

# First Timothy 4:1-5

- These verses do not start a new thought, but are the contrast of the “godliness” presented at the end of chapter 3.
- Two areas that have already been introduced in chapter 1 will be detailed in chapter 4:
  - False teachers in 4:1-5 introduced in:
    - 1:3-11
    - 1:19-20
  - Timothy’s responsibility to fix the problem in 4:6-16 introduced in:
    - 1:18-19
- Three points Paul makes in 4:1-5
  - One – no surprise the false teachers have emerged because the Spirit forewarned
  - Two – exposes the true source of their teaching – demonic (not ignorance, cultural, poor translation, etc.)
  - Three – identifies the specifics of the error and why these false teachings are not in line with Scripture or the Spirit.

First Timothy 4:1 - **Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons,**

	3588 [e]	1161 [e]	4151 [e]	4490 [e]	3004 [e]	3754 [e]	1722 [e]	5306 [e]	2540 [e]	868 [e]	5100 [e]	3588 [e]
	To	de	pneuma	rhetos	legei	hoti	en	hysterois	kairois	apostēsontai	tines	tēs
1	Τὸ	δὲ	πνεῦμα	ῥητῶς	λέγει	ὅτι	ἐν	ὑστεροῖς	καιροῖς	, ἀποστήσονται	τινες	τῆς
	-	But	the Spirit	expressly	states	that	in	later	times	will depart from	some	the
	Art-NNS	Conj	N-NNS	Adv	V-PIA-3S	Conj	Prep	Adj-DMP-C	N-DMP	V-FIM-3P	IPro-NMP	Art-GFS
	- Connects to end of chapter 3											
	4102 [e]	4337 [e]	4151 [e]	4108 [e]	2532 [e]	1319 [e]	1140 [e]					
	pisteōs	prosechontes	pneumasin	planois	kai	didaskaliais	daimoniōn					
	πίστεως	, προσέχοντες	πνεύμασιν	πλάνοις	καὶ	διδασκαλίαις	δαιμονίων	,				
	faith	giving heed	to spirits	deceitful	and	teachings	of demons					
	N-GFS	V-PPA-NMP	N-DNP	Adj-DNP	Conj	N-DFP	N-GNP					

- Two groups of people here:
  - “some” refers to the members of the church who are hearing the false teaching
  - “insincere liars whose consciences are branded” refers to the false teachers
- “expressly” – ρητοως - *rhetos* – “expressly”, “clearly”, “unmistakably” and indicates that the elements of future events have been clearly made known.
- “later” – ὑστεροῖς – *hysterois* – “later”, “latter”, “last”
  - This problem was not an eschatological problem because it was Paul and Timothy’s problem in 62 AD.
  - The end times also have a “falling away”
    - 2 Thessalonians 2:3-12
    - 2 Timothy 3:1 where the word “the last” - *eschatais* - ἐσχάταις – is used which means “last”, “extreme” and is used to say “last”, “at the last”, “finally”, “till the end”.
      - This is from the word *esxatos* meaning "future things" and is the root of "eschatology" which itself means "the study of last things."

iii. 2 Peter 3:3-7

4. “times” – καιροις – *kairois* – “period of time”, “season”
5. “will depart from” – αποστησονται – *apostesontai* – (future indicative middle) – “to go away”, “to withdraw”, “to fall away”, “to become apostate”
6. “faith” refers to sound teaching, Christian doctrine
7. “devoting themselves to” or “giving heed to” – προσεχοντες – *prosechontes* – “to give one’s attention to”, “to devote oneself to”, “to give heed to”
  - a. 1 Timothy 1:3-4 – “As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to **devote themselves to** (*prosechein* προσέχειν) myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.
8. “deceitful” – πλανοις – *planois* – “leading astray”, “deceptive”, “deceiving”, “seducing”
9. “demons” – δαιμονιων – *daimonion* – “demon”

4:2 – through the insincerity of liars whose consciences are seared,

1722 [e] 5272 [e] 5573 [e] 2743 [e] 3588 [e] 2398 [e] 4893 [e]

en hypokrisei pseudologōn kekaustēriasmenōn tēn idian syneidēsin

2 ἐν ὑποκρίσει ψευδολόγων , κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν ,

in hypocrisy of speakers of lies having been seared in the own conscience

Prep N-DFS Adj-GMP V-RPM/P-GMP Art-AFS Adj-AFS N-AFS

1. “insincerity” or “hypocrisy” – “play-acting”, “deception”
2. “liars” – *pseudologon* – this is inferring more than a “liar”, but a person who is making false statements. This word is formed from two Greek words:
  - a. *pseudēs* = “false, pretense”
  - b. *légō* = “speaking to a conclusion”
3. “are seared” or “having been seared” – *kekusteriasmenon* –
  - a. “sear with a hot iron”
  - b. *Kauteriazō* comes from *kaio* meaning “burn” or properly “brand with a red-hot iron”
  - c. This can mean:
    - i. Cauterized with the result being their spiritual nerve-endings are destroyed or dead. This makes them incapable of determining right from wrong and are not guided by a moral compass
    - ii. Branded which literally refers to these people being branded by Satan for his service which means their conscience are stamped with the mark of his ownership.

4:3 – who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.

2967 [e]	1060 [e]	568 [e]	1033 [e]	3739 [e]	3588 [e]	2316 [e]	2936 [e]	1519 [e]
kōlyontōn	gamein	apechesthai	brōmatōn	ha	ho	Theos	ektisen	eis
3 κωλυόντων	γαμείν	, ἀπέχεσθαι	βρωμάτων	ἃ	ὁ	Θεός	ἔκτισεν	εἰς
forbidding	to marry	[commanding] to abstain	from foods	that	-	God	created	for
V-PPA-GMP	V-PNA	V-PNM	N-GNP	RelPro-ANP	Art-NMS	N-NMS	V-AIA-3S	Prep

3336 [e]	3326 [e]	2169 [e]	3588 [e]	4103 [e]	2532 [e]	1921 [e]	3588 [e]	225 [e]
metalēpsin	meta	eucharistias	tois	pistois	kai	epegnōkosi	tēn	alētheian
μετάληψιν	μετὰ	εὐχαριστίας	τοῖς	πιστοῖς	καὶ	ἔπεγνωκόσι	τὴν	ἀλήθειαν .
reception	with	thanksgiving	by the	faithful	and	[those] knowing	the	truth
N-AFS	Prep	N-GFS	Art-DMP	Adj-DMP	Conj	V-RPA-DMP	Art-AFS	N-AFS

1. Marriage

2. Food

a. 1 Corinthians 10:23-33

b. Romans 14:1-23

c. Colossians 2:16, 21

d. Food is a matter of indifference. It is the individual's choice.

e. Cannot judge another person's eating (Romans 14:3, 10; 1 Corinthians 10:29-30)

**4:4 – For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving,**

3754 [e]	3956 [e]	2938 [e]	2316 [e]	2570 [e]	2532 [e]	3762 [e]	579 [e]	3326 [e]	2169 [e]	2983 [e]
hoti	pan	ktisma	Theou	kalon	kai	ouden	apoblēton	meta	eucharistias	lambanomenon
4 ὅτι	πᾶν	κτίσμα	θεοῦ	καλόν	, καὶ	οὐδὲν	ἀπόβλητον	, μετὰ	εὐχαριστίας	λαμβάνομενον ;
For	every	creature	of God	[is] good	and	nothing [is]	to be rejected	with	thanksgiving	being received
Conj	Adj-NNS	N-NNS	N-GMS	Adj-NNS	Conj	Adj-NNS	Adj-NNS	Prep	N-GFS	V-PPMP-NNS

**4:5 – for it is made holy by the word of God and prayer.**

37 [e]	1063 [e]	1223 [e]	3056 [e]	2316 [e]	2532 [e]	1783 [e]
hagiazetai	gar	dia	logou	Theou	kai	enteuxeōs
5 ἀγιάζεται	γὰρ	διὰ	λόγου	θεοῦ	καὶ	ἐντεύξεως .
it is sanctified	for	by	[the] word	of God	and	prayer
V-PIM/P-3S	Conj	Prep	N-GMS	N-GMS	Conj	N-GFS

1. Marriage and food are acceptable, made holy, consecrated, in God's will because of:

a. Thanksgiving, prayer, prayer of thanksgiving

b. God's creation, God's word, God the Creator

2. Food

a. Those who believe the Gospel are free:

i. Mark 7:19

ii. Acts 10:9-16

iii. Genesis 1

3. Nothing is to be rejected in and of itself for purity reasons:

a. Romans 14:14 – “Nothing is unclean of itself {