

1 TIMOTHY CHAPTER 4 – “The Great Apostasy; Take Heed to Your Ministry!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Outline of 1 Timothy

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DOCTRINE ([1Ti 1:3-20](#))

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1. For bishops ([1Ti 3:1-7](#)); For deacons ([1Ti 3:8-13](#))

III. ADVICE TO TIMOTHY ([1Ti 3:14-4:16](#))

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F. CONCERNING THE MAN OF GOD HIMSELF ([1Ti 6:11-16](#))

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CONCLUDING CHARGE TO TIMOTHY ([1Ti 6:20-21](#))

1Ti 4:1-16 - This chapter deals with the pastor's spiritual life and labors. It indicates that a true minister will have three qualities. He will be:

I. A Good Minister: Preaching the Word (1Ti 4:1-6) - A. The danger (1Ti 4:1-3). The Ephesian church had been warned already about the coming of false doctrines ([Act 20:29-30](#)). Throughout Paul's letters, the Spirit speaks “in stated words” (expressly) that the church will see apostasy, a falling away from the true faith (see [2Th 2:1-17](#)). The word “depart” in the Gk. gives us our English word “apostasy.” He points out too the cause for the apostasy — not the “growing intelligence of scholars” but the satanic influence of demons so that professed believers deny the basic doctrines of the Bible. The problem is not with the head but with the heart! What are the marks of these false teachers? For one thing, they preach one thing but practice another. They are such hypocrites that they even “brand” their own consciences by their willful disobedience to God's Word! They read the Word but explain it away through their self-serving lies. They teach a false piety — namely, asceticism, that is, abstaining from marriage and certain foods. There are some so-called “Christian” groups that have never studied [Col 2:1-23](#) to discover that bodily disciplines do not automatically advance spiritual life.

B. The answer (1Ti 4:4-6). “The Word of God and prayer” ([1Ti 4:5](#)) settle the matter. God, in His Word, has declared that all foods are clean ([Gen 1:29-31](#); [Gen 9:3](#); [Mar 7:14-23](#); [1Co 10:23-26](#); [Act 10:1-48](#)); and through prayer, the Christian thanks God and dedicates the food to His glory ([1Co 10:31](#)). The pastor must teach these things to his people, nourishing them and himself on “healthy” (sound) doctrine; see notes on [1Ti 1:10](#). A good minister will feed on the Word that he might be able to feed others.

II. A Godly Minister: Practicing the Word (1Ti 4:7-12) - Just as “healthy” doctrine will promote spiritual health, so the foolish and silly myths of false teachers will produce spiritual sickness. Spiritual food and spiritual exercise are a happy combination! It is suggested that Timothy was leaning toward asceticism, the disciplining of the body; and that Paul is here teaching him to emphasize spiritual disciplines and exercises more than physical. If some Christians would put as much energy and enthusiasm into spiritual things as they do athletics and body-building, how much stronger they and their churches would be! “Bodily exercise profits for a little time,” Paul admits, “but spiritual exercise — practicing the Word of God — is profitable for this life and the life to come” ([1Ti 4:8](#)). See [Heb 4:14](#).

The Christian, and especially the pastor, must practice the Word of God and be known for godliness (godlikeness). This may mean carrying burdens and bearing suffering ([1Ti 4:10](#)), but it is worth it. Even young people can be examples of the faith, as Paul admonishes in [1Ti 4:12](#) : in word, in behavior (conversation), in love, in spirit (enthusiasm), in faith (faithfulness), and purity.

III. The Growing Minister: Progressing in the Word (1Ti 4:13-16) - “That your progress [pioneer advance] may be evident to all” (NKJV) is the goal Paul sets in [1Ti 4:15](#). A growing pastor will produce a growing church, for a man cannot lead others where he has not been himself. How could Timothy, or any believer, for that matter, make progress in the Christian life?

A. The Word of God. “Give attendance to reading” ([1Ti 4:13](#)), that is, the public reading of the Word of God in the assembly. Of course, the Word should be explained and applied. It is not enough just to know the facts of the Word; believers must know the doctrines of the Word.

B. Spiritual gifts. Every Christian has some spiritual gift ([Rom 12:3-8](#); [1Co 12:1-31](#)), and far too often these gifts are neglected instead of exercised by faith. When the elders (presbytery) ordained young Timothy, assisted by Paul ([2Ti 1:6](#)), God gave Timothy some spiritual gifts to equip him for his ministry. But he had been neglecting these gifts and needed to stir them up in the way that a dying fire has to be stoked. Spiritually speaking, what we do not use, we lose; see [Heb 2:1-3](#).

C. Dedication. - The original Gk. in [1Ti 4:15](#) reads “attend to these things, be in these things.” In other words, give yourself to them completely, with no compromise or distraction. Certainly meditation is a part of this, but Paul's commands are much broader. The Christian who is listless about spiritual matters will never make progress.

D. Examination. - “Take heed to yourself” comes first. Examine yourself, find out where you are spiritually and where you are going. “The unexamined life is not worth living,” said the ancient philosopher Socrates. It is easy to correct doctrine, but much more challenging to live the doctrine. We will never save others if we lose our own spiritual power.

As you review these verses, you can see that Paul expected Timothy to build the church on the Word — to preach it, teach it, and practice it. The Word was to be his personal food and guide, as well as the food for the church. The pastor who spends time in the Word and in prayer will grow himself and will pastor a growing church.

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INTERPRETATION

APPLICATION

Some Will Depart from the Faith

1Ti 4:1 Now (or “but”) **the Spirit expressly says that in latter times some will willfully depart from the faith, giving heed to deceiving spirits** (spirits that lie!) **and doctrines of demons**, (misquoting, misapplying Scripture and usually out of context!)

1Ti 4:2 **speaking lies in hypocrisy, having their own conscience seared** (cauterized) **with a hot iron**,

1Ti 4:3 **forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth**.

1Ti 4:4 **For every creature of God is good, and nothing is to be refused if it is received with thanksgiving;**

v. 1 False doctrine in the end times, A warning from the Holy Spirit. *Now* or but *the Spirit expressly says*, in contrast solid doctrine: Paul marked this as a revelation from the Holy Spirit. He knew certain dangers would mark the *latter times* (not the “last days”, **but later after this time, describing a broad era.**). The danger of apostasy (*some will depart*); of deception (*deceiving spirits*); of false teaching (*doctrines of demons*). *Some will depart from the faith*: Because of the danger of the latter times, if Timothy were to remain a faithful minister to God’s people, he must keep a dead reckoning on the truth - *the faith*. If this were lost, not much else really. *The faith*: This describes the essential teachings of the Christian faith. When *some . . . depart from the faith*, they are abandoning the essential teachings of Christianity. The Bible uses the phrase “*the faith*” in this way many places: **Act 6:7; Act 14:22, Col 1:23, 1Ti 1:19, and Jud 1:3**. *Deceiving spirits*: This refers to demonic spirits (angelic beings who have rebelled against God), who seek to deceive men and women and to entice them away from the truth. *Doctrines of demons*: This speaks of the specific *teachings* of these *deceiving spirits*. Demons are theology majors, and have systems of doctrine. *Deceiving spirits . . . doctrines of demons*: These have been around since man first walked the Garden of Eden. But we should expect that more and more people in the church would *depart from the faith* in the latter times and accept these false teachings.

v. 2 *Speaking lies in hypocrisy*: Just as there has always been false doctrine, there has also always been false teachers! The teacher knows he is lying, but his end motivation allows him to do that. This describes those who depart from the faith, who willingly embrace falsehood to justify their sin or pride. It also includes those who claim to be teaching the Bible, while just using it as a prop for their own ideas. *Having their own conscience seared*: The second kind of false teaching. Their conscience, which at one time would have convicted them of their departure from the truth, now doesn’t reply at all. It is as if the nerve endings of their conscience have been burnt over and are dead to feeling. Sincerity is not enough! The Bible must be the standard for the teaching! Example of Charles Templeton – *Farewell to God*

v. 3 *Forbidding to marry, and commanding to abstain from foods*, describing legalistic teaching of those who have departed from the faith, teaching that by keeping a list of man-made rules, one was justified in God’s sight - that you would be more holy to God if you didn’t marry, and if you did not eat certain foods. There have always been those in the church who regard themselves as more spiritual than God Himself, and have a stricter set of rules for living than God does. Like monks who went out to desolate desert places to show how spiritual they were by torturing themselves. Some think that if they sacrifice something for God, such as the right to marry or to eat certain foods, then God owes them something, which is legalism at its worst; trying to manipulate God into giving us something. The idea is that we can make God indebted to us, make Him our servant and make ourselves His master. In this we fulfill the original doctrine of demons - that we should be gods.

v. 4 *For every creature of God is good*: Regarding what we eat, we can eat all things. We receive things rightly when we receive them with **thanksgiving**, with an abiding sense of gratitude towards God. We receive the blessings of food, shelter, and comfort as gifts, and not as rights. *Nothing is to be refused*: We are not limited by any kind of diet; what we eat does not make us more righteous before God (though what we eat may affect our health). This issue was settled once for all when God spoke to Peter in **Act 10:9-16**. Both among the pagans, Jews, and Romanists, certain meats were prohibited; some always, others at particular times. This the apostle informs us was directly contrary to the original design of God.

v. 1 *Departing from the faith, which means moving away from the Bible, which has always been a problem, as their standard for their doctrine and their practice. It’s what they teach; what they believe; what they live. The Bible is to be the standard in our life and it is to dominate what we believe and what we teach, believe and practice in our lives! We must say, “I’m not going to go there”!*

v. 2 *The hypocrite is knowingly teaching lies, but his end is justifying the means. The second type is teaching lies, but he believes what he is teaching because his conscience has been seared.*

v. 3 *One example of this false teaching is that it is more spiritual to be unmarried! Another is what you eat or don’t eat will make you more spiritual! That your diet has a spiritual component – example eating vegetables is more spiritual than eating meat! Wrong!*

v. 4 *The Biblical view is that every thing of God is good and not to be refused if it is received with thanksgiving! Our righteousness before God is not dependent on our kind of diet!*

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INTERPRETATION

APPLICATION

1Ti 4:5 for it is sanctified by the word of God and prayer.

A Good Servant of Christ Jesus

1Ti 4:6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the 53 which you have carefully followed.

1Ti 4:7 But reject profane and old wives' fables (stories), and exercise yourself toward godliness.

1Ti 4:8 For bodily exercise (gymnasia – training) profits a little (temporarily), but godliness is profitable (eternally) for all things, having promise of the life that now is and of that which is to come.

1Ti 4:9 This is a faithful saying and worthy of all acceptance.

v. 5 It is sanctified by the word of God and prayer. Praying before a meal. Notice that the emphasis is not on asking God to bless the food; but on thanking God for the blessing of providing food to eat. The **word of God** sanctifies food in the sense that God gave two general commands to mankind to eat the good things of the earth. *And God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.” (Gen 1:29). Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. (Gen 9:3).* It is good and proper for us to pray before eating a meal but it should not be done to show others how spiritual we are - which is imitating the prayer practices of the Pharisees (**Mat 6:5**).

v. 6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ: Notice that the pastor’s job is primarily instruction of the brethren; but “instruction” should be understood in a broad sense, not only as classroom-style teaching. Jesus instructed His disciples, but with life and practice as well as words. **Nourished in the words of faith and of the good doctrine which you have carefully followed:** But, if Timothy will be a **good minister of Jesus Christ**, he must remain anchored in God’s word, carefully following **the good doctrine**.

v. 7 Reject profane and old wives' fables: Crazy tales with solid doctrine, no Biblical basis. The priority must be on God’s Word, not on the words of man. Paul cautioned Timothy to keep focused on the Word, not on things that come from man. The greatest effort must be put into God’s Word, not man’s word. **Exercise yourself toward godliness:** The Greek and Roman cultures put a high value on physical exercise. Paul tells Timothy that the same work and commitment that others put towards physical exercise should be put toward the pursuit of **godliness**, which comes from the old English word *Godlikeness*, meaning to have the character and attitude of God. This was a worthy goal, much more worthy than the potential attainments of physical exercise. **Bodily exercise profits a little** in that it has some value, while exercising unto godliness is **good for now and all eternity**.

vs. 8-9 Godliness is profitable for all things, having promise of the life that now is: Paul here explains the value of godliness, both in its temporal and its eternal sense. Godliness makes **the life that now is** better, and we should not hesitate to believe it and to tell people this. Godliness does not make this life the most comfortable, or richest, or most pleasurable, or easiest in **the life that now is**, it undeniably makes it the best, the most contented, and the most fulfilling life one can live in this world. There are thousands of believers who can affirm the same, that after having tried the ways of sin, infinitely prefer the ways of righteousness for their own pleasure’s sake even here, and we would not change for anything! **And of that which is to come:** At the same time, **godliness** is the only guarantee of a **profitable life which is to come**. There are many pleasures or achievements in this world that do not even pretend to offer anything for the life **which is to come**. Only godliness is the path to eternal life and happiness. Sin and vice, genealogies and pedigrees, worldly success and wealth, personal fame or beauty offer nothing for the life to come.

v. 5 We are to pray before meals, not so much to ask God to bless the food, but the emphasis should be on thanking Him for providing for us to eat!

vs. 6 As a good minister, Timothy, you teach the flock of the dangerous things that are out there and be careful to nourish yourself on the good doctrine, which you have followed carefully. The best way for ministers to grow in knowledge and faith is to put the brethren in remembrance; while we teach others, we teach ourselves. We must be careful regarding the things that will influence the flock and us, as well.

v. 7 Reject the superstitious stories, the profane and old wives' tales that are circulating around. Stay away from the junk and be nourished on the Word of God. It is not enough that we refuse profane and old wives' fables, but we must exercise ourselves to godliness.

v. 8 There is a place for physical fitness, it does profit a little – only in this lifetime, but we are not to forget or neglect the much more profitable and helpful which are spiritual contributing to the preparation for our eternal destiny. Is missing a physical workout more important than missing the spiritual workout each day?

vs. 9 Here's something you can count on.” Worthy of acceptance of everyone! You could count on it, then and now!

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INTERPRETATION

APPLICATION

1Ti 4:10 For to this end we both labor and suffer reproach, because we trust in the living God (set our hope on the living God!), who is the Savior of all men (potentially), especially of those who believe.

1Ti 4:11 These things command and teach.

1Ti 4:12 Let no one despise your youth, but be an example (live what you're teaching!) to (or “of”) the believers in word, in conduct (not just a talkie, but a walkie talkie), in love (our love for God, others, the world), in spirit (our disposition), in faith (faithfulness), in purity (holiness).

1Ti 4:13 Till I come, give attention (devout yourself, keep on putting your mind on) to reading (1st priority is to the word of God!), to exhortation (explain and apply affecting the will), to doctrine (teaching the word of God, impacting the mind)

1Ti 4:14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

v. 10 We trust in the living God: This is to be the great motto of the Christian life. Even as David challenged Goliath in the name of the living God (**1Sa 17:26, 36**), so our trust in the living God empowers us to accomplish great things for His glory. Our God, in whom we trust, is a God with a great, warm, loving heart, a thinking God, an active God, a working, personal God, who comes into the midst, of this world, and will never leave us or forsake us! **The Savior of all men**: This emphasizes the idea that the priority must be kept on the message of Jesus Christ. It isn't that all men are saved in an universalist sense; but that there is only one **Savior** for all men. It isn't as if Christians have one Savior and others might have another savior. **Rev. 22:17**

v.11 These things command and teach: Paul goes from the gym to an exhortation – to ten present active imperatives regarding your spiritual character! This has the note of authority. Timothy was not to enter the pulpit with speculations and opinions and theories of men. He was to fearlessly bring God's Word before God's people, satisfying the things of God and not of men!

v. 12 Timothy, stand up! Let no one despise your youth: Because Timothy was young, probably in his thirties, he was vulnerable to the errors of youth which bring the often justified criticism of those older. To address this, Paul called **him to live a life that was so godly that no one could despise his youth**. Be an example to (or of) the believers: Be an example by what you say (word), what you do (conduct), in love, in spirit (attitude), in faith, in the sense of faithfulness, and in purity. Timothy, **your authority is not based on your age, but on your spiritually mature, Godly character**.

v. 13 As I'm coming, Paul charges him to study hard. Though Timothy had extraordinary gifts, yet he must use ordinary means. Ministers must teach and command the things that they are themselves taught and commanded to do; they must teach people to observe all things whatsoever Christ has commanded. The best way for ministers to avoid being despised is to teach and practice the things that are given them in charge. Those ministers that are the best accomplished for their work must yet mind their studies, that they may be improving in knowledge; and they must mind also their work; they are to give attendance to reading, to exhortation, to doctrine.

v. 14 Timothy was warned to not neglect the gift that God has given. This shows that there was definitely the possibility that gifts and abilities in him could be wasted for eternity. As with the parable of the talents, we should not bury what abilities God has given. With the laying on of hands: Paul may have in mind Timothy's ordination service, when church leaders laid hands on him and recognized God's call on his life to ministry. This was an event apparently accompanied by prophecy. **2 Tim. 1:6**

v. 10 Believers are saved in hope, and live and serve in light of that hope of eternal life, working to the point of exhaustion and suffering rejection and persecution are acceptable because believers understand they are doing God's work—which is the work of salvation. That makes it worth all of the sacrifices! A Christian who wants to excel must really work at it, by the grace of God and to the glory of God.

v. 11 These things command and teach - Let it be the sum and substance of your preaching, that true faith in the Gospel is profitable for both worlds; that sin destroys both body and soul; that Christ tasted death for every man; and that He saves to the uttermost all them that believe in His name.

v. 12 These are the criteria by which to assess a pastor and they are to be visible. A pastor who is an example in word, in conduct, in love, in spirit, in faith, in purity. We see two walls of defense against apostasy from false doctrine and false teaching here. The first wall is teaching the Word of God! The second wall is that of sincerely Godly, and holy leadership!

v. 13 Reading . . . exhortation . . . doctrine: These are the things that Timothy must give attention to these things - each of these things are centered on God's Word. He must give attention to these things in both his private life and in his public ministry.

v. 14 Don't neglect the gifts that are in you. In such a time as now when the church is going through difficulties! Use those gifts that have been given you!

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INTERPRETATION

APPLICATION

1Ti 4:15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

1Ti 4:16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

v. 15 Meditate on these things: Paul called Timothy to *meditate* on God’s Word and the work of God in his life. This is not emptying our minds, the goal of some, but filling our minds with God’s Word. **Give yourself entirely to them:** Timothy was encouraged to give it his all, to put forth a maximum effort, and by doing so, his *progress* would **be evident to all**. Often, progress is not evident because we do not give ourselves entirely to the pursuit of God and His will. Paul could say, in **1Co 15:10** : *But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.* Paul knew spiritual growth didn’t just happen; it is the gift of God, but bestowed on those who actively pursue it.

v. 16 Take heed: Timothy, and every pastor, must examine constantly the **two great areas of concern** - one’s *life* and one’s *doctrine*. Failing to do this would mean peril for both Timothy himself and for those in his congregation. Without giving heed to his *life*, Timothy might suffer shipwreck. Without giving heed to his *doctrine*, Timothy might lead others astray or leave them short of God’s salvation. Those who *hear* Timothy as a pastor should be hearing *doctrine*. Timothy’s primary call was to present Biblical doctrine, and to give heed to that doctrine. **Save both yourself and those who hear you:** And just as the unfaithfulness or negligence of a pastor is fatal to the Church, so it is right for its salvation to be ascribed to his faithfulness and diligence. It is indeed true that it is God alone who saves and not even the smallest part of His glory can rightly be transferred to men. But God’s glory is in no way diminished by His using the labor of men in bestowing salvation.

Illustrating Story: **“in doing this you will save both yourself and those who hear you.”** There was a man who was living in the northeastern part of the country. There was a severe blizzard that lasted for several days. He finally was trying to wait out the blizzard, but he had run out of wood. He had run out of food. So he decided to go over to a neighbor’s house to get some help. But the blizzard was one of those blinding blizzards and he soon lost his way. And as he was fighting against the fatigue and the sleepiness that was overcoming him, as he was just trudging through the deep snow, being blasted by the wind and the chill, he was just about to lie down. This is a tendency for a person who begins to freeze to death, to just sort of lie down and sleep. You get extremely sleepy. And he was just almost ready to give up and lie down, which would have been fatal. But as he just thinking, well, I’ll just lie down and rest a moment, he stumbled over something. So he dug into the snow to see what it was and it was a body that was there, lying there in the snow. He felt and realized that there was still a pulse. So he picked up the body and began to carry it. Somehow he got extra energy, the emergency, the adrenaline, of finding a person who was almost dead. He threw the person over his shoulder and began to carry them through the snow. And it wasn’t fifty feet further that he came to the house. They got in and of course got the dry, warm, clothing and so forth, but **he discovered that in saving this other person, he actually saved himself!**

v. 15 Meditate on what things? All of these spiritual things which have eternal, not just temporal consequences and benefits. Constantly take heed! Are you growing, making progress? People will see your growth and they will be encouraged and prompted to change! The distance between how we live and the Word of God should be growing more narrow! There should be growth. There should be progress! There must be progress! Such a hopeful example for the believer! A strong witness of finishing well!

v. 16 1Ti 4:16 Take heed to yourself (Godly leadership) and to the doctrine (strong teaching of the Word of God). Continue in them, for in doing this you will save both yourself and those who hear you. Timothy is being given two defenses here against apostasy – “yourself”, your own life witness and doctrine, teaching the Gospel itself. Like a double walled city **How I live not only affects me, it affects other around me! They’ll be encouraged! Save both yourself and those – It, indeed, is God alone who saves and not even the smallest part of His glory can rightly be transferred to men. But His glory is not diminished by His using the labor of men in bestowing salvation. Two walls of defense: “*yourself*” and “*doctrine*”**

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1Ti 4:16 Take heed to yourself (Godly leadership) and to the doctrine (strong teaching of the Word of God). Continue in them, for in doing this you will save both yourself and those who hear you. Timothy is being given two defenses here against apostasy – “yourself”, your own life witness and doctrine, teaching the Gospel itself. Like a double walled city!

MONTERIGGIONI, ITALY - Located on a small natural hillock, this completely walled medieval town was built in the 13th century by the overlords of Siena to command the Cassia Road running through the Val d’Elsa and Val Staggia just to the west of Monteriggioni. Very little work has been done to Monteriggioni’s walls or buildings since they were first erected. Subsequently, Monteriggioni’s walls and the buildings that make up the town are the best preserved example of their kind in all of Italy, so it is not surprising that this little town attracts buses full of tourists.

A Mighty Fortress is Our God! – Martin Luther

1 A mighty fortress is our God, a bulwark never failing; our helper He, amid the flood of mortal ills prevailing. For still our ancient foe does seek to work us woe; His craft and power are great, and armed with cruel hate, on earth is not His equal.

2 Did we in our own strength confide, our striving would be losing, were not the right Man on our side, the Man of God's own choosing. You ask who that may be? Christ Jesus, it is He; Lord Sabaoth His name, from age to age the same; and He must win the battle.

3 That Word above all earthly powers no thanks to them abideth; the Spirit and the gifts are ours through Him who with us sideth. Let goods and kindred go, this mortal life also; the body they may kill: God's truth abideth still; His kingdom is forever!

1 TIMOTHY CHAPTER 4 – “The Great Apostasy; Take Heed to Your Ministry!”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.