

1 Timothy Chapter 6

1. Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed.

A. Let as many bondservants as are under the yoke count their own masters worthy of all honor,

1. **bondservants-** Gr. **doulos**

a. This is not a condoning of slavery. Jesus did not come to bring a social revolution directly but a heart revolution which would in turn impact society and its practices. If Jesus came to cause a social revolution directly then he would have overthrown the Roman government.

2. **under the yoke-** Gr. **hupo zugos**

a. This is a term for servitude.

3. **own masters-** Gr. **idios despotes**

a. Bondservants were only so to their own masters, not all masters.

4. **worthy-** Gr. **axios**

a. God esteems them worthy of honor because of their authority, not because of their personal merit or character.

5. **honor-** Gr. **time**

a. We need to honor those who are in authority over us. I think the Black Lives Matters movement need to understand this in regards to the police. Not all masters were nice or fair but here Paul says to still honor them as being in authority.

B. so that the name of God and His doctrine may not be blasphemed.

1. **name-** Gr. **onoma**

2. **doctrine-** Gr. **didaskalia**

a. The doctrine of God is the gospel. If rebellion was promoted and practiced among Christian slaves, then the gospel would be blasphemed.

3. **blasphemed-** Gr. **blasphemeo**

2. And those who have believing masters, let them not despise *them* because they are brethren, but rather serve *them* because those who are benefited are believers and beloved. Teach and exhort these things.

A. And those who have believing masters,

1. **believing-** Gr. **pistos-** *faithful or believing*

- a. Believers should be faithful. Faithfulness and faith are connected!
- 2. **masters-** Gr. **despotes**
- B. let them not despise them because they are brethren,**
- 1. **despise-** Gr. **kataphroneo-** *to think down, to disesteem*
 - a. It would be a temptation for a slave not to work so hard for a fellow believing master because of the fact the masters were taught at church that they were called to a love and grace walk with all people. It would be a temptation to take advantage of this and not work as hard and Paul said NO!
- 2. **brethren-** Gr. **adelphos-** *sharing the same womb*
- C. but rather serve them because those who are benefited are believers and beloved.**
- 1. **serve-** Gr. **douleuo**
- 2. **benefited-** Gr. **euergesia-** *a good deed, benefit*
 - a. People should be benefited by our work. If we change our focus from what we are getting from our work, to what benefit others are getting from our work then our jobs will take on new meaning.
 - b. We need remove the napkin from under our chin and drape it over our arm in service of others!
- 3. **believers-** Gr. **pistos-** *faithful or believer*
- 4. **beloved-** Gr. **agapetos**
 - a. They are beloved by God. This does not say only the good masters are beloved. It just says the believing masters are beloved. God's love is unconditional and when it is received will change us in tangible ways.
- D. Teach and exhort these things**
- 1. **teach-** Gr. **didasko**
 - a. A pastor is to first teach the Word of God.
- 2. **exhort-**Gr. **parakaleo-** *to call near to encourage*
 - a. Next a pastor is to exhort the people to practice what they have been taught.
- 3. 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,**
- A. If anyone teaches otherwise and does not consent to wholesome words,**
- 1. **anyone**
 - a. I think this word is quite inclusive. We tend to excuse ourselves from

the crowd and think we are different and things don't apply to us.

2. **teaches-** Gr. **didasko**

- a. There are a whole lot of unapproved teachers and teachings that Jesus did not ordain in the body of Christ.

3. **otherwise**

- a. Other than the Word of God.
- b. In the first chapter Paul told Timothy that he was to insure that people were not teaching other things than the Word of God. [1 Tim. 1:3](#)

4. **consent-** Gr. **proserchomai-** *come to, arrive at*

- a. A lot of teaching today does not arrive at or promote spiritual health. Actually, it will make one sick!

5. **wholesome words-** Gr. **hugiaino logos-** *healthy, hygienic words*

- a. This is the same as sound doctrine- [1Ti 1:10](#); [2Ti 1:13](#), [2Ti 4:3](#); [Tit 1:9](#), [Tit 2:1](#)

B. even the words of our Lord Jesus Christ,

1. **words-** Gr. **ho-** *those*

2. **Lord Jesus Christ**

- a. This is not just the verses in red! All of the Word of God are the words of the Lord Jesus Christ.
- b. However, not all of the words of the Lord Jesus are directed towards the church. Some of them were directed to the Jewish nation that was under the Law.

C. and to the doctrine which accords with godliness.

1. **doctrine-** Gr. **didaskalia-** *teaching*

2. **accords-** Gr. **kata-** *according to*

3. **godliness-** Gr. **eusebeia-** *good reverence of God*

- a. Proper biblical teaching should produce godly fruit. [Gal. 5:22-23](#)
- b. The Word of God is truth. [John 17:17](#) The truth will produce godliness. [Tit 1:1](#)

4. he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

A. he is proud,

1. **proud-** Gr. **tuphoo-** *to envelope in smoke*

- a. Pride will blind you to your own faults and ignorance.
- b. Pride is at the root of religious arguments.

B. knowing nothing,

1. **knowing-** Gr. **epistamai-** *to be versed in, to be master of, to be acquainted with, comprehend, understand*

2. **nothing**

a. If you think you know all there is to know about something then you don't know as you need to know. [1 Cor. 8:2](#)

C. but is obsessed with disputes and arguments over words,

1. **obsessed-** Gr. **noseo-** *to be sick; met. to have a diseased appetite or craving for a thing, have an excessive and vicious fondness for a thing*

a. Some people are just sick! They have a morbid interest in arguing scripture. They love to be on the Bible debate sites on the internet.

2. **disputes-** Gr. **zetesis-** *a seeking; an inquiry, a question; a dispute, debate, discussion, a subject of dispute or controversy*

a. A minister is admonished in the Word not to get into debates with people. [2Ti 2:23](#), [Tit 3:9](#)

3. **arguments over words-** Gr. **logomachia-** *word fights, fights over the Word*

a. We should not fight others over the Word.

b. Paul was called to the Gentiles but he would always first go to the Jews and get into debates with them. It never worked! He would get persecuted and kicked out and then he would go to the Gentiles and there would be revival!

c. You will never see much success if you try to debate people into the kingdom of God or into a truth.

D. from which come envy,

1. **envy-** Gr. **phthonos-** *ill-will or malice*

a. Religious arguments produce bad feelings towards others.

E. strife- Gr. **eris-** *contention, strife, wrangling*

F. reviling- Gr. **blasphemia-** *to blaspheme, name call*

1. Debates often denigrate to name calling and giving unflattering labels.

G. evil suspicions- Gr. **poneros huponoia-** *evil suspicion, conjecture, guess*

1. Such arguments will leave you judging the other person and leave with an evil suspicion of them and conjecture to their true character and motives.

5. **useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. From such withdraw yourself.**

A. useless wranglings of men of corrupt minds and destitute of the truth,

1. **useless wranglings**- Gr. **paradiatribe**- *useless occupation, empty business, misemployment*

2. **men**- Gr. **anthropos**

3. **corrupt**- Gr. **diaphtheiro**- *to corrupt or destroy utterly; to waste, bring to decay, pervert utterly*

4. **minds**- Gr. **nous**

a. These men are of unrenewed minds by the Word.

b. These types of men were in the OT also. [2Ti 3:8](#)

5. **destitute**- Gr. **apostereo**- *to be destitute or devoid of*

6. **truth**- Gr. **aletheia**

a. What is truth? It is the Word of God. [John 17:17](#) These men are devoid of the truth of the Word of God and it's true meaning.

B. who suppose that godliness is a means of gain.

1. **godliness**- Gr. **eusebeia**- *good reverence, good worship*

2. **means of gain**- Gr. **porismos**- *a providing, procuring; a source of gain, a method to earnings*

a. This means that some are in the ministry strictly for the money it brings. They peddle religion and religious products to the simple and gullible.

b. These are no different than the money changers in the temple in Jesus' day.

c. This also means that some teach that the more money you have the godlier you are. This is not necessarily the case. Godliness can bring gain, but wealth is not the sure barometer of godliness.

C. From such withdraw yourself

1. **withdraw**- Gr. **aphistemi**- *to stand off from*

a. We see this in the OT when Moses told the people to stand off and away from the rebels who were swallowed by the earth alive!

[Num. 16:26-32](#) Now, this might not happen in the NT but just in case, stand off from them!

6. Now godliness with contentment is great gain.

A. **godliness**- Gr. **eusebeia**

B. **contentment**- Gr. **autarkeia**- *a condition of life in which no aid or support is needed, sufficiency of the necessities of life*

1. Contentment is learned. Paul himself had to learn contentment. [Phil. 4:11](#)

C. great- Gr. megas

1. There is mega gain when we are godly and content. A sign that we are slipping away from godliness is when we lose contentment in life. A person who has lost contentment in the Lord will seek to find it in their flesh and in material things. [Heb. 13:5](#)

D. gain- Gr. porismos- a providing, procuring; a source of gain, a method to earnings

7. For we brought nothing into *this* world, and it is certain we can carry nothing out.

A. For we brought nothing into this world,

1. **brought-** Gr. **eisphero-** *to carry in*
2. **world-** Gr. **kosmos**

- a. We enter this world by birth. We enter into heaven by the new birth.

B. and it is certain we can carry nothing out

1. **certain-** Gr. **delos-** *clear*

- a. Every baby born has come naked with empty hands.

2. **carry-** Gr. **ekphero-** *to carry out*

- a. Everyone entering heaven will be wearing a white robe [given by Jesus] and with empty hands. They will be given their reward upon entering.

- b. All the things of this world must be used here because they stay here. [Job 1:21](#), [Ecc 5:15-16](#), [Psa 49:17](#)

8. And having food and clothing, with these we shall be content.

A. And having food and clothing,

1. **food-** Gr. **diatrophe-** *nourishment*

2. **clothing-** Gr. **skepasma-** *a covering, spec. clothing*

- a. A church should not be giving physical aid much beyond these necessary items. Some churches help pay rent, car bills, car payments, cell phone payments, and help with credit cards...etc.

B. with these we shall be content

1. **content-** Gr. **arkeo-** *to be possessed of unailing strength, to be*

strong, to suffice, to be enough to be satisfied, to be contented

9. But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.

A. But those who desire to be rich fall into a temptation and a snare,

1. desire- Gr. **boulomai-** *to resolve, to determine*

a. Some people have resolved to become wealthy no matter what it takes or what it costs them. Many of these will cut corners and get into questionable practices that take advantage of others.

2. rich- Gr. **plouteo-** *to become wealthy*

a. It is not wrong to be wealthy. It is wrong to trust in uncertain riches.

3. fall- Gr. **empipto-** *to fall into*

4. temptation- Gr. **peirasmos-** *a testing or proving*

a. This word is always used of the tests and temptations of the enemy. God tests people but it is a different Greek word. It is the word **dokimazo-** to test in order to approve of and use. God tests to approve us and to promote us. The enemy's tests are always to find our breaking point and for us to sin and fall.

5. snare- Gr. **pagis-** *trap*

a. Prosperity is a greater test than lack.

B. and into many foolish and harmful lusts which drown men in destruction and perdition.

1. foolish- Gr. **anoetos-** *unintelligent, unwise;*

a. Running after money is not smart.

2. harmful- Gr. **blaberos-** Gr. *hurtful, harmful, something that hinders*

a. Running after money will at some point become hurtful and harmful to you and others.

3. lusts- Gr. **epithumia-** *strong desires*

4. drown- Gr. **buthizo-** *to plunge into the deep, to sink*

a. The cares of the wealthy often weigh them down and sometimes sink them. Just look at the average lottery winner.

5. **men-** Gr. **anthropos**

6. **destruction-** Gr. **olethros-** *ruin, destroy, death*

a. Lot moved to Sodom for financial gain. He ended up seeing it's destruction and all that he had. [Gen. 13:10-13](#)

b. Gehazi ran after gold and ended up with leprosy.

7. **perdition-** Gr. **apoleia-** *ruin, loss*

a. What does it profit a man to gain the whole world but lose his own soul? [Mark 8:36](#)

b. Balaam ran after money and ended up in perdition.

c. Achan ran after silver and gold and ended in perdition.

d. Lucifer ended up in perdition because of the multitude of merchandise. [Ezek 28:16](#)

e. Judas became the son of perdition due to his lust for money. [Mat 26:15, John 17:12](#)

10. **For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.**

A. For the love of money is a root of all kinds of evil,

1. **love of money-** Gr. **philarguria-** *the love of silver*

a. Notice here that it does not say that money is the root of all kinds of evil. It says the love of money is.

b. It is not evil to have money, but it is if money has you!

2. **root-** Gr. **rhiza**

a. This is idolatry rooted in the heart. Covetousness is idolatry. [Col. 3:5](#)

3. **evil-** Gr. **kakos-** *of a bad or inferior quality*

B. for which some have strayed from the faith in their greediness,

1. **strayed-** Gr. **apoplanao-** *to stray or wander off*

a. Covetousness will cause you to wander off of course with God. The deceitful thing is that it is so gradual you do not notice.

b. You can boil a frog in a pot of water if you slowly increase its degree by degree.

2. the faith

a. The Christian path

3. greediness- Gr. oregomai

C. and pierced themselves through with many sorrows.

1. **pierced-** Gr. **peripeiro-** *to put on a spit, transfix; met. to pierce, wound deeply*

a. The picture here is to pierce something through and put it on a rotating spit in which is roasted slowly. This is not a good way to die!

b. A minister in the church that uses the church for money making schemes will end up pierced through with many sorrows. God does not take it lightly when his bride is prostituted.

2. **sorrows-**Gr. **odune-** *grief*

11. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

A. But you,

B. O man of God,

1. What an encouragement to be called a man or woman of God! We should see ourselves as men and women of God.

2. Moses, Elijah, Elisha, and David were called a man of God.

3. If you want to be a man or woman of God then it happens by allowing the Word of God to teach, rebuke, correct, and instruct you. [2 Tim. 3:17](#)

C. flee these things and pursue righteousness

1. **flee-** Gr. **pheugo-** *metaphorically to flee (to shun or avoid by flight) something abhorrent, especially vices*

a. There are some things you are not to casually hang around. Two of them are arguments and idolatry. Run from these!

2. these things

a. Arguing over the Word and covetousness.

3. **pursue-** Gr. **dioko-** *to put in rapid motion; to pursue; to follow, to follow eagerly, endeavor earnestly to acquire*

a. We are not to pursue money and possessions but we are called to pursue Christian virtues.

4. **righteousness-** Gr. **dikaiosune-** *to be as one ought to be, fair and equitable dealing, justice*

D. godliness- Gr. **eusebeia**

1. The word godliness is used nine times in this short letter. A pastor and a church is to bring forth godliness in the lives of its members. The nine fruit of the Spirit and nine gifts of the Holy Spirit are to bring forth godliness in the saints.

E. faith- Gr. **pistis-** *firm persuasion based upon hearing*

F. love- Gr. **agape**

G. patience- Gr. **hupomone-** *to remain under pressure, endurance*

H. gentleness- Gr. **praotes-** *gentleness, mildness, meekness*

12. Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

A. Fight the good fight of faith,

1. **Fight-** Gr. **agonizomai-** *to be a combatant in the public games; to contend, fight, strive earnestly*

- a. We get the word agony from this word! Sometimes it will cause agony to stay in faith when the flesh, the devil, and world are coming against you.

- b. Jesus was in great agony in the garden while he fought the good fight of faith. [Luke 22:44](#)

- c. Sometimes a battle of faith is waged in public and sometimes it is in private.

2. **good-** Gr. **kalos**

- a. A good fight is the one you win! If you lose a fight it was not a good fight!

3. **fight of faith-** Gr. **agon pistis**

- a. This is the only fight we are called to wage.

- b. In the fight of faith we only need to stand on the finished work of Christ and speak his word.

B. lay hold on eternal life,

1. **lay hold-** Gr. **epilambanomai-** *to seize upon*

- a. We have been seized upon at salvation by Jesus. Now our call is to seize upon Him by faith. [Phil. 3:12](#)

2. **eternal life-** Gr. **aionios zoe**

- a. Eternal life is not to be understood in duration but in quality and relationship.

b. Jesus said eternal life is to know God the Father and the Son whom He sent. [John 17:3](#)

c. To lay hold of eternal life does not mean that we must fight to get to heaven. No, we are to fight the good fight of faith to lay hold of the revelation of Jesus and all that He has for us!

C. to which you were called and have confessed the good confession in the presence of many witnesses.

1. called- Gr. **kaleo**

a. We are called to know God the Father and Jesus Christ His Son.

2. confessed- Gr. **homolegeo-** *to say the same thing, acknowledge*

3. good confession- Gr. **kalos homologia**

a. That is the confession of Jesus as Lord. [Rom. 10:9-10](#)

4. presence- Gr. **enopion**

5. many witnesses- Gr. **polus martus**

a. Timothy got saved in front of many witnesses and now he was serving and leading in front of many witnesses.

13. I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate,

A. I urge you in the sight of God who gives life to all things,

1. urge- Gr. **paraggello**

2. sight- Gr. **enopion**

3. gives life- Gr. **zoopoieo**

a. We can always go to the life-giving God to receive strength and help.

4. all things

B. and before Christ Jesus who witnessed the good confession before Pontius Pilate

1. witnessed- Gr. **martureo**

2. good confession- Gr. **kalos homologia**

a. Jesus maintained his confession of His identity and call from God in front of Pilate. He maintained the truth in the presence of immense pressure to lie and say what was needed to get off.

3. Pontius Pilate- *means one from the sea armed with a spear*

a. The Gentiles are seen symbolically as the sea in the OT. Here we see a Gentile whose name means one from the sea and who is armed with a spear to kill the Messiah.

- b. Paul brings up that Jesus maintained his confession before pressure because this is what Timothy must do this as well. Church tradition says that Timothy was martyred in Ephesus for his stance of the gospel.

14. **that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing,**

A. **that you keep this commandment without spot,**

1. **keep**- Gr. **tereo**- *watch over carefully*

2. **commandment**- Gr. **entole**

a. This refers to the charge in the previous verse.

3. **without spot**- Gr. **aspilos**- *unblemished*

B. **blameless until our Lord Jesus Christ's appearing**

1. **blameless**- Gr. **anepileptos**- *not being grabbed upon*

a. This Greek word pictures not having anything in your life that can be grabbed with you attached to it. We should have nothing currently in our life that is attached to us that being found out would discredit us with it.

2. **appearing**- Gr. **epiphaneia**- *appearance, manifestation, glorious display*

a. Paul often spoke of the imminent return on the Lord in his generation's lifetime. We should do the same.

15. **which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords,**

A. **which He will manifest in His own time,**

1. **manifest**- Gr. **deiknuo**- *to show, expose to the eyes, to give evidence or proof of a thing*

2. **own time**- Gr. **idios kairos**- *one's own particular season*

a. Jesus is going to show up and show out on His own time and season.

B. **He who is the blessed and only Potentate,**

1. **blessed**- Gr. **makarios**- *blessed; favored; fortunate; happy; privileged*

a. Jesus is the blessed One and He shares this blessing with us!

2. **only Potentate**- Gr. **monos dunastes**- *the only a potentate, sovereign, a person of rank and authority*

royal minister of great authority

a. Jesus is the Sovereign over the church. No earthly president, king,

or magistrate can say that.

C. the King of kings and Lord of lords

1. **King of kings**- Gr. **basileus basileuo**- *King over those ruling as a king*
 - a. Jesus is over us kings who are ruling and reigning with Him.
2. **Lord of lords**- Gr. **kurios kurieuo**- *Lord over those ruling as lords*
 - a. He is Lord over us lords who are exercising lordship with Him.
 - b. The phrase King of kings and Lord of Lords are mentioned three times in scripture. [Rev 17:14](#), [Rev 19:16](#) Three is the number of Jesus and redemption. He is the King of kings and Lord of lords!
 - c. We in the church are kings and priests unto God and will rule and reign with Him forever and forever. [Rev. 5:10](#), [Rev. 22:5](#)

16. **who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.**

A. Who alone has immortality,

1. alone- Gr. **monos**

a. Jesus alone is God's Son. [John 3:16](#) We being in Him share His Sonship. We don't have anything apart from Christ sharing it with us.

2. immortality- Gr. **athanasia**- *undying, immortality, everlasting*

a. Jesus is the only one that has immortality in Himself. We share immortality with Him because we are in Him and are in union with Him. [2 Tim. 1:10](#), [1 Cor. 15:54](#)

b. Jesus stated He was eternal- [Joh 8:58](#), [Rev 1:8](#), [Rev 1:17-18](#)

B. dwelling in unapproachable light,

1. dwelling- Gr. **oikeo**

a. This is referring to God the Father. No man has seen God the Father except Jesus. In the OT Moses and different people are said to have seen God but that was appearances of Christ before his incarnation. They were interacting with the second member of the Godhead who is the visible member of the Godhead.

2. **unapproachable**- Gr. **aprositos**- *inaccessible*

3. **light**- Gr. **phos**

a. This speaks of any man in this life. As no man can stand to look full on into the sun for any length of time without being blinded, so no man can look at the face of God the Father and survive the experience. [Exo 33:20](#)

b. I believe that when we get to heaven we will be able to do this.

C. **whom no man has seen or can see,**

1. **no man**- Gr. **oudeis anthropos**- *not one man*

2. **seen**- Gr. **eido**- *see or know by perception*

3. **see**- Gr. **eido**- *to see or know by perception*

a. [1 Tim. 1:17](#)

b. [Joh 1:18](#), [Joh 6:46](#)

D. **to whom be honor and everlasting power**

1. **honor**- Gr. **time**- *value, dignity*

a. God is the only one with inherent value and dignity. All of creation gets its value and dignity from God. They are gifts from Him.

2. **everlasting**- Gr. **aionios**- *without beginning and end, that which always has been and always will be.*

a. Universalists say that this Greek word means *lasting for an age*. They say it does not mean everlasting. They connect this word with the passages on hell to teach this. However, if they want to do that they need to do the same when this Greek word is attached to God and the things of God. Here, if you apply their definition of this word, it would mean that God's power will only last for an age and then be over. Rubbish. This word when referring to heaven and hell means enduring without end.

3. **power**- Gr. **kratos**- *ruling power*

a. We get our word democratic from this word. Demos means

people and *kratos* means *ruling power*. This means ruled by the people.

b. As kings under the King of kings we have been given ruling power to exercise over the enemy.

E. **amen**- Gr. **amen**- *so be it, it is so!*

17. Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.

A. Command those who are rich in this present age not to be haughty,

1. **command**- Gr. **paraggello**

2. **rich**- Gr. **plousios**

3. **present age**- Gr. **nun aion**- *now age or time period*

4. **haughty**- Gr. **hupselophroneo**- *high minded*

B. nor trust in uncertain riches but in the living God,

1. **trust**- Gr. **elpizo**- *to hope- confident expectation of good*

2. **uncertain**- Gr. **adelotes**

a. Wealthy men lost their fortunes overnight in the stock market crash of 1929 and committed suicide.

3. **riches**- Gr. **ploutos**

4. **living**- Gr. **zao**

a. Even if wealth may disappear the ever-living God is still present to bestow it again.

C. who gives us richly all things to enjoy

1. **gives**- Gr. **parecho**- *to reach forth, offer, to afford, furnish*

2. **richly**- Gr. **plousios**

3. **all things**- Gr. **pas**

a. All things that are beneficial as the Greek word for enjoy means.

4. **enjoy**- Gr. **apolausis**- *beneficial participation, enjoyment, pleasure*

a. There are some things the world calls pleasure and enjoyment but they are not beneficial to them. God has only given beneficial things to us to enjoy and be pleased by.

b. Religion teaches that we are not to enjoy anything in this life. Here we see that God has given us all things [beneficial] to enjoy in the here and now. [Rom. 8:32](#)

c. Some people use recreational drugs and claim that God gave those

substances to them to richly enjoy. However, those things are not beneficial so God did not give those substances for man's pleasure.

18. **Let them do good, that they be rich in good works, ready to give, willing to share,**
- A. **Let them do good,**
 - 1. **do good**- Gr. **agathoergeo**- *to do good works*
 - B. **that they be rich in good works,**
 - 1. **rich**- Gr. **plouteo**
 - a. Being rich has more to it than money. Financial wealth is but a fruit of being rich.
 - 2. **good works**- Gr. **kalos ergon**
 - C. **ready to give**- Gr. **eumetadotos**- *liberal, bountiful, generous*
 - 1. We need to have more than we need to be ready to give to those around us. Just praying for your needs to be met is selfish. [2 Cor. 9:8](#)
 - D. **willing to share**- Gr. **koinonikos**- *social; in NT generous, liberal, beneficent*
19. **storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.**
- A. **storing up for themselves a good foundation for the time to come,**
 - 1. **storing up**- Gr. **apothesarizo**- *to put away, lay by in store, to treasure away*
 - 2. **good**- Gr. **kalos**
 - 3. **foundation**- Gr. **themelios**
 - a. What we do in this life is the foundation for what we do in the next.
 - 4. **time to come**- Gr. **mello**- *about to be*
 - B. **that they may lay hold on eternal life.**
 - 1. **lay hold**- Gr. **epilambanomai**- *to take in addition, to lay hold of, take possession of, overtake, attain, attain to*
 - a. Lay hold of in addition to the riches of this natural world.
 - b. Jesus has laid hold of us in saving us, but now we are called to lay hold of Him in relationship. [Phil. 3:12](#)
 - 2. **eternal life**- Gr. **aionios zoe**
 - a. Eternal life according to Jesus is to know the Father and the Son. [John 17:3](#)

20. **O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—**

A. O Timothy!

1. This is an exclamation born out of passion and desire for Timothy to fulfill his destiny and potential.

B. Guard what was committed to your trust,

1. **guard-** Gr. **phulasso-** *to mount a garrison*
2. **committed to your trust-** Gr. **kataparatheke-** *a deposit, a trust or thing consigned to one's faithful keeping*
 - a. This is an admonition for Timothy to guard the gospel, the ministry call, and his ministry gift. These were entrusted to him.

C. avoiding the profane and idle babblings and contradictions of what is falsely called knowledge

1. **avoiding-** Gr. **ektrepo-** *to turn off or aside*
 - a. As a minister you must learn to guard some things like the Word of God, your call, and ministry and avoid other things such as fables, man-made philosophies, and legalistic arguments.
2. **profane-** Gr. **bebelos-** *accessible, lawful to be trodden, common, public place*
 - a. A public bathroom is accessible to all. A public bathroom is nasty! The philosophies and theories of man are nasty!
 - b. When most of the world embraces a theory it almost always is wrong and in opposition to the Word of God. It is nasty!
3. **idle babblings-** Gr. **kenophonia-** *empty sounds*
 - a. All the theories and speeches of the world are nothing but empty noise. They sound like the adults do in the Charlie Brown cartoons. They are just indistinct droning's.
4. **contradictions-** Gr. **antithesis-** *opposition, that which is opposed*
 - a. The world brings theories up that are the antithesis of what the truth of the Word of God teaches. Such a theory is evolution. It is in direct opposition to the Word of God. It is opposed to the truth of God and of creation.
 - b. Legalism and worldly philosophy stand in opposition to the truth of God's grace and faith. A minister must avoid both.
5. **falsely-** Gr. **psuedonumos**
6. **knowledge-** Gr. **gnosis**
 - a. Scientific knowledge should be built upon the foundation of the

Word of God, not seek to replace the Word of God with theories of man.

- b. A minister is called to hold to the truth of the Word of God and not to be polluted by non-biblical teachings.

21. by professing it some have strayed concerning the faith. Grace *be with you*. Amen.

A. by professing it some have strayed concerning the faith

- 1. **professing-** Gr. **epaggello-** *to announce that one is about to do or furnish something, to profess*
- 2. **strayed-** Gr. **astocheo-** *to deviate from, miss (the mark)*
 - a. Many young people grew up in church and then lost their faith in a university when pagans taught them what was falsely called science. They bought the lie of evolution instead of the truth of God and creation. This is so sad!
- 3. **the faith-** Gr. **pistis**
 - a. This is the sum of what we believe as Christians. We need to keep to the cardinal truths of the Christian faith, such as the virgin birth, the sinlessness of Jesus, the substitutionary aspect of the cross, the resurrection of Jesus, salvation by grace through faith, and the return of Christ to judge the living and the dead.

B. Grace *be with you*.

- 1. **grace-** Gr. **charis-** *unmerited favor, power, ability, strength*
 - a. In redemption there is two sides of grace. There is a cross side to grace where we have our sins forgiven and we are justified before God. There is also resurrection grace where we receive the new birth and the power of the Spirit put within us to live a supernatural life. We were given both sides of grace at salvation.
- 2. **be with you-** lit. *is with you*
 - a. We have the grace of God. We don't need to pray for it. We have it.

C. Amen- Gr. **amen-** *so be it, it is so!*