

Thursday, December 29, 2022 • Read 1 Timothy 4:6–11

Questions from the Scripture text: Whom (v6) should Timothy instruct in Christology(3:16)-based sanctification (v5) unto a thankful (v3–4) life? Of Whom will he be a good servant in that case? By what must such ministry have been nourished? And what does such a ministry do with such good doctrine? What two things must Timothy reject (v7a)? Unto what will the careful following of the one, and the rejection of the others, exercise him (v7b)? What do people already know (v8a)? But what is true with even wider impact (v8b)? And what other superiority (v8c)? What does v9 say about the statement “godliness is profitable for all things”? Whom are we trusting when we pursue godliness by Christology (v10b)? What are we willing to do for this sort of ministry (v10a)? Why must it be Him Whom we trust for godliness (v10c, d)? How does v11 summarize this instruction?

How should ministers serve the brethren? 1Timothy 4:6–11 looks forward to the second reading in morning public worship on the coming Lord's Day. In these six verses of Holy Scripture, the Holy Spirit teaches us that **ministers serve the brethren by teaching good Christology and commanding its application to life.**

The brethren must be instructed in Christology-based sanctification that produces a thankful life. The church has this wonderful truth about Jesus (3:16) that produces thanksgiving (v3–4) that flows from a life made holy through the Word and prayer (4:5). But manmade religion (v2) flows from the sort of myths and babble that old women tend to come up with (v7). These must be watched against and avoided.

Pastoring God's way because he's a servant. Timothy isn't at liberty to teach what is easy, natural, or popular. He's a minister (“servant,” literally) of Jesus Christ (v6). So, he must teach that foundational (3:15) truth about Jesus, that holiness that comes through the means of grace, that thankful simplicity of life and heart.

Pastoring God's way because it's efficient. Thinking through good doctrine and applying good doctrine exercises the minister (and the brother) toward godliness (v7). All rational people know that bodily exercise is profitable (v8a). And the church apparently had a saying that godliness is profitable for all things (v8b). Well, shouldn't we make sure to get our “spiritual exercise”? The apostle affirms that the saying isn't merely human but faithful and worthy as from God (v9).

Pastoring God's way because we're dependent. The minister himself must be nourished by this same doctrine and faith (v6). The minister himself must follow well, with his life, this doctrine that nourishes him (v6). And ultimately, the minister pastors this way because he “trusts in the living God” (v10).

God is not distant or idle but near and active—living. And He is the One Who is saving. With believers, we have the added encouragement that biblical ministry to them has a 100% rate of fruitfulness; He is the Savior “especially of those who believe.” That is to say that when we minister to believers, we may do so with the glad knowledge that it is being blessed to their eternal profit.

A minister who is doing God's assignments in God's strength will be much more willing to “labor” and to “suffer reproach” in that service than if he were crafting his own ministry. We can endure much, if we endure it as those who are trusting in God!

Who is saving the members of the church? What is his method of exercising us in godliness? What theology should be foundational? What must we be watching out for? What are some examples of manmade religion that is followed in the churches? When do you get your “spiritual exercise”?

Sample prayer: Lord, forgive us for entertaining manmade ideas and methods in Your church. Truly, we ought to minister doctrinally, but we often fall back on trying to sway feelings. Truly, we ought to be exercising in the means of grace, but often we want growth to come easily. Truly, we ought to be willing to work hard and to suffer reproach, but we shrink from hard work and bristle or crumble under insult. In all of this, we expose how little that it is actually You whom we are trusting. Forgive us, O Lord! And restore us unto diligence and zeal and courage and joy in Jesus Christ, in Whose Name we ask it, AMEN!

ARP110B “The Lord Has Spoken to My Lord” or TPH270 “At the Name of Jesus”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

First Timothy 4 verses six through 11, these are God's words. 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 good doctrine which you have carefully. Followed? But reject profane and old wives fables.

Then exercise yourself toward godliness. For bodily exercise profits, a little, but godliness is profitable for all things. Having promise of the life that now is and of that, which is to come. This is a faithful saying and worthy. Of all acceptance. For to this end, we both labor. And supper approach.

Because we trust in the living god. Who is the savior of all men? Especially of those who believe. These things. Command. And teach. So far the reading of god's inspired and And they're into work. So chapter 3 closed with One of these patterns of sand words, this Description of the truth that the church is supposed to be.

A defender and promoter of preserver of, in the world that God uses as the instrument for that, of course, god is one who does it, but he is appointed to use the church. Then it's the truth about jesus, god in the flesh who now sits in glory having accomplished.

Uh, redemption. But especially With a focus on his work to announce the gospel in the nation's. And give faith. In the nations. And so, God was manifested in the flesh, justified in the spirit in those two. Uh two phrases, it took care of jesus's. Incarnation in the womb, his birth.

Nine months later. There's life of righteousness. His crucifixion. And his resurrection. Justified by the spirit has raised on account of our justification. Jesus was vindicated its righteous. And as god, As the god man, when he rose from the dead and then the rest of it was on how Uh, the lord jesus is the one who is sitting

in glory.

Uh, sending those who Uh, know him. With his gospel to preach him in the nations and giving faith. By that preaching. Uh, so very, very different emphasis Then the church at least in our land, at our time has Um, In some respects due to The. Continuing rise of the use of a church calendar.

That was really just the purview of Anglicans and Lutherans, and Purposes. Up until about 150 years ago. But it's this truth about Jesus, where Jesus who Jesus is where Jesus is now. What he is doing there to apply. Uh, what he has accomplished and now the apostle says in verse 6, That Timothy needs to be a good deacon, a good servant.

Of Jesus Christ. She's not using the word deacon in. The. Uh, formal title of the office, like, as in Chapter 3, verse 8 and following. Uh, but he is. Reminding Timothy. That he's just a servant. He's just a servant and that he is needy. Uh, just like those to whom he preaches.

So he needs to be quote nourished in the words of faith. And good dock of the good doctrine. Verse 6, which he has carefully, followed. He needs to be exercised in those words of faith. Bodily exercise profits, a little Or exercise yourself towards godliness for seven bodily exercise profits, a little.

And so this exercising, there's exercising in the doctrine of Christ and exercising and making application of that doctrine living before Jesus's faith face living righteously in dependence upon Jesus. Repenting quickly. Of any and every sin. Uh, in Enjoying the forgiveness. That is in Jesus. And this sort of ministry.

Is worth. Hard, work and pain. For to this end, we both labor. And suffer approach because we trust in the living God. Of course it's worth it. If you know the outcomes. Athletes. Who do hard work and pain? On their bodies. I think it's worth it because they're out because of its outcome and the text is actually doesn't deny that says verse 8.

Bodily exercise profits a little But if those guys are willing to go to that effort and endure that pain for a little How much more, how much more of the believer and especially the minister? With servant of Jesus. Who's so totally dependent and upon the one who is so richly abundant For what we need him to be.

Isn't it worth? Whatever work or pain is involved in the Christian life. Even if that pain is suffering. Reproach with them. We trust in the living God. Who is the savior of all men, especially of those? Who believe? There's only one who can save and that is the living.

God is the savior. Of all men. But there are those who we know that he is saving. Those who believe? There are those who There are those whom we know he is saving. Those who believe. And so if he's brought me to faith and he's going to bring me to heaven, then what I need to do right now is to do things his way according to his doctrine.

And what that means is we reject everything else in the church, especially these profane old wives fables Um, I don't know why they're using the The word wife heard necessarily, I guess it's Elder, elderly women. Uh, but old wives tales is actually an endless phrase that we get from this from this passage.

You know, things that sound reasonable and wise because old women came up with them and they've been around a long time and they nod their heads and say they've done their own research. And, Uh, you you Uh, do you teach and you do what's in the bible? Nothing that comes from the earth.

And so he has to reject. Uh, the Um, the profane Man-made religion. Uh, from verse 2. The lies in hypocrisy. And the myths. That and babble. The word for.

The word. For. I forget. Now if it's the word propane, or famous, one of them is the word for meds. I think fables is the word for meds and profane is just work for Babylon. Whatever men come up with to say it's just Sounds of syllables strung together as far as its spiritual value.

It's worthless. It's not from God. What the scripture says, that's what's valuable. And so Timothy is needy for himself first. That he have what's valuable that he can be nourished that he can be exercised that he can be godly. That he can profit, not just a little, but a locked for this life.

And for that, which is to come. And then, And if he is being taken care of himself, Then verse 11. Here can command and teach these same things to others. We need servants of Christ who take heed to themselves first. In humility and dependence and work and pain. And exercise.

Sanctification doesn't sound easy, does it? But it is sure. And it is sweet. It's not just sweet because the outcome, that's sweet. Holiness. We will see the Lord. But it's also sweet in the process of it. The fellowship that we have with God, the dependence upon him. That's a really act analogy that the spirit carries the apostle.

To use in verse 8. There are those. Who because they have gotten into. Fitness, or maybe their professional athletes, or maybe they? That have to, for military reasons or whatever. They embrace. The pain and the misery, the experiential misery of the training. And it feels good and God's even designed us so that we get brain, you know, neurochemical endorphins out of it.

And showing that it's not a mental illness where it's real good. Um, It's infinitely sweeter, though. To be working hard at and then during pain. In fellowship. With our Lord Jesus. As he sanctifies them. As he prepares us to be. Received up and glory with him, let's pray. Her father in heaven.

We thank you. Thank you for your word. Thank you for appointing it as an instrument, by which we have the teaching that you use to build us up in godliness. Thank you for. Instructing us again that we need to be. Exercise in it, but we would Grow in godliness.

Thank you for the fellowship that you give us with your spirit, with your son with yourself in them. Thank you, Lord. For this amazing life. That already has the knowledge of you and is proceeding. That already. That already has the knowledge of you and is proceeding until the day.

That we shall have perfect knowledge of you in perfect fellowship with you. We pray. Lord that You would help us in that today that this day would be lived. Not according to the babbling of men nor the myths. Or the myths of old women. But that it would be lived according to your word and then fellowship with you, we ask him your own name Lord.

Jesus Amen.