This preposition generally is used to express association, or accompaniment. While the preposition used in 2 Tim 1:6(*dia*) is used to describe the means or instrument through which something is accomplished. Hence the gift was given through the instrument of Paul’s hands with the accompaniment of the hands of the elders. What the elders did give solemnity to the occasion, but was not actually the means through which the gift was given.

The term “laying on” is another doctrine that all Christians must become familiar with. It is found in the list of elementary principles that God’s people are supposed to lay as the foundation upon which to build their maturity upon.

Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, 2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. Heb 6:1-2

The term itself is defined:

“epithesis... a laying on, imposition... The imposition of hands.... was a sacred rite transmitted by the Jews to the Christians, and employed in praying for another, or in conferring upon him divine blessings, especially bodily health, or the Holy Spirit...” (Thayer, p. 238; 1936)

In its most simply sense it means to lay the hands on someone. Whether this was putting the hands on the head, the shoulders, a handshake or a hug is not expressed one time. It is simply called a laying on of hands. If it was done by the apostles it imparted a spiritual gift. Other times it was done simply to appoint to a solemn work or office. In Acts 6:1-6, it accompanied the appointment of the six to help minister with the apostles and in Acts 13:2-3 it accompanied the appointment to the first missionary journey. Here it was used in some type of solemn action in which Timothy was given a spiritual gift by Paul and then the elders also laid hands on him.

15 Meditate on these things;

The term “meditate” is defined:

“meletao... (fr melete care, practice)...to care for, attend to carefully, practice... [R. V. be diligent in]... to meditate l. q. to devise, contrive... used by the Greeks of the meditative pondering and the practice of orators and rhetoricians...” (Thayer, p. 396; 3191)

meletao; ... to be of interest, to concern oneself. To consider, weigh or ponder over something so as to be able to perform well; equal to meditate, (Complete Word Study Dictionary: NT; 3191)

meletao ... to think seriously about a particular course of action - 'to plan to act, to plot.' 'why do the people plot in vain?' Acts 4:25. (Greek-English Lexicon NT 3191)

Since the root meaning of describes one who cares deeply enough about something that he gives careful attention to it and thinks about it constantly. By giving careful thought to it each day, it is not

forgotten or neglected. Such meditation leads to diligence and great efforts. Paul wanted Timothy's duties as a minister to be continually on his mind. His duty to put the brethren in mind of error and man's hypocrisy, his need to exercise himself to godliness, and command and teach it to others must be continually on his mind. He must also not forget his duty to be an example to the brethren in word, conduct, etc, and his obligation to give careful attention to reading, exhortation, doctrine while not neglecting the gift that is in him ought to be continually on his mind, seeking for ways to do it better.

give yourself entirely to them,

This phrase is actually a paraphrase. Though the literal definition sounds a little rustic to our ears, it certainly makes a more powerful statement of what Paul desires. **"In these you be!"** or **"in these things you must be!"** By placing this in the imperative mode, the Spirit made absolutely clear how important this is. It is not a suggestion, but a command. It is the most forceful a way that Greek can express something. The term "be" describes Timothy's existence, or what he is to be in his character, nature, or disposition.

"eimi... to be... I. eimi has the force of a predicate... 1. to exist... 2. to be present; be at hand; to be in store... II [as a copula] connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age etc..." (Thayer p 175-180; 1510)

The Holy Spirit commanded Timothy to place himself in the midst of these things. To live in their midst. To be among them. Hence he is not only to carefully meditate and realize the importance of these things in order that he might keep them always in mind, but it is to be the essence of his life. They are to have the highest priorities of his existence. By placing his greatest efforts here, his progress will become so obvious that others will see it.

that your progress may be evident to all.

This is the reason why he is to give it great attention and make it the very foundation of his life. Preaching is not a job, it is not an occupation, it is a life, and there is an important goal that this life leads to. Paul uses the preposition *hina*, which is always used to stress the intent, purpose and end involved in a command, to stress to Timothy what this goal is.

"hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction(for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... " (Thayer, p. 302-304; 2443)

God wanted the progress of an evangelist to become evident to all. As noted above, the power of the gospel in the life of the one preaching it is of the highest value and benefit to God. It is to be an important goal of all ministers. The term progress is defined:

"prokope... (prokopto q. v.) ... progress, advancement..." (Thayer, p. 540; 4297).

"pro-kopto,... to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further... 2. to go forward, advance, proceed...metaph. to increase, make progress." (Thayer, p. 540; 4298).

The term described progress or advancement concerning all the things Timothy was asked to do above. His ability to put the brethren in mind of false teachers and error and his ability to exercise himself to godliness must be advancing and progressing in a way that all can see. His example in word, manner of life, love faith and purity must also be obvious to those who know him. They must see him growing and progressing in these areas. He must also be growing in his reading, exhortation and doctrine. The Holy Spirit demands that all the members of a congregation be able to see the growth and advancement of their minister. If the power of the word of God is not seen in the ministers life, something is very wrong. It should be "evident" to all.

"phaneros... apparent, manifest, evident, known... to be plainly recognized or known..." (Thayer p 648; 5318)

It must be apparent, manifest, evident. It must be something that everyone knows and can see clearly. In order for this to occur, Timothy must put forth all the effort being asked for here.

16 Take heed to yourself

The Spirit continues by commanding(imperative) Timothy to “take heed” to himself. This term describes the attention and observation one holds upon something.

“epecho, to have or hold upon, apply ... to observe, attend to, dat. of pers., to give attention to one, 2. to hold towards, hold forth, present: ...” (Thayer, p. 231).

Once again the Spirit urges continual scrutiny. Timothy is to keep a constant eye upon himself to be certain he is measuring up to these things. All the teaching in the world is not going to do any good if the one teaching it is not applying it to himself and seeking to become all that he is teaching. Paul recognized that Timothy’s first priority is to live it himself. Yet not only is he to keep a constant eye upon himself, but also to the doctrine.

and to the doctrine.

This is exactly the same term as used in verse thirteen. Repetition in the Bible always means importance. Paul told him earlier to give attendance to reading exhortation and doctrine. He repeated it again to keep a constant eye upon doctrine. As he keeps an eye on himself and on the doctrine the two are to become one. The doctrine he preaches and the life that he leads become exactly the same thing. This is very similar to what God told Joshua he must do to be successful.

“Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. 8 “This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Josh 1:7-8

Continue in them,

This is the final term to sum up his duties. He is now commanded(imperative) to “continue” in all the things mentioned above.

“epimeno... to stay at or with; to tarry still; still to abide, to continue, remain; a. prop. of tarrying in a place... b. trop. to persevere, continue...” (Thayer, p. 240; 1961)

epimeno 1961, "to abide in, continue in, tarry," is a strengthened form of meno (epi, "intensive"), sometimes indicating perseverance in continuing, whether in evil, Rom. 6:1; 11:23, or good, Rom. 11:22; 1 Tim. 4:16. (Vine's Expository Dictionary Vol 1 p. 10)

Timothy was to abide in, continue in and remain in these things his entire life. He must never drift away from them. How else could the Spirit of God emphasize that this is God’s ideal for the evangelist. This is what he has appointed him to do and this is how he is to live his life. Regardless of what others advice or our own minds might dream up about being an effective evangelist, we cannot improve on these things. It is crucial that no evangelist make the mistake that King Saul made in changing the mission God gave him to do(1Sam. 15), God expected and demanded that all evangelists continue in these commands for their entire life. They must never leave them for anything else. He then gave the greatest promise and the means to the goal all evangelists should be striving for. If an evangelist carefully follows all the things the Spirit here outlined, he would save himself and those he preaches for.

for in doing this you will save both yourself

Paul sums up all that has been said above with the preposition “for” which is defined:

“gar... is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: for, I. q. that is, namely...” (Thayer, p. 109-110; 1063)

Note that its definition includes “*the reason and cause of a foregoing statement*” “*gives the reason for a preceding statement*” and “*serves to explain, make clear, illustrate a preceding thought.*” The reason Timothy must do all the above is because by doing them he will save himself and his hearers. What a powerful conclusion to the section! Timothy must “do” all that is in this chapter and he will save himself, and his hearers. The term “doing” is defined:

“*poieo... I. to make ... 1. ... a. with the names of the things made, to produce, construct, form, fashion, etc. ... to create produce: of God, as the author of all things... absol. of men, to labor, to do work... to be operative, exercise activity ... b. joined to nouns denoting a state or condition, it signifies to be the author or, to cause ... 2. With additions to the accusative which define or limit the idea of making... 3. As the active poiein..., so also the middle poieisthai, ... to be the author of a thing (to cause, bring about...)*... II *to do... i.e. to follow some method in expressing by deeds the feelings and thoughts of the mind... a. univ., with adverbs describing the mode of action... with nouns which denote a command, or some rule of action poio signifies to carry out, to execute... in bibl. Grk. to do the law, meet its demands... with nouns describing a plan or course of action, to perform, accomplish...*” (Thayer, p. 524-527; 4160)

God has gave this as the pattern or recipe and Timothy was to take this pattern and recipe and make himself conform to it. He must “produce, construct, and form” them. He must “labor and do” this work, he must “carry out, execute, perform and accomplish” them. If he does, he will save himself. The term “save” is the general word for salvation used throughout the NT.

“*sozo... to save, to keep safe and sound, to rescue from danger or destruction(opp. to apollumi)... a. univ., tina ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease to make well, heal, restore to health: to preserve one who is in danger of destruction, to save(i.e. to rescue)... b. to save in the technical biblical sense; negatively, to deliver from the penalties of the Messianic judgment,... to save from the evils which obstruct the reception of the Messianic deliverance...*” (Thayer, p. 610-611; 4982)

Just as Paul told the Philippians that there were things they had to do,

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God who works in you both to will and to do for His good pleasure. Phil 2:12-13

These are the things that Timothy must do. These are the things he must do to work out his salvation with fear and trembling. Yet in this case, there is one more wonderful point:

and those who hear you.

All the brethren in a local church are counting on their evangelist to help them by doing all the above. If he does all these things exactly as the lord here commands, then he will bring salvation to them also. All who truly listen, hearken and are influenced by Timothy will be influenced in the way God designed and intended leading to their salvation. What a wonderful promise. While the chapter began with the great evil that men who speak lies in hypocrisy can bring to a congregation, it ends with the great good that a good minister can do.

All ministers must give careful heed to this chapter and make it the foundation of their work.