

1 Timothy 6 Commentary

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GODLINESS AND PASTORAL CARE

Click chart to enlarge

Charts from [Jensen's Survey of the NT](#) - used by permission

Another Overview Chart - [1 Timothy - Charles Swindoll](#)

| THE PASTOR'S PRIMER: PAUL'S PRACTICAL PASTORAL INSTRUCTIONS REGARDING THE LOCAL CHURCH | | | | |
|--|-----------------------------------|-------------------------------------|----------------------------------|---|
| 1 Timothy 1 | 1 Timothy 2-3 | 1 Timothy 4 | 1 Timothy 5 | 1 Timothy 6 |
| TIMOTHY'S CHARGE... | TIMOTHY'S INSTRUCTIONS... | | | |
| Concerning Sound Doctrine | Concerning Prayer & Church | Concerning Last Days Apostasy | Concerning Widows & Elders | Concerning Conflict & Contentment |
| Danger of False Doctrine | Public Worship Church Officers | Antidote for Apostasy | Pastoral Duties Toward Others | Instructions for the Man of God |
| Warning | Worship | Wisdom | Widows | Wealth |
| Written in Macedonia Circa 62-64AD | | | | |

(Source: [Swindoll's Insights on 1 Timothy](#))

Possible Route of Paul's "Farewell Tour" after release from his first Roman imprisonment. (see [notes below](#))

Key Verses: 1 Ti 1:15, 1 Ti 3:15-16, 1 Ti 6:11, 1 Ti 6:12

Key Words -- Key Words -- see importance of [key words](#) - learn how to [mark key words](#) and the associated discipline of how to [interrogate them with 5W/H questions](#). Practice "interrogating" key words as well as [term of conclusion](#) (therefore), [term of explanation](#) (for), [terms of purpose or result](#) (so that, in order that, that, as a result), [terms of contrast](#) (but, yet), [expressions of time](#) (including [then](#); [until](#), after) and [terms of comparison](#) (like, as). You will be amazed at how your Teacher, the Holy Spirit, will illuminate your understanding, a spiritual blessing that will grow the more you practice! Be diligent! Consider the "5P's" - Pause to Ponder the Passage then Practice it in the Power of the Spirit. See also [inductive Bible study](#) - [observation](#) ([Observe With a Purpose](#)), [Interpretation](#) ([Keep Context King](#), [Read Literally](#), [Compare Scripture with Scripture](#), [Consult Conservative Commentaries](#)), and then be a doer of the Word with [Application](#). Do not overlook "doing the word" for if you do you are deluding yourself, and are just a "smarter sinner," but not more like the Savior! As Jesus said "blessed are those who hear the word of God, and observe it." (Lk 11:28+, cf James 1:22+)

1 Timothy 6:1 All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against.

Amplified LET ALL who are under the yoke as bond servants esteem their own [personal] masters worthy of honor and fullest respect, so that the name of God and the teaching [about Him] may not be brought into disrepute and blasphemed.

BGT 1 Timothy 6:1 σοι ε σ ν π ζυγ ν δο λοι, το ς δ ους δεσπ τας π ης ς τιμ ς ξ ους γε σθωσαν, να μ τ νομα το θεο κα διδασκαλ α βλασφημ ται.

KJV 1 Timothy 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

NET 1 Timothy 6:1 Those who are under the yoke as slaves must regard their own masters as deserving of full respect. This will prevent the name of God and Christian teaching from being discredited.

CSB 1 Timothy 6:1 All who are under the yoke as slaves must regard their own masters to be worthy of all respect, so that God's name and His teaching will not be blasphemed.

ESV 1 Timothy 6:1 Let all who are under a yoke as bondservants regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled.

NIV 1 Timothy 6:1 All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered.

NLT 1 Timothy 6:1 All slaves should show full respect for their masters so they will not bring shame on the name of God and his teaching.

NRS 1 Timothy 6:1 Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed.

RSV 1 Timothy 6:1 Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be defamed.

YLT 1 Timothy 6:1 As many as are servants under a yoke, their own masters worthy of all honour let them reckon, that the name of God and the teaching may not be evil spoken of;

NKJ 1 Timothy 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.

NJB 1 Timothy 6:1 All those under the yoke of slavery must have unqualified respect for their masters, so that the name of God and our teaching are not brought into disrepute.

NAB 1 Timothy 6:1 Those who are under the yoke of slavery must regard their masters as worthy of full respect, so that the name of God and our teaching may not suffer abuse.

ASV 1 Timothy 6:1 Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed.

- **slaves:** De 28:48 Isa 47:6 58:6 Mt 11:9,30 Ac 15:10 1Co 7:21,22 Ga 5:1
- **regard:** Ge 16:9 24:2,12,27,35-67 2Ki 5:2,3,13 Mal 1:6 Ac 10:7,22 Eph 6:5-8 Col 3:22-25 Tit 2:9 1Pe 2:17-20
- **So that the:** 1Ti 5:14 Ge 13:7,8 2Sa 12:14 Ne 9:5 Isa 52:5 Eze 36:20,23 Lu 17:1 Ro 2:24 1Co 10:32 Titus 2:5,8,10 1Pe 2:12 1Pe 3:16
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

Related Passages:

Isaiah 52:5 "Now therefore, what do I have here," declares the LORD, "seeing that My people have been taken away without cause?" Again the LORD declares, "Those who rule over them howl, and My name is continually blasphemed all day long.

1 Timothy 5:14 Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach;

2 Samuel 12:14 "However, because by this deed (DAVID'S SIN WITH BATHSHEBA) you have given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die."

Romans 2:24 For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.

1 Corinthians 10:32 Give no offense either to Jews or to Greeks or to the church of God;

Ephesians 6:5-6+ Slaves, **be obedient** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) to those who are your masters according to the flesh (YOUR MASTER ON EARTH), with fear and trembling (REVERENCE TOWARD GOD - cf Php 2:12b+), in the sincerity of your heart (INTEGRITY), as to Christ (YOUR MASTER IN HEAVEN); 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

[SEE DISCUSSION BELOW BY JOHN MACARTHUR ON SLAVES WHERE HE SUMMARIZES TRUTHS FROM 1Tim 6, Eph 6 and Col 3 PASSAGES](#)

Colossians 3:22-25, 4:1+ Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. 23 Whatever you do, do your work heartily, as for the Lord rather than for men, 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. 25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality. 4:1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

1 Peter 2:18-19+ Servants, be submissive to your masters with all respect, not only to those who are good and gentle, **but also to those who are unreasonable**. 19 For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. (NOTE - Even when you have a terrible employer it still is a responsibility to submit to that authority and to submit to that authority brings pleasure to God)

DUTY OF BELIEVING SLAVES TO UNBELIEVING MASTERS

Hiebert says "In this brief paragraph [that is, the 1st 2 verses] Paul points out the proper attitude of Christian slaves toward their pagan masters, indicates the relation they are to have toward Christian masters, and concludes with an admonition to Timothy to teach these things." (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Warren Wiersbe says: This chapter continues Paul's advice to Timothy on ministering to the various kinds of believers in the church. The atmosphere is military, for Paul used words that belong to the army: "Fight the good fight of faith" (1Ti 6:12). "I give thee charge" (1Ti 6:13, which is the same military term used in 1Ti 1:3). "Charge them that are rich" (1Ti 6:17). "O Timothy, keep [guard] that which is committed to thy trust" (1Ti 6:20). In other words, you might say Paul was the general, giving Timothy orders from the Lord, the Commander in Chief. D. L. Moody did not want his soloist, Ira Sankey to use, "Onward, Christian Soldiers" in their evangelistic campaigns. Moody felt that the church he saw was very unlike an army. If the average military man on our side in World War II had behaved toward his superiors and their orders the way the average Christian behaves toward the Lord, we probably would have lost the war! Instead of "Onward, Christian Soldiers" someone has suggested that perhaps we ought to sing "Backward, Christian Soldiers." (Borrow [The Bible Exposition Commentary](#))

Donald Guthrie points out: In communities where the membership included numerous slaves together with some of their masters, the relationship between them was a pressing problem. Slaves enjoyed equality of status within the Church, but a decided social inferiority in their respective households, an irreconcilable antithesis which found its only solution in the ultimate abolition of slavery. But since the time was unpropitious for overturning this deeply rooted system, interim Christian rules were indispensable. p. 109 (Borrow [The pastoral epistles : an introduction and commentary](#))

Walter Lock paraphrases the 1st 2 verses by saying: This duty of proper respect holds good also of the relation of slaves to their masters. Some slaves will have heathen masters who make their life a burden to them; yet teach them to show all respect to such, lest the name of God and our teaching should be brought into disrepute. Others will have Christian masters: let such not fail in due respect, on the pretext that Christianity treats them and their masters as brothers; nay, let them serve them all the better on the very ground that those who share the good service are Christians and so dear to themselves. pp. 64-65 (Borrow [1 Timothy 6 Commentary](#))

Hendriksen says: It is clear that in this passage the word used in the original means slaves, not servants. It frequently has the latter meaning, and even in the present passage the apostle is trying his level best to change the slave into a beloved servant. p. 191 (Borrow [Exposition of the Pastoral Epistles](#))

Lenski - In this letter Paul writes to Timothy, his apostolic representative for all the churches in the Asian territory, repeats certain directions he had given to Timothy on matters regarding his work. One of these directions is in regard to slaves, some of whom had pagan masters, others of whom were fortunate in having Christian masters. The idea is not that Timothy did not know how to handle these different cases. Timothy had been with Paul a long time, and Paul had left him in Ephesus (1:3) for this work of properly regulating everything for the many congregations. This letter gives Timothy these instructions in writing to be used as needed in the churches. So he sets down what Timothy is to inculcate in regard to the two groups of church members who are slaves. (See p. 693 [Interpretation of St Paul's Epistles to Timothy](#))

Don Anderson - The little book of Philemon is Paul's intercession on the behalf of Philemon's runaway slave whose name is ONESIMUS. He came to know Christ in Rome, and Paul sends back this letter to Philemon begging him to restore Onesimus to his previous place of service.

Gary Demarest says: The two admonitions in verses 1 and 2 are directed just to the slaves. In verse 1, those who had unbelieving masters are counseled to continue honoring their masters so that "the name of God and His doctrine may not be blasphemed." There are those who would prefer that Paul would have called for the overthrow of the system, but he didn't. In verse 2, the other situation is addressed in which the master of the Christian slave was a brother in Christ. The likelihood was that the slave would take advantage of this new-found fellowship in the congregation and demand special privileges at home and work. This could lead to sharp resentment if such special treatment was not granted. Paul insists that Christian slaves serve their Christian masters with the special motive that they are bringing service and joy to their brothers in Christ. The classic and expanded application in this situation is found in Paul's letter to Philemon. (p. 215 BORROW [The](#)

[communicator's commentary. 1, 2 Thessalonians, 1, 2 Timothy, Titus](#)

William Barclay observes: Beneath the surface of this passage there are certain supremely important Christian principles for everyday life and work. The Christian slave was in a peculiarly difficult position. If he was the slave of a heathen master, he might very easily make it clear that he regarded his master as bound for perdition and himself as the heir of salvation. His Christianity might well give him a feeling of intolerant superiority which would create an impossible situation. On the other hand, if his master was a Christian, the slave would be tempted to take advantage of the new relationship and to trade upon it. He might use the new relationship as an excuse for producing inefficient work and then expecting to escape all punishment. He might think that the fact that both he and his master were Christians entitled him to all kinds of special consideration and special allowances. He might use the fact of his own and his master's Christianity to be a lazy and an inefficient servant who was exempt from discipline and punishment. ([1 Timothy 6 Commentary](#))

All who are under (hupo/hypo implies subjection to authority) **the yoke** (*zugos/zygos*) **as slaves** (*doulos* - [See more resources on Slaves, Slavery below](#)) - Recall that Paul is writing to a culture that is filled with as many as 60 million slaves in the Roman empire and many of these slaves had become Christians (see 1Co 1:26-31+). And so Paul is addressing these instructions (actually 3 commands in vv 1-3) to believing slaves. As such, they had in effect two masters, a human master on earth and a divine Master, the Lord Jesus Christ. **Under the yoke** does not mean they were being abused, but pictures men and women who served in a submissive role. It does make an allusion to the generally oppressive nature of slavery. **Slaves** is *doulos*, a word Paul used of himself in his relationship to his Master Jesus.

THOUGHT- There is such an emphasis in our culture on rights - "I want my rights" and "I want to do this and I want to do that." This fallen mindset is corrupting American society. God makes it quite clear that there are lines of authority and when we live in line with that authority, we experience true contentment and fulfillment that the Lord desires for each of His children. Are you submissive to those in authority over you (regardless of their character, godly or godless)?

[Bible Knowledge Commentary - Page 745](#) says: Under normal circumstances, slaves and masters had no associations outside the institution of slavery. With the advent of the gospel, however, these 2 groups found themselves thrown together in the congregation in new ways, creating problems the apostles were forced to address repeatedly.

J. Vernon McGee points out: "Servants"--Paul is going to deal with the relationship of capital and labor. The Christian should render a full day's work for whomever he is working. If he agrees to work until five o'clock, he should work until five o'clock. Then sometimes workers leave with their pickaxe hanging in the air--they don't finish up. The Christian is to turn in a full day's work for a full day's pay. ([1 Timothy 6 Commentary](#))

Are to regard (*hegeomai*) **their own masters** (*despotes*) **as worthy** (*axios*) **of all honor** (*time*) - NIV - "should consider their masters worthy of full respect" **NJB** = "must have unqualified respect for their masters." Paul is giving slaves the first of three commands (others in v2-3), this command in the [present imperative](#) which calls for them (and us) to continually [depend on the Holy Spirit in order to obey](#). **Masters** (*despotes* signifies the ones who had absolute control and unrestricted power in regard to their slaves.

THOUGHT - Even though you can't respect the fact that the one in authority over you (employer, teacher, husband, etc) is not a Christian, you are to respect the authority that is over you, because this honors God and the Gospel.

Hiebert observes: Slaves formed a considerable element in all the apostolic churches. The very difficulty of their position made it necessary that Timothy direct special instructions to them. The dignity and spiritual freedom which they enjoyed in the Christian assembly must not blind them to the fact that Christianity did not liberate them from their obligations arising out of their status in a pagan society. They must be warned against any abuse of Christian liberty and brotherhood. p. 106 (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

If a believing slave is submitted to His Master in heaven, it will be much easier to be submitted to his master on earth and to treat them with honor and respect. In so doing they are giving a witness to their heavenly Master by the way they interact with their earthly masters, whether they were believers or not. In this passage Paul is referring to unbelieving masters. How can we know they are unbelievers? In the next verse the text literally reads "and those having believing masters," which by default identifies the masters in this verse as unbelievers.

We can and should respect unbelievers.

Albert Barnes says: Treat them with all proper respect. They were to manifest the right spirit themselves, whatever their masters did; they were not to do anything that would dishonour religion. The injunction here would seem to have particular reference to those whose masters were not Christians. ([1 Timothy 6 Commentary](#))

You can mark it down as an axiomatic principle that your conduct at your work (school, etc), especially your conduct to those in authority over you, can either bring credit or discredit to the Lord. The way you handle the authority over you, is crucial to your witness of the truth of the Gospel! You can dishonor the Gospel and you can bring disrepute or disgrace to your Father in Heaven by not submitting to God given authority.

D Edmond Hiebert adds that the Christian slaves "are to have an inner attitude of genuine respect for their masters which finds outward expression in word, manner, and conduct. "That a slave should serve for love and not for fear is the revolution wrought by the Gospel, which ultimately abolishes slavery" (Horton). (Borrow [First Timothy- Everyman's Bible Commentary](#))

John MacArthur - There is no spiritual bond, but there is a bond of duty. Believers are to have respect and a correct assessment of the authority of their employers, regardless of how they feel about them. ([1 & 2 Timothy Commentary](#))

PAUL'S PURPOSE FOR HIS COMMAND

So that (*hina*) - This term of purpose shows the purpose of slaves treating their masters with honor and respect. Paul describes the motives for good behavior to stimulate their zeal for service to their master. The first motive for a slave's (or employee's) good behavior is to honor God and the second to bring honor to the Christian doctrine. The purpose in the command is, "You can affect 'THE NAME OF GOD AND THE TEACHINGS' by not handling yourself correctly as a slave."

The name (*onoma*) **of God and our doctrine** (*didaskalia*) **will not be spoken against** (*blasphemeo* - to speak to bring harm) - The net effect of the slave's good attitude and good behavior regarding his or her master is that the **name of God** and the (**our** is added by translators) **doctrine** of Christianity, especially the Gospel, would not be blasphemed or defamed. In effect the slave's behavior is a living testimony of the truth and power of the Gospel to transform lives.

"THE NAME OF GOD AND THE TEACHING"

can be affected by our response to authority.

-- Don Anderson

Peter teaches a corollary principle regarding the effect of a believer's behavior among the lost writing "keep a good conscienceso that (term of purpose) - in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. (1Pe 3:16)

In (Php 2:14-15+) applies this same principle to all believers Paul commanding us to **Do** ([present imperative](#) calls for continual [dependence on the Holy Spirit in order to obey](#) - see Php 2:13NLT+ for Spirit's working in us giving us the DESIRE and POWER to obey) all things without grumbling or disputing; **so that** (*hina* = ANOTHER PURPOSE CLAUSE LIKE HERE IN 1Ti 6:1) you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, **among whom you appear as** (GOSPEL) **lights in the** (SPIRITUALLY DARK) **world.**"

We see this same principle of the adverse effect of behavior in Paul's words to the Jews in Romans 2:24- in which he says "The name of God is blasphemed among the Gentiles because of you." In other words, the Gentiles knew the Jews held to belief in the name of One God (Dt 6:4-5+) and because of what the Gentiles saw in the life and behavior of the Jews, God's great Name was blasphemed!

John MacArthur - Christians have a divinely commanded responsibility to live out their faith in the workplace. Having a proper attitude of submission and respect, and performing quality work, are necessary prerequisites to proclaiming a believable gospel. (See [1 & 2 Timothy Commentary](#))

Hendriksen adds: Whenever it is at all possible thus to respect the master, let the slave do so, in order that the name of God and the doctrine be not reviled (literally, be not blasphemed)....God's redemptive revelation in Christ, in other words God's Name, and also His instruction, the teaching of the Gospel, would become contemptible in the eyes of the masters if the slaves treated them with disdain and the spirit of rebellion. **And nothing is more important than God's Name and His Doctrine!** These must not be exposed to ridicule or abuse. p. 193 (Borrow [Exposition of the Pastoral Epistles](#))

Lenski elaborates on the necessity of slaves to honor masters writing "If a Christian slave dishonored his master in any way by disobedience, by acting disrespectfully, by speaking shamefully of

his master, the worst consequence would not be the beating he would receive but the curses he would cause his master to hurl at this miserable slave's God, his religion, and the teaching he had embraced: "So that is what this new religion teaches its converts!" Instead of bringing honor to the true God and the gospel of his high and holy Name, as every Christian should be anxious to do, this slave would bring about the very opposite, to the devil's delight. pp. 694-95 (See [Interpretation of St Paul's Epistles to Timothy](#))

Wiersbe says: But there was a problem: Some slaves used their newfound freedom in Christ as an excuse to disobey, if not defy, their masters. They needed to learn that their spiritual freedom in Christ did not alter their social position, even though they were accepted graciously into the fellowship of the church. p. 76 (Borrow [The Bible Exposition Commentary](#))

The Bible Knowledge Commentary says: The matter of the uses and abuses of authority is first and foremost a problem of attitude. Social goals should always be subordinate to spiritual values.

Charles Ryrie - The problems of the master-slave relationship are discussed in 1 Cor. 7:21; Eph. 6:5-9; Col. 3:22-4:1; Titus 2:9-10; and Philem. 10-17. The NT writers do not question the institution of slavery but try to mitigate it through improved attitudes of both masters and slaves. In the church, they met on equal terms as members of the fellowship, though there may have been instances when slaves were elders and thus, in the church, were over masters whom they served all week. See note on Col. 3:22-23.

In view of Paul's teaching, it should not be surprising that Christian slaves generally commanded a higher price on the slave market than unbelieving slave. If a master knew that a certain slave on the auction block was a Christian, he would generally be willing to pay more for that slave, since he knew that the slave would serve him faithfully and well. This is high tribute to God and to the Christian faith and to the soundness of the doctrine that is according to the glorious Gospel! As Jesus commanded His disciples ""**Let your light shine** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) before men in such a way that they may see your good works, and glorify (give others a proper opinion of) your Father who is in heaven." (Mt 5:16)

THOUGHT - Dearly beloved bondservant of the Most High God, if you were put on auction block at the "slave market" (so to speak) would you "command a higher price?" Are my actions before my family, my classmates and my fellow workers, etc, giving a clear testimony to the reality of Christ in me, the One Who Himself came not to be served (Mk 10:45+) but to serve and Who calls us to imitate Him (and be blessed - see Jn 13:15-16, 17). Do we (I) have a servant's attitude like our Master? There is only one way - See [The Holy Spirit-Walking Like Jesus Walked!](#)

Slaves (servants) ([1401](#)) **doulos** from **deo** = to bind) ([Click](#) additional notes on **doulos**) was an individual bound to another in servitude and conveys the idea of the slave's close, binding ties with his master, belonging to him, obligated to and desiring to do his will and in a permanent relation of servitude. In the Greek culture **doulos** usually referred to the involuntary, permanent service of a slave, but the use in the epistles of Paul and Peter elevates the meaning of **doulos** to the Hebrew sense which describes a servant who willingly commits himself to serve a master he loves and respects (cp Ex 21:5, 6 Dt 15:12-16). By Roman times, slavery was so extensive that in the early Christian period one out of every two people was a slave! From at least 3000BC captives in war were the primary source of slaves.

In sum, the will of the **doulos** is consumed in the will of the master. A bondservant is one who surrendered wholly to another's will and thus devoted to another to the disregard of his own interest. Paul and Timothy were not their own but had been bought with the price of the blood of Christ. They were now the property of our Lord Jesus Christ and were His slaves exclusively. No man can serve two masters (Mt 6:24-note). Paul and Timothy had been slaves of Sin (see note on "[the Sin](#)") by their birth into Adam's likeness, but now they are slaves of Christ by their new, second birth. They had no will of their own, no business of their own, no time of their own and were acting for their Master, Christ; dependent upon Him and obedient to Him. **Doulos** is used 124 times (in 117 verses) in the NT.

See [more resources on Slaves, Slavery below](#).

Masters ([1203](#)) **despotes** English = despot) means one who possesses undisputed ownership and absolute, unrestricted authority, so that the Greeks refused the title to any but the gods. The **despotes** was one who has legal control and authority over persons, such as slaves. In the NT **despotes** & **kurios** are used interchangeably of God, and of masters of servants. In Greek culture and terminology, **servant** and **despôtēs** went together. It is notable that three times the saints use despotes when prayerfully entreating their Sovereign ([Lk 2:29](#); [Ac 4:24](#); [Rev 6:10](#)). The English word **despot** often congers up a negative image of one who exercises power tyrannically, harshly or abusively, but the Biblical uses do not convey such a connotation. **Despotes** is one who has legal control and authority over persons, such as subjects or slaves and was used especially as the ruler over a household.

Utley - The term "masters" is not the normal term for slave owner, *kurios* (cf. Eph. 6:5,9; Col. 3:22; 4:1), but *despotēs*. It is usually used of God the Father and the Son, but in the Pastoral Letters it is used regularly for earthly slave masters (cf. 6:1,2; 2 Tim. 2:21; Titus 2:9).

Honor ([5092](#)) **time** basically is the worth ascribed to a person or the value ascribed to a thing. Nuances include (1) The amount at which something is valued, the price, value Mt 27:6, 9; Ac 5:2f; 7:16; 19:19. times - for a price 1 Cor 6:20; 7:23. (2) manifestation of esteem, honor, reverence, respect Jn 4:44; Ac 28:10; Ro 2:7,10; 12:10; 13:7; 1 Ti 6:1; 2 Ti 2:20f; 1 Pe 3:7; Rev 4:9; 5:13; 21:26. A right that is specially conferred, a privilege 1Pe 2:7. Respectability 1 Th 4:4. Place of honor, office Heb 5:4. The honor conferred through compensation = Honorarium, compensation may be the sense in 1 Ti 5:17, though honor and respect are also possible.—The expression ouk en time tini Col 2:23 is probably they are of no value in.

Regard ([2233](#)) **hegeomai** from **ago** = to lead, carry, bring) has two basic meanings in the NT to lead or guide and to think or consider. This passage uses the second meaning of engaging in an intellectual process (2Co 9:5, Php 2:25, Php 3:8, 2Pe 1:13). It conveys the picture of leading out (root verb = **ago** = to lead) before the mind, and thus to regard, esteem, count, reckon. **Hegeomai** pictures one giving careful thought to something and not making a quick decision. In secular Greek **hegeomai** was a mathematical term which meant "Think about it and come to a conclusion."

Doctrine (teaching, instruction) ([1319](#)) **didaskalia** from **didasko** from **dáo** = to know or teach) is either the act of teaching or the thing taught and in this use denotes doctrine or what is taught. **Doctrine** is from Latin doctrina in turn from doceo = to teach. The term **doctrine** in Scripture "is broader than a simple reference to information passed on from one person to another or from one generation to the next. Christianity is a religion founded on a message of good news rooted in the significance of the life of Jesus Christ. In Scripture, then, **doctrine** refers to the entire body of essential theological truths that define and describe that message (1Ti 1:10; 4:16; 6:3; Titus 1:9). The message includes historical facts, such as those regarding the events of the life of Jesus Christ (1Cor 11:23). But it is deeper than biographical facts alone. As J. Gresham Machen pointed out years ago, Jesus' death is an integral historical fact but it is not doctrine. Jesus' death for sins ([1Cor 15:3](#)) is doctrine. (Sound **Doctrine**, then, is scriptural teaching on theological truths." (parenthesis added) ([Evangelical Dictionary of Biblical Theology](#)) the character and quality of the **didaskalia** or doctrine is absolutely critical as it can cause one to be tossed and carried about if false (Eph 4:14), some such false doctrines being actually demonically inspired! (1Ti 4:1). Sound doctrine is necessary to nourish our souls as taught by Paul in (1Ti 4:6) where the Greek word for "nourish" is entrepheo (used only there in the Bible) and which figuratively means to be nourished in the faith. In 1 Ti 4:16 Timothy (and every pastor/preacher) is to pay close attention to their teaching (didaskalia - their doctrine) and to persevere in this genre of sound teaching "for as you do this you will insure salvation both for yourself and for those who hear you," but it will entail hard work (1Ti 5:17). Dear preacher or teacher, if you are not laboring over the Scriptures in preparing your message, then you are falling woefully short of the Biblical standard and the sheep will surely be malnourished and vulnerable to the "wolves!" (not to mention that you will be held accountable at the **Bema** seat for your stewardship of this gift from God, cp 1 Cor 4:1, 2, 9:17, Eph 3:2, Col 1:25).

Didaskalia - Key Word in First Timothy (8x) **and pastoral epistles** - 21x in 21v - Matt. 15:9; Mk. 7:7; Rom. 12:7; Rom. 15:4; Eph. 4:14; Col. 2:22; 1 Tim. 1:10; 1 Tim. 4:1; 1 Tim. 4:6; 1 Tim. 4:13; 1 Tim. 4:16; 1 Tim. 5:17; 1 Tim. 6:1; 1 Tim. 6:3; 2 Tim. 3:10; 2 Tim. 3:16; 2 Tim. 4:3; Tit. 1:9; Tit. 2:1; Tit. 2:7; Titus 2:10

Spoken against (blasphemed, maligned) ([987](#)) **blasphemeo** derived from **bláx** = sluggish, slow, stupid + **phémē** = rumor, fame) OR MORE LIKELY (derived from **bláptō** = to hurt, injure, harm + **phémē** from **phēmi** = to speak) means literally **to speak to harm** and in general therefore means to bring into ill repute and so to slander, to **defame** (to harm the reputation of by libel or slander), speak evil of, to **rail at** (revile or scold in harsh, insolent, or abusive language and rail stresses an unrestrained berating), to speak **calumny** (noun form = a misrepresentation intended to blacken another's reputation = the act of uttering false charges or misrepresentations maliciously calculated to damage another's reputation), to **calumniate** (verb form = to utter maliciously false statements, charges, or imputations about - calumniate imputes malice to the speaker and falsity to the assertions)

Slaves in the ancient world - Zondervan Illustrated Bible Backgrounds Commentary (Volume 3) - Galen, the second-century A.D. medical writer, estimated that one-third of the population of Pergamum in Asia Minor were slaves. Modern scholars usually believe that this figure may even be too low for cities like Ephesus, Athens, or Rome, so the issue of slavery was practical and important for Paul to address. Ancient slavery was a variegated phenomenon. Private slaves could be found in great misery grinding flour in chains at a mill, or in relative prosperity working on their own in small businesses, hardly different in most respects from their free neighbors except that all of their profits were at the disposal of their masters. Public slaves could be important government officials or menial attendants in the public baths. Slaves and freedmen (freed slaves) were everywhere, and few households did not have one or more maids and slave boys to do the household chores, cooking, and gardening. Essayists of the time expounded on the humanity of slaves and the essential equality of slave and free, but this sort of thing was an exercise in rhetoric or philosophy and had no practical effect on ancient slavery. (E.g., Dio Chrysostom, Orations 14–15.) **Paul's instructions on the respectful attitude of slaves toward their masters comes against the backdrop of a standard theme in ancient comedies:** the arrogant, back-talking slave. Over and over the Greek and Latin comic playwrights present slaves as mocking their masters behind their backs, talking back to them with barely disguised contempt when they could (often getting a cuffing for comic effect), and generally being villainous characters. Admittedly a large measure of this picture was simply the comedic portrait, but it no doubt contains an element of truth, especially when read in light of more direct historical sources.

Related Resources on slavery in the ancient world

- Borrow Thomas Wiedemann's 308 page book [Greek and Roman slavery](#)
- Borrow [The Zondervan pictorial encyclopedia of the Bible](#) - See article on Slave, Slavery pages 453-460.

Respect

Let as many bondservants as are under the yoke count their own masters worthy of all honor. —1 Timothy 6:1

Today's Scripture: 1 Timothy 6:1-6

As a schoolteacher, my wife has noticed that behavior seems to be deteriorating with each successive class of students. Many children show little respect for older people.

First Timothy 6 reveals that disrespect is not unique to our generation. Paul, who ministered to a culture built on slavery, highlighted this concern. He wrote, "Those who have believing masters, let them not despise them because they are brethren" (v.2). Paul knew that slaves, whose welfare depended on their master's goodwill, were capable of being disrespectful.

We may say that people need to show themselves worthy of respect before we can respect them. But respecting another person is much more about who we are than about who the other person is.

Paul gave the main reason believers should excel in respect: "So that the name of God and His doctrine may not be blasphemed" (v.1).

Sadly, the worst cases of disrespect are sometimes found among those who claim to follow Jesus. But when believers excel in all they do, God's name is lifted up. All of us are to bring honor and glory to the Lord's name.

Excelling in respect for others honors God. By: Albert Lee ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

O help me, Lord, to show respect,
To always honor You;
And may I bring You highest praise
In everything I do.
-Sper

One who would be truly respected must first respect others.

There are two things that must become a part of your attitude as far as being submissive to the authority that is over us, first meekness and second, a servant attitude. **Haddon Robinson** wrote a little book called [The Christian Salt & Light Company \(borrow this study of Sermon on the Mount\)](#) and in the book he describes meekness in this way: A young soldier in the Peloponnesian War wrote to his fiancée about a gift that he had for her. It was a white stallion. He described it as "the most magnificent animal I have ever seen. He responds obediently to the slightest command. He allows his master to direct him to his full potential." And then he wrote, "He is a **meek** horse." The soldier wasn't saying that the horse was shy or even that he was like an old plow horse that allows people to beat him. He was an animal with great spirit, but that spirit was submissive to the rider. Tied up in the word meek is the concept of power under control, the idea of being submissive to someone greater than ourselves. When we look at meekness as weakness, we discover that the examples in the Bible contradict this view, [as well]...

OVER YOUR DEAD BODY A shy salesman visited a psychiatrist and was advised he needed to be more assertive. The doctor suggested he start at home, rather than out in public. That evening the usually quiet man said to his wife, "I will be giving the orders from now on. After you serve my dinner, I want you to lay out my best clothes; I will be going out alone this evening. And do you know who's going to dress me in my tuxedo and black tie?" "I certainly do," declared his wife, "the undertaker!"

TAKE A LETTER, DEAR . . . An optimist is a man who marries his secretary and thinks he'll be able to continue dictating to her.

From [The God-Players by Earl Jabay \(borrow\)](#) Ultimately, there are only two candidates for the position of deity. The God revealed in Jesus Christ is one. The other is man—you, me. You and I may manufacture other deities and worship them, but these are only extensions of ourselves in the world of our fantasies. The candidates remain only two. This first commandment, therefore, is simply stating that you and I are not allowed to be ultimate. Only the true God can be God. One God. The man-made license which contradicts the first commandment might read: "I insist upon being ultimate when I so choose." Either God has the last word, or I do. We both cannot have the last word. God claims His right to have it. He will not tolerate a co-deity. p. 73

1 Timothy 6:2 Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles.

Amplified 1 Timothy 6:2 Let those who have believing masters not be disrespectful or scornful [to them] on the grounds that they are brothers [in Christ]; rather, they should serve [them all the better] because those who benefit by their kindly service are believers and beloved. Teach and urge these duties.

BGT 1 Timothy 6:2 ο δ πιστο ς χοντες δεσπ τα ς μ καταφρονε τωσαν, πι δελφο ε σιν, αλλ μλλον δουλευ τωσαν, πι πιστο ε σιν κα γαπητο ο τ ς ερεσα α ς νηλαμβον μενοι. Τα τα δ δασκε κα παρακ λει.

KJV 1 Timothy 6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

NET 1 Timothy 6:2 But those who have believing masters must not show them less respect because they are brothers. Instead they are to serve all the more, because those who benefit from their service are believers and dearly loved. Teach them and exhort them about these things.

CSB 1 Timothy 6:2 Those who have believing masters should not be disrespectful to them because they are brothers, but should serve them better, since those who benefit from their service are believers and dearly loved. Teach and encourage these things.

ESV 1 Timothy 6:2 Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved. Teach and urge these things.

NIV 1 Timothy 6:2 Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.

NLT 1 Timothy 6:2 If the masters are believers, that is no excuse for being disrespectful. Those slaves should work all the harder because their efforts are helping other believers who are well loved. Teach these things, Timothy, and encourage everyone to obey them.

NRS 1 Timothy 6:2 Those who have believing masters must not be disrespectful to them on the ground that they are members of the church; rather they must serve them all the more, since those who benefit by their service are believers and beloved. Teach and urge these duties.

RSV 1 Timothy 6:2 Those who have believing masters must not be disrespectful on the ground that they are brethren; rather they must serve all the better since those who benefit by their service are believers and beloved. Teach and urge these duties.

YLT 1 Timothy 6:2 and those having believing masters, let them not slight them, because they are brethren, but rather let them serve, because they are steadfast and beloved, who of the benefit are partaking. These things be teaching and exhorting;

NKJ 1 Timothy 6:2 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.

NJB 1 Timothy 6:2 Those whose masters are believers are not to respect them less because they are brothers; on the contrary, they should serve them all the better, since

those who have the benefit of their services are believers and dear to God. This is what you are to teach and urge.

NAB 1 Timothy 6:2 Those whose masters are believers must not take advantage of them because they are brothers but must give better service because those who will profit from their work are believers and are beloved. Teach and urge these things.

ASV 1 Timothy 6:2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

- **believers:** Col 4:1 Phm 1:10-16
- **must not be:** Ge 16:4,5 Nu 16:3 Mt 6:24 2Pe 2:10 Jude 1:8
- **because they are brethren:** 1Ti 5:1 Mt 23:8 25:40 Ro 8:29 Ga 3:26-29 Col 3:11
- **because:** Ga 5:6 Eph 1:1,15 Col 1:2,4 3:12 2Th 1:3 Phm 1:5-7
- **partake:** Joe 2:28 Ro 11:17 Eph 3:6 Heb 3:1,14 1Pe 5:1
- **Teach and preach these principles:** 1Ti 4:11 Tit 2:1,15 3:8
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

Related Passages:

Colossians 3:22, 23+ Slaves, in all things **obey** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. Whatever you do, do your work heartily, as for the Lord rather than for men;

Mark 10:42-45+ Calling them to Himself, Jesus *said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. 43 "But it is not this way among you, but whoever wishes to become great among you shall be your servant; 44 and whoever wishes to be first among you shall be slave of all. 45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

John 13:14-17 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15 "For I gave you an example that you also should do as I did to you. 16 "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. 17 "If you know these things, you are blessed if you do them.

DON'T "DISS" BELIEVING MASTERS

Those who have believers as their masters ([despotes](#)) must not be disrespectful ([kataphroneo](#)) them because (term of explanation - explaining why to not "[diss](#)" them) **they are brethren** - Paul commands slaves not to presumptuously treat their masters with scornful contempt or as equals just **because they are brethren**. The verb literally means to "think little of" them - don't do this! Don't undervalue their position as your Christian "boss." Don't think differently of them simply because they're believers. Paul uses the [present imperative with a negative](#) (see [our need to depend on the Holy Spirit to obey](#)) which could mean either stop doing this or do not begin disrespecting them. **Brethren** is [adelphos](#), literally those "of the same womb," spiritually birthed by the same Holy Spirit.

THOUGHT - Paul is saying for slaves to not expect special treatment or special privileges because the "boss" is a Christian, a principle that applies to modern employee-employer relations. Dearly beloved, are you seeking an advantage from your Christian employer? In a word "Don't!"

MacArthur points out that "It was certainly not uncommon for a mature believer to be employed by an immature one, or even for an elder of the church to work for one who was not in church leadership. This could lead to conflict if the employee did not follow God's design for them in the work place. Galatians 3:28+ says, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." That verse, however, does not eliminate racial, social, or sexual distinctions. Jews and Greeks, slaves and free men, and men and women retain their distinctiveness despite their spiritual equality. The same is true for slaves and masters. (See [1 & 2 Timothy Commentary](#))

Anderson asks "What would be the normal response of a slave who finds out that his master is a believer and he's a believer. "Great, now I have a believing boss. I don't have to work as hard. You know, we're brothers now. It's kind of like, we're brothers and we can saddle up and be real close and we can forget the authority structure. That's a temptation. When we're around people who are authorities over us and they're believers, we kind of expect because we're believers, we should get a concession. And we just don't have to work as hard for them.

Wiersbe says: The danger here is that a Christian slave might take advantage of his master because both are saved. "My master is my brother!" a slave might argue. "Since we are equal, he has no right to tell me what to do!" This attitude would create serious problems both in the homes and in the churches. Paul gave three reasons why Christian slaves should show respect for their believing masters and not take advantage of them. The most obvious reason is: Their masters are Christians ("faithful"=believing). How can one believer take advantage of another believer? Second, their masters are beloved. Love does not rebel or look for opportunities to escape responsibility. Finally, both master and servant benefit from obedience ("partakers of the benefit" can apply to both of them). There is a mutual blessing when Christians serve each other in the will of God. (Borrow [The Bible Exposition Commentary](#))

Hendriksen says: A Christian slave who had a Christian master might be inclined to say in his heart, "If my master is really a Christian, how can he keep me as his slave? His religion must not amount to very much. Besides, how can I be equal to my master in church (Gal. 3:28), and yet inferior to him at home?" Such an attitude would lead to trouble all around. So the apostle recommends the very opposite attitude: if the slave is in an exceptionally privileged position, having a believing master, let him render exceptional service! Christian masters are brothers in Christ. They are believers, beloved, loved both by their fellow-believers and by God. And not only for this reason should slaves serve such masters all the better, but also because the latter are gentle and considerate. Christian employers are the ones who "reciprocate this kind service." They are taking upon themselves the responsibility of giving a return for the ready and enthusiastic co-operation of their slaves. But shall we still say slaves; have not the slaves become servants now? (Borrow [Exposition of the Pastoral Epistles](#))

Hiebert says: The fact that the master is also a believer must not be a pretext to "despise" or "think down on, disdain" them but should rather promote greater respect and better service. "Let them rather serve them." A slave is under obligation to render service to any master. The fact that his master is a Christian should inspire him to render even better service, since the one who receives "the benefit" of his hearty service is "believing and beloved." (Borrow [First Timothy - Everyman's Bible Commentary](#) - excellent resource)

Barclay says: One of the continual dangers of Christianity is that a man may unconsciously regard his Christianity as an excuse for and a defence of slackness and inefficiency. Because he is a Christian and his master is a Christian, he may expect to be treated with special leniency and special consideration. But the fact that both master and man are Christian does not in any way release the employee from doing a good day's work and from earning his wage. It does not entitle him to any special familiarity. The Christian is under the same obligation to submit to discipline, to earn his pay and to do a good day's work as any other man. The Christian workman must commend his Christianity by being a better workman than other people. In particular, his work will be done in a new spirit. He will not now think of himself as being unwillingly compelled to work; he will think of himself as rendering service to his master, to God and to his fellow men. His aim will be, not to see how little can be forced out of him, but how much he can willingly do. ([1 Timothy 6 Commentary](#))

Barnes says: . . . the apostle gives particular instructions to those who had pious masters. The meaning here is, that the slave ought to show the Christian spirit towards his master who was not a Christian; he ought to conduct himself so that religion would not be dishonoured; he ought not to give his master occasion to say that the only effect of the Christian religion on the mind of a servant was to make him restless, discontented, dissatisfied, and disobedient. In the humble and trying situation in which he confessedly was--under the yoke of bondage--he ought to evince patience, kindness, and respect for his master, and as long as the relation continued he was to be obedient. p. 191 It was natural, therefore, for the slave to infer, that by nature he was equal to his master, and it would be easy to pervert this truth to make him disrespectful and insubordinate. (2) They were equal to them as Christians. Christianity taught them that they were all "brethren" in the Lord, and that there was no distinction before God. It might be natural to infer from this, that all distinctions in society were to be abolished, and that, in all respects, the slave was to regard himself as on a level with his master. (3) Some, who did not well understand the nature of Christianity, or who might have been disposed to cause trouble, may have taken advantage of the undeniable truths about the equality of men by nature and by redemption, to produce discontent on the part of the slave. They may have endeavoured to embitter the feelings of the slaves towards their masters who held them in bondage. The effect, it is easy to see, may have been to lead those who were in a state of servitude to manifest open and marked disrespect. (BARNES SUMMARIZES THE ARGUMENT) The argument is, that they were not infidels, or strangers to religion, or those who would try to hinder the progress of that which was dear to the heart of the servant, but were united with them in that same work; they participated in the blessings of the same salvation, and they were really endeavouring to further the interests of religion. There ought, therefore, to be the more respect shown to them, and the more cheerful service rendered them. ([1 Timothy 6 Commentary](#))

Guthrie says: A danger to which Christian slaves with believing masters were particularly exposed was to neglect their obligations. They must not despise masters whose discipline has become less taxing, because it has been tempered by the love of Christ, and because they are prepared to regard their own slaves as brethren for Christ's sake. Rather should the slaves render better service to such masters in return for the better treatment received. The partakers of the benefit may refer to the masters or the slaves. (Borrow [The pastoral epistles : an introduction and](#)

[commentary](#)

[The Bible Knowledge Commentary](#) says: Paul's thought here is totally foreign to the world and can be fully appreciated only by those who view their lives through the eyes of Jesus Christ. The attitude undergirding this instruction is complete nonsense to anyone who does not understand the Lord Jesus, but it is the genius of Christlikeness and the ultimate source of all meaning and joy in life to those who have eyes to see.

But (term of contrast - the former was the negative and now the positive) **must serve** ([douleuo](#)) **them all the more** (even better) - Paul is commanding them ([present imperative](#) see [need to depend on the Holy Spirit to obey](#)) do not "slack up" because you are both believers.

Because (term of explanation) **those who partake** ([antilambano](#)) **of the benefit** (euergesia - doing of good, good service) **are believers** ([pistos](#) - believers in Christ) **and beloved** ([agapetos](#) - beloved by God - 1Th 1:4+) - Paul is explaining (because - term of explanation) the rationale for the two commands he has just issued to slaves. Notice the master is characterized as **another**, a **believer**, and **beloved**. It is as if Paul wants to make sure the slaves understand, because their attitude toward him ought to be to work that much harder for him because he is indeed a believer.

Paul writes that "while we have opportunity (AND THE WORKPLACE IS AN OPPORTUNITY), let us do good to all people, and **especially to those who are of the household of the faith**" (Gal 6:10+)

Teach ([didasko](#)) **and preach** (better - exhort, encourage, urge - [parakaleo](#)) **these principles** - Paul issues two commands directed to Timothy and both commands are in the [present imperative](#) calling on Timothy to continually [depend on the Holy Spirit](#) to **teach** and **preach** (exhort is better rendering - emphasis is on strong urging to promote sound doctrine), a good practice for all of us teachers! Amen? **These** (principle) refers to the instructions concerning slaves. **Uteley** suggests "This phrase can conclude the previous admonition (cf. NASB, NKJV) or introduce what follows (cf. NRSV, TEV, NJB)."

Hiebert says that Timothy was "to continue to teach and urge these things, thus making them the accepted ethical doctrine concerning slaves in the churches. The welfare of the church was involved (ED: IMAGINE A "SUNDAY SERVICE" WHERE A DISRESPECTING SLAVE IS SITTING NEXT TO HIS MASTER! NOT GOOD FOR UNITY!). "It was the duty of Timothy to teach and guard the Christian slaves against the doctrine and spirit of servile insurrection, then so widely and disastrously threatening the foundations of society in the Roman world" (Harvey). (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

John MacArthur (see [1 & 2 Timothy Commentary](#)) gives a summary of the relationship of slaves and masters from the main passages (1Ti 6:1-2, Col 3:22-25 and Eph 6:5-8)

First, believers are to serve their employers obediently (Eph. 6:5; Col. 3:22). They must dutifully, submissively respond to their employer's orders.

Second, believers are to serve their employers completely (Eph. 6:5; Col. 3:22). They are to carry out whatever tasks are assigned them, unless so doing would violate God's law (cf. Acts 5:29).

Third, believers are to serve their employers respectfully (Eph. 6:5). They must honor those God has placed in authority over them.

Fourth, believers are to serve their employers eagerly, in "sincerity" of heart (Eph. 6:5; Col. 3:22). They should serve voluntarily, not grudgingly.

Fifth, believers are to serve their employers excellently, "as to Christ" (Eph. 6:5; cf. Col. 3:23). They must do their jobs to the best of their ability.

Sixth, believers are to serve their employers diligently, "not by way of eyeservice" (Eph. 6:6; cf. Col. 3:22). They must not put on a show for the boss by working hard only when he is watching.

Seventh, believers are to serve their employers humbly, not "as men-pleasers" (Eph. 6:6; cf. Col. 3:23). They are not to show off to ingratiate themselves with others.

Eighth, believers are to serve their employers spiritually, "doing the will of God from the heart" (Eph. 6:6). As already noted, all work is sacred and performed ultimately for the glory of God.

Finally, believers are to serve their employers eschatologically, "knowing that from the Lord you will receive the reward of the inheritance.... For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality" (Col. 3:24-25). Believers' eternal rewards will be affected by their job performance.

Disrespectful (2706) [kataphroneo](#) from [kata](#) = down + [phroneo](#) = to think, have understanding <-> [phren](#) = mind, faculty of perceiving and judging) literally means to think down upon and so to despise, scorn, hold in contempt, not care for because it is thought to be without value. It means to "think little of". The idea is to look down on someone or something with contempt or aversion, with the implication that one considers the object of little value or as unworthy of one's notice or consideration.

Paul used this same verb in 1 Timothy 4:12- "Let no one look down on (kataphroneo in the [present imperative with a negative](#)) your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe."

Serve (1398) [douleuo](#) from [doulos](#) = slave or one who is in bondage or bound to another, in the state of being completely controlled by someone or something) means to be in bondage or in the position of servant and to act accordingly, dutifully obeying the master's commands.

Partake (482) [antilambano](#) from [anti](#) = mutually or against + [lambano](#) = to take, to hold) means to take hold of another as by the hand. Figuratively [antilambano](#) meant to support from falling as if taking them by the hand to help, support or assist them. To come to the aid of. [Antilambano](#) in 1Ti 6:2 has another meaning -- "to give or commit oneself wholeheartedly to something" or "to experience the benefit from someone" (Louw-Nida). "to commit oneself wholeheartedly to something, take part in, devote oneself to, practice" (BDAG). Friberg says [antilambano](#) in 1Ti 6:2 probably means "benefit from, receive benefit from something" or less likely "devote oneself to something" (Friberg)

Marvin Vincent - The verb means to lay hold on: thence to grasp helpfully or to help. To lay hold in the sense of partaking (1Ti 6:2), carries us back to the primitive meaning of the word according to its composition: to receive instead of, or in return ([anti](#)), and suggests the old phrase to take up for, espouse the cause of. Wycliffe's Version of the NT, has took up, but probably not in this sense.

Believers (4103) [pistos](#) from [peitho](#) = to persuade - induce one by words to believe, have confidence) is something or someone who is worthy of faith or keeps promises and is applied to God, humans, His Word, etc [Pistos](#) means dependable (worthy of reliance or trust), trustworthy, steadfast, unswerving. **Vincent** summarizes of the meaning of [pistos](#) (1), of one who shows Himself faithful in the discharge of a duty or the administration of a trust (Mt 24:45). Hence, trustworthy (2Ti 2:2). Of things that can be relied upon (2Ti 2:11). (2), Confiding; trusting; a believer (Gal 3:9; Acts 16:1; 2Cor 6:15; 1Ti 5:16) (Word Studies in the New Testament) In Gal 3:9 refers to "Abraham, the **believer**" the faithful one.

Beloved (27) [agapetos](#) from [agapao](#) = to love, [agape](#) = unconditional love borne by Spirit - Gal 5:22-note) means beloved, dear, very much loved. [Agapetos](#) describes the love of another, this love being called out of the "giver's" heart by preciousness of the recipient of the love (the "beloved"). [Agapetos](#) is used only of Christians as united (by covenant, the New Covenant) with God and/or with each other in love. [Agapetos](#) describes "one who is in a very special relationship with another" (BDAG) and in secular Greek is used mostly of a child, especially an only child to whom all the love of his parents is given (cf use by the Father describing His only Son and Abraham describing his "only son" in [Ge 22:2](#)). BDAG adds that [agapetos](#) "pertains to one who is dearly loved, dear, beloved, prized, valued (papyri, LXX; pseudepigraphia) indicating a close relationship, especially that between parent and child." **Beloved** is a term of endearment and is someone that you love, and someone you are deeply devoted to. In the context of the New Testament [agape](#) love speaks of God's divine and infinite love, a love that seeks the ultimate spiritual welfare of the one loved. [Agapetos](#) could be translated "divinely loved ones."

Teach (teaching, taught) (1321) [didasko](#) from [dáo](#)= know or teach; English = didactic; see study of related noun [didaskalia](#) and the adjective [didaktikos](#)) means to provide instruction or information in a formal or informal setting. [Didasko](#) means to teach a student in such a way that the will of the student becomes conformed to the teaching taught. So the teacher teaches in such a way that as the student is taught, he/she now changes his/her mind saying in essence "I won't do it this way, but I will do it this way because I've learned this doctrine or this teaching." Doctrine determines direction of our behavior--conformed to world or to God? (cf Ro 12:1+) Teaching that Scripture finds significant is not that which gives information alone but which produces (Spirit enabled) transformation (2 Cor 3:18+), making disciples (learners) who seek to live supernaturally (enabled by the Spirit - Eph 5:19+) in loving obedience to the will of our Father Who art in Heaven.

Preach (exhort, comfort, implore) (3870) [parakaleo](#) from [para](#) = side of, alongside, beside + [kaleo](#) = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. [Parakaleo](#) can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry.

LAZY TROMBONIST (cf "not with external service") When a conductor took his orchestra on a tour, he found this note under his hotel room door one night, "I think you should know that the fellow in your band who plays the instrument that pulls in and out only bothered playing during the odd moments you were looking straight at him."

1 Timothy 6:3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,

Amplified 1 Timothy 6:3 But if anyone teaches otherwise and does not assent to the sound and wholesome messages of our Lord Jesus Christ (the Messiah) and the teaching which is in agreement with godliness (piety toward God),

BGT 1 Timothy 6:3 ε πικς περιδοδασκαλε κα μ προσ ρχεται για νουσαι λ γοις το ς το κυρ ου μ ν ησο Χριστο κα τ κατ ε σ βειαν διδασκαλ ,

KJV 1 Timothy 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

NET 1 Timothy 6:3 If someone spreads false teachings and does not agree with sound words (that is, those of our Lord Jesus Christ) and with the teaching that accords with godliness,

CSB 1 Timothy 6:3 If anyone teaches other doctrine and does not agree with the sound teaching of our Lord Jesus Christ and with the teaching that promotes godliness,

ESV 1 Timothy 6:3 If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,

NIV 1 Timothy 6:3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching,

NLT 1 Timothy 6:3 Some people may contradict our teaching, but these are the wholesome teachings of the Lord Jesus Christ. These teachings promote a godly life.

NRS 1 Timothy 6:3 Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness,

RSV 1 Timothy 6:3 If any one teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching which accords with godliness,

YLT 1 Timothy 6:3 if any one be teaching otherwise, and do not consent to sound words -- those of our Lord Jesus Christ -- and to the teaching according to piety,

NKJ 1 Timothy 6:3 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,

NJB 1 Timothy 6:3 Anyone who teaches anything different and does not keep to the sound teaching which is that of our Lord Jesus Christ, the doctrine which is in accordance with true religion,

NAB 1 Timothy 6:3 Whoever teaches something different and does not agree with the sound words of our Lord Jesus Christ and the religious teaching

ASV 1 Timothy 6:3 If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

- **anyone:** 1Ti 1:3,6 Ro 16:17 Ga 1:6,7
- **sound:** 1Ti 1:10 2Ti 1:13 4:3 Tit 1:9 2:1,2 *Gr: Pr 15:4 Tit 1:9 3:8
- **the words:** Mt 22:21 28:20 1Th 4:1,2,8
- **the doctrine:** 1Ti 4:7,8 Tit 1:1 2:11-14 2Pe 1:3-7
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Timothy 1:3+ As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not **to teach strange doctrines**,

2 Timothy 4:3+ For the time will come when they will not endure **sound** (healthy) **doctrine**; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

2 Timothy 1:13+ **Retain** (keep holding to - **present imperative** see **our need to depend on the Holy Spirit to obey**) the standard of sound (**hugiano**) words which you have heard from me, in the faith and love which are in Christ Jesus.

Galatians 1:6-9+ I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

Isaiah 8:20+ (ISAIAH'S FIRST TEST OF ANY TEACHER) To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.

Acts 20:27-32+ "For I did not shrink from declaring to you the whole purpose of God. 28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 "I know that after my departure savage wolves will come in among you, not sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. 31 "Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears. 32 "And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

PAUL ADDRESSES PROBLEM OF FALSE TEACHERS

Lock paraphrases 1Ti 6:3-5 - I go back to the warning with which I began. If any teacher sets himself up to teach novel doctrines and does not loyally adhere to sound words--I mean words that come from the Lord Jesus Christ Himself--and to the teaching which is true to real religion, such an one's head has been turned: he has no real knowledge: he is like a delirious patient feverishly excited over this small point and that, fighting with words as his only weapons; and the result is envy, strife, abuse of other teachers, ill-natured suspicions, incessant friction between men whose minds have been confused and who have been deprived of the truth they once knew; they have come to think of religion wholly as a source of gain. (Borrow [1 Timothy 6 Commentary](#))

POSB comments on 1Ti 6:3-5 that "is a most serious and critical passage, a passage that the church must constantly study in order to keep its message and ministry pure. It deals with those who fill the pulpit and classrooms of the church, whether the positions are filled by true teachers or false teachers. Every minister, teacher, leader, and member must heed and search his heart over this description of the false teacher. (Borrow [The Preacher's Outline & Sermon Bible : New Testament, King James Version](#) - Thessalonians - Revelation)

Wiersbe introduces this verse with an interesting comment - "Don't worry about doctrine," some modern preachers say; "the important thing is spiritual unity." Paul refutes that lie in this section: whenever there is disunity in a church, it is because somebody does not really believe and practice the Word of God. Those who were teaching false doctrine and who would not agree to Paul's teachings were to be noted and dealt with. (Borrow [Wiersbe's Expository Outlines on the New Testament](#) - very helpful for teaching or preaching)

Donald Guthrie has an interesting comment to ponder in light of the fact that Paul moves from slaves to another subject false teachers - The concluding portion of the Epistle contains no clear sequence of thought, and it is best therefore to deal with it in self-contained sections. There are further reflections about false teachers, and two separate passages dealing with wealth enclosing a personal note to Timothy, concluded by a majestic doxology. The letter then ends with another exhortation telling Timothy how to deal with the heresy, almost like a postscript adding weight to what has already been given in the earlier part of the letter. (Borrow [The pastoral epistles : an introduction and commentary](#))

Demarest has a somewhat different thought than Guthrie writing that "This last section of the letter is fascinating, because while it appears to have no orderly structure, deeper reflection discovers a remarkable coherence in Paul's thoughts. He begins by warning Timothy about wasting his time and energy on the false teachers who enjoy nothing more than debates and arguments. Such teachers actually regard godliness as a means of getting wealthy. This thought leads to some profound insights about the dangers of pursuing wealth. Then Paul delivers a most stirring, personal challenge to Timothy, closing with a benediction. But Paul is not quite through, and adds two postscripts--one directed to the wealthy and one to Timothy--both as follow-ups to what had already been said. The very command to **teach** (IN 1Ti 6:2b) brings to mind the false teachers who were polluting the atmosphere of Ephesus. The picture is that of teachers who major on words and

arguments that become smoke screens for **godless and selfish living**. The key to true teaching is articulated in 1Ti 6:3. It is "the words of our Lord Jesus Christ, and . . . the doctrine which is according to godliness." This close linkage of doctrine and deportment, belief and behavior, is crucial. (BORROW [The communicator's commentary. 1, 2 Thessalonians, 1, 2 Timothy, Titus](#))

Hiebert says "With chapter 6:3 we begin the fourth and final main division of the Epistle. The attempt directly to tie the opening verses of this division to the preceding little paragraph about the slaves is unsatisfactory. This is not merely a denunciation of men who are teaching slaves something different than Timothy is to teach them. Paul is again reverting to the false teachers dealt with in the first division. In this concluding division Paul offers Timothy his final instructions and exhortations. In it we have a description of the false teacher (vv. 3-5), a discussion of the relation of godliness and wealth (vv. 6-10), an exhortation to Timothy to live an active life in view of Christ's return (vv. 11-16), a statement of the charge to be given those who are rich (vv. 17-19), and a final appeal to Timothy personally (vv. 20, 21a) Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

If anyone advocates a different doctrine ([heterodidaskaleo](#)) - "Dr Paul" is going to give his "diagnosis" of a "spiritually sick teacher." "The mark is that he teaches doctrine diverse and incongruous to the Gospel." (Hiebert) False teachers are spiritually diseased and corrupt and infect others so that they are spiritually sick. First note that this "If" introduces a first class conditional sentence, so Paul is warning Timothy that there were false teachers who rejected Paul's teachings (cf. 1Ti 1:3-7; 1Ti 4:1-3). Here Paul does not name names but uses the all inclusive term "anyone." The verb [heterodidaskaleo](#) is in the present tense indicating these false teachers were on the scene and actively promoting their false doctrines. Why is this so important? The simple answer is what you believe will determine how you behave, and if what you are taught to believe is unbiblical you can rest assured your conduct will be unbiblical!

They teach heterodoxy rather than orthodoxy.

Lenski quips that "Paul certainly does not mince words. He does not handle men who teach differently with kid gloves. The modern indifference to different doctrine is unapostolic."

Wiersbe says: Paul had opened this letter with warnings about false teachers, and had even refuted some of their dangerous teachings. The spiritual leaders in the local church must constantly oversee what is being taught because it is easy for false doctrines to slip in. A pastor I know discovered a Sunday School teacher who was sharing his "visions" instead of teaching God's Word! (Borrow [The Bible Exposition Commentary](#))

True doctrine is inseparable from and conducive to godliness.

-- D Edmond Hiebert

And does not agree ([proserchomai](#) - drawing near, approaching, attach himself to, consenting) **with sound** ([hugiaino](#); KJV = wholesome) **words, those of our Lord Jesus Christ** - Note Paul characterizes false teaching as (1) a different doctrine, (2) not sound doctrine and (3) does not produce "sound" behavior. The idea of "not agree..." is that the false teacher is not willing to "attach" himself to the Lord Jesus Christ! Note Paul's "mini-definition" of sound words as **those of our Lord Jesus Christ** Anything and everything Jesus taught was sound, wholesome, healthy and given to produce a godly lifestyle if followed. Imagine a pastor not teaching the words of the Lord Jesus Christ! Woe!

Truth begets godliness.

Error begets moral deficiency.

MacArthur - False teaching may take many forms. It may deny God's existence, or teach error about His nature and attributes. It may deny the Trinity. Error about Christ's Person and work is also common in false systems. Those who deny His virgin birth, sinless perfection, substitutionary death, bodily resurrection or future return show signs of a dangerous infection. False teachers also teach error about the nature, Person, and works of the Holy Spirit. Yet another strain of the disease of false teaching denies the authenticity, inspiration, authority, or inerrancy of Scripture. That strain is particularly virulent in the church today. To spot the carriers of spiritual disease, believers must be well grounded in Scripture. Those who know the Word will easily spot teaching contrary to it. (See [1 & 2 Timothy Commentary](#))

Heresy has no power to produce genuine godliness.

-- John MacArthur

And with the doctrine ([didaskalia](#)) **conforming** (kata - according) **to godliness** ([eusebeia](#) - "likeness to God") - **NLT** paraphrases it "These teachings promote a godly life." The idea is the false doctrine that is being taught does not promote godly behavior and a God honoring lifestyle. There is a saying "you are what you eat," but Paul would say in the spiritual life "you are what you are taught." Unholy teaching will produce unholy lives! This is the ultimate test of a false teacher, the fruit of their hearers (see Jesus' words Mt 7:15-20+).

THOUGHT- Notice that Paul gives us a "tool" by which we can assess or test the soundness of the teaching in a Bible study as well as in a church -- are the hearers/students/congregants truly living more godly lives, progressively making more and more godly choices as a result of the doctrine they are being taught? How would you assess your church? Mark it down - Any teaching that does not result in growth in godliness and Christlikeness is not good teaching.

This close linkage of doctrine and deportment, belief and behavior, is crucial.

-Gary Demarest

Anderson - Titus teaches us that faith in the Lord Jesus Christ plus food from His table, the Word of God, equals godliness. And you're as godly today as you have been exposed to the Word of God since you've become a believer (read this crucial truth in 1Pe 2:2-3+ = no pure word, no growth in salvation = no progressive sanctification - it is that simple! Are you in the Word daily? If not, you are not growing daily more like Christ!).

MacArthur - teaching not based on Scripture will always result in an unholy life. Instead of godliness, false teachers will be marked by sin (see 2Pe 2:10-22; cf. Jude 4, 8-16). (Borrow [The MacArthur Study Bible](#))

The Preacher's Outline & Sermon Bible : New Testament - The false teacher does not consent to the teachings of godliness. He is...

- not willing to accept the righteousness of God revealed in Jesus Christ.
- not willing to separate himself from the world nor to set his life wholly apart unto God.

One or both of these reasons are why the false teacher does not teach the wholesome words of Christ, but rather chooses to teach a different doctrine and way of life. He has committed his life to the profession of the ministry...

- as a way to serve mankind.
- as a way to earn a livelihood.

But he is not committed to represent Christ and His Word. As a result, the person is called a false teacher by both the Holy Scriptures and Christ.

Advocates a different doctrine (2085) [heterodidaskaleo](#) from [heteros](#) = another of a different kind + [didaskalos](#) = teaching) literally to teach other (in essence heretical) doctrine and in context clearly alludes to false teachers (English - heterodoxy). To teach another doctrine, to teach a completely different doctrine, to teach a false or heretical doctrine. Equal to the phrase *hétéra didáskō* to teach differently. To teach something other than or deviating from the truth of God's Word, teach error as if it were the truth. Divergent (i.e. sectarian) instruction. To teach contrary to standard instruction. Used 4x - Acts 17:28; Acts 17:29; 1 Tim. 1:3; 1 Tim. 6:3

Agree with (4334) [proserchomai](#) from [prós](#) = facing + [erchomai](#) = come) means to come facing toward. To approach, come near, visit, figuratively to worship, draw near, go near to. Elsewhere in the NT this verb always describes the movement of a body to a place. But in later Greek it came to be used for the assent or consent of the mind. **Friberg** - (1) literally come or go to, approach (Mt 4:3); come to visit, associate with (Acts 10:28); (2) figuratively; (a) in a cultic sense, as approaching a deity come before, come to (Heb 10:1); (b) in the sense of being occupied with a matter turn to, devote oneself to; mentally accede to, agree with (1Ti 6.3) It pictures the act of one who confidently accepts another's offer. "The false teacher refuses to accept the "sound" or "healthful" words of the Gospel being offered him." (Hiebert) (Borrow [Analytical Lexicon of the Greek New Testament](#))

Sound (good health) (5198) [hugiaino](#) verb from noun [hugies](#) = whole, healthy; English = hygiene, hygienic = making sick folk whole; figuratively right or accurate) means to be in good health, to be healthy and wholesome, referring to literal, physical health as in (Luke 7:10) Most of the NT uses of [hugiaino](#) are figurative, describing that which is free from admixture of error and generally referring to Christian teaching or doctrine which is to accurately or correctly reflect the Bible and God's will and way. True, incorrupt and unadulterated doctrine. In a secular use Plutarch records that "these are **sound** views about the gods and true" [Hugiaino](#) is used 12x in NT. The first three NT uses [hugiaino](#) , all by Dr Luke, refer to the literal meaning, **to be sound in health**. [Hugiaino](#) speaks of teaching which is diametrically opposed to the sickly, morbid, unpractical teaching of those who speak against the gospel. Isn't it sad that in our society, so many (even in the

church) are health conscious and scrupulous about "soundness" of the food they eat, and yet they exhibit little concern for the integrity of the spiritual food they eat! The validity and power of the overseer's exhortation lies in its conformity to the great doctrines of divine revelation, not in his eloquence or charisma. Paul uses **hugiaino** only in the figurative or metaphorical sense. In the Pastoral epistles, **hugiaino** occurs eight times with six uses associated with **didaskalia**, which is doctrine or teaching. The importance of sound, healthy, wholesome Christian doctrine cannot be overemphasized in regard to the spiritual health of the body of Christ. Would your exhortations to those you are shepherding be characterized by Paul as sound doctrine? The spiritual health and wholeness of your flock is dependent on what you are feeding them.

Warren Wiersbe comments that "It is unfortunate today that we not only have (unsound, unhealthy doctrine) in teaching and preaching, but also in music. Far too many songs not only teach no doctrine, but many even teach false doctrines. A singer has no more right to sing a lie than a teacher has to teach a lie." ([Bible Exposition Commentary](#))

Hugiaino - 12v - good health(2), safe and sound(1), sound(8), well(1). Lk. 5:31; Lk. 7:10; Lk. 15:27; 1 Tim. 1:10; 1 Tim. 6:3; 2 Tim. 1:13; 2 Tim. 4:3; Tit. 1:9; Tit. 1:13; Tit. 2:1; Tit. 2:2; 3 Jn. 1:2 ("Beloved, I pray that in all respects you may prosper and be in **good health**, just as your soul prospers.")

Godliness (2150) **eusebeia**, from **eu** = well + **sebomai** = reverence. **Sebomai** is in turn derived from "**seb**" which refers to sacred awe or reverence exhibited especially in actions) most literally means "well worship". It describes reverence or awe that is well directed. **Eusebeia** is true religion that displays itself in reverence before what is majestic and divine in worship and in a life of active obedience which befits that reverence. **Eusebeia** is a term used, not of God, but of men. [Click](#) for more discussion on godliness.

Eusebeia - 15v - Acts 3:12; 1 Tim. 2:2; 1 Tim. 3:16; 1 Tim. 4:7; 1 Tim. 4:8; 1 Tim. 6:3; 1 Tim. 6:5; 1 Tim. 6:6; 1 Tim. 6:11; 2 Tim. 3:5; Tit. 1:1; 2 Pet. 1:3; 2 Pet. 1:6; 2 Pet. 1:7; 2 Pet. 3:11

Related Resources:

- [Should we allow false teachers into our home? | GotQuestions.org](#)
- [Are all prosperity preachers charlatans and/or false teachers? | GotQuestions.org](#)
- [How can I recognize a false teacher / false prophet? | GotQuestions.org](#)
- [Should Christians judge the teachings of their leaders? | GotQuestions.org](#)
- [What does the Bible say about false prophets? | GotQuestions.org](#)
- [What is false doctrine? | GotQuestions.org](#)

1 Timothy 6:4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

Amplified 1 Timothy 6:4 He is puffed up with pride and stupefied with conceit, [although he is] woefully ignorant. He has a morbid fondness for controversy and disputes and strife about words, which result in (produce) envy and jealousy, quarrels and dissension, abuse and insults and slander, and base suspicions,

BGT 1 Timothy 6:4 τερ φωται, μηδ ν πιστ μενος, αλ νοσ ν περ ζητ σεις κα λογομαχ ας, ξ ν γ νεται φθ νος ρις βλασφημ αι, πι νοιαι πονηρα ,

KJV 1 Timothy 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

NET 1 Timothy 6:4 he is conceited and understands nothing, but has an unhealthy interest in controversies and verbal disputes. This gives rise to envy, dissension, slanders, evil suspicions,

CSB 1 Timothy 6:4 he is conceited, understanding nothing, but has a sick interest in disputes and arguments over words. From these come envy, quarreling, slander, evil suspicions,

ESV 1 Timothy 6:4 he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions,

NIV 1 Timothy 6:4 he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions

NLT 1 Timothy 6:4 Anyone who teaches something different is arrogant and lacks understanding. Such a person has an unhealthy desire to quibble over the meaning of words. This stirs up arguments ending in jealousy, division, slander, and evil suspicions.

NRS 1 Timothy 6:4 is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions,

RSV 1 Timothy 6:4 he is puffed up with conceit, he knows nothing; he has a morbid craving for controversy and for disputes about words, which produce envy, dissension, slander, base suspicions,

YLT 1 Timothy 6:4 he is proud, knowing nothing, but doting about questions and word-striving, out of which doth come envy, strife, evil-speaking, evil-surmisings,

NKJ 1 Timothy 6:4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

NJB 1 Timothy 6:4 is proud and has no understanding, but rather a weakness for questioning everything and arguing about words. All that can come of this is jealousy, contention, abuse and evil mistrust;

NAB 1 Timothy 6:4 is conceited, understanding nothing, and has a morbid disposition for arguments and verbal disputes. From these come envy, rivalry, insults, evil suspicions,

ASV 1 Timothy 6:4 he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings,

- **He:** 1Ti 1:7 3:6 Pr 13:7 25:14 26:12 Ac 8:9,21-23 Ro 12:16 1Co 3:18 1Co 8:1,2 Ga 6:3 Col 2:18 2Th 2:4 2Ti 3:4 2Pe 2:12,18 Jude 1:10,16 Rev 3:17
- **about:** 1Ti 1:4 2Ti 2:23
- **words:** Isa 58:4 Ac 15:2 Ro 2:8 13:13 14:1 1Co 3:3 11:16,18 2Co 11:20 Ga 5:15,20,21,26 Php 1:15 2:3,14 Tit 3:9 Jas 1:19 2:14-18 Jas 4:1,2,5,6 1Pe 2:1,2
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

HOW TO DETECT A FALSE TEACHER

Barnes - Any opposite kind of teaching would tend only to stir up strife and produce dissatisfaction and contention, and could proceed only from a proud and self-confident heart.

He is (1) conceited (tuphoō) and (2) understands (epistamai) nothing - **Williams** paraphrase = "he is a conceited ignoramus." Note the #1 trait (clue) of a false teacher = **PRIDE** (What's the middle letter of the word "pride"? Of "sin"?). They are first described as "puffed up," ("inflated egos") men filled with a lot of hot air. See God's attitude toward pride (Jas 4:6+)! In light of their arrogance, it is no surprise that false teachers speak "out arrogant words of vanity." (2Pe 2:20, cf Simon the sorcerer Acts 8:9+). These men are deceived and are blinded by their excessive pride! They are so deceived that they think they know spiritual things but they have no comprehension of spiritual truth. They are spiritual "know nothings!" (cf Ro 1:22; 1Co 2:9-16, their wisdom is "earthly, natural, demonic" Jas 3:15+).

Hiebert - His knowledge, upon which he presumes, is limited to fables and misinterpretations of the law (cf. 1:4-7) and does not penetrate into the truth. (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Wiersbe quips that "A believer who understands the Word will have a burning heart, not a big head (Luke 24:32; and see Dan. 9:1-20). This "conceited attitude" causes a teacher to argue about minor matters concerning "words" (1 Tim. 6:3). Instead of feeding on the "wholesome words of... Christ," you might say he gets sick about questions. (Borrow [The Bible Exposition Commentary](#))

Guthrie says: "The true state of these puffed-up teachers is nothing short of abysmal ignorance." (Borrow [The pastoral epistles : an introduction and commentary](#))

Barclay comments: His first characteristic is conceit. His first aim is self-display. His desire is not to display Christ, but to display himself. There are still preachers and teachers who are more concerned to gain a following for themselves than for Jesus Christ. ([1 Timothy 6 Commentary](#))

Barnes says: He is proud. That is, he is lifted up with his fancied superior acquaintance with the nature of religion. The Greek verb means, properly, to smoke, to fume; and then to be inflated, to be conceited, etc. The idea is, that he has no proper knowledge of the nature of the gospel, and yet he values himself on a fancied superior acquaintance with its principles. ([1 Timothy 6 Commentary](#))

but (3) **he has a morbid** (noseo - sick, ailing ~ craving) **interest in controversial questions** ([zetesis](#)) **and disputes about words** (logomachia = literally word battles) - He has a morbid craving for controversy. They love to "[stir the pot](#)" in groups or in churches. These men enter into disputes revolving around the meaning or use of words. They quarrel about words. THOUGHT - Watch for this trait as a verbal clue to a false teacher!

Hiebert spares no words in his description - He is "word-sick," and the morbid state of his mind manifests itself in subtle discussions and angry disputes centering around trifling distinctions between different words. Paul enumerates five social consequences which flow from such a mentally diseased condition. (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Out of which arise (1) **envy** ([phthonos](#) - jealousy), (2) **strife** ([eris](#) - discord, contention, debate), (3) **abusive language** ([blasphemia](#) - reviling judgment, "railings," "blasphemies," vehement denunciations couched in sacred words), (4) **evil** ([poneros](#) - actively evil) **suspensions** (huponnoia - secret opinions based on insufficient evidence) - Paul in 5 phrases (fifth = "constant friction" in 1Ti 6:5) describes their rotten fruit (which is also a way to detect their presence)! The fruit of their unsound doctrine is "sick" behavior - **Envy** or filled with malignant ill will, **strife** or wrangling meaning they are unwilling to admit defeat, **abusive** speech which is defiant and irreverent (or even blasphemous) and false **suspensions** so that they are suspicious of everybody and everybody's an adversary. **White** says **evil suspensions** are "malicious suspicions as to the honesty of those who differ with them."

Conceited ([5187](#)) **tuphoo** from **tuphos** [**typhos**] = smoke) means literally to literally wrap in smoke or mist and so to becloud. The verb means "to puff up like a cloud of smoke." Figuratively it means to be puffed up or conceited. Some secular Greek sources actually use tuphoo to describe one as mentally ill. The verb **tuphoo** means wrapped or enveloped by smoke, so that what is outside one's circumscribed world of self cannot be seen. The man who is "swollen with conceit" is really just "filled with smoke" for all his accomplishments will be reduced to nothing more than smoke and ashes one day. (2Pe 3:10-[notes](#))

Understand ([1987](#)) **epistamai** from **epi** = upon + **histemi** = to stand) means to fix one's mind on, have intellectual apprehension, to understand, to know (know well - Acts 18:25) or to be acquainted with (Acts 19:15). It can convey the sense of to understand or comprehend (Mark 14:68; 1 Tim. 6:4; James 4:14; Jude 1:10). **Louw-Nida** on **epistamai** - to possess information about, with the implication of an understanding of the significance of such information and "to have or gain insight, with focus upon the process - 'to understand, to be aware of, to really know.'"

Epistamai - 14v - being acquainted(1), know(6), know about(1), knowing(2), knows(1), understand(2), understands(1). Mk. 14:68; Acts 10:28; Acts 15:7; Acts 18:25; Acts 19:15; Acts 19:25; Acts 20:18; Acts 22:19; Acts 24:10; Acts 26:26; 1 Tim. 6:4; Heb. 11:8; Jas. 4:14; Jude 1:10

1 Timothy 6:5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.

Amplified 1 Timothy 6:5 And protracted wrangling and wearing discussion and perpetual friction among men who are corrupted in mind and bereft of the truth, who imagine that godliness or righteousness is a source of profit [a moneymaking business, a means of livelihood]. From such withdraw.

BGT 1 Timothy 6:5 διαπαρατριβα διεφθαρη των νερ των τ ν νο ν κα πεστερημ των τ ς ληθε ας, νομιζ ντων πορισμ ν ε νοι τ ν ε σ βειαν.

KJV 1 Timothy 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness **from such withdraw thyself.**

NET 1 Timothy 6:5 and constant bickering by people corrupted in their minds and deprived of the truth, who suppose that godliness is a way of making a profit.

CSB 1 Timothy 6:5 and constant disagreement among people whose minds are depraved and deprived of the truth, who imagine that godliness is a way to material gain.

ESV 1 Timothy 6:5 and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.

NIV 1 Timothy 6:5 and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

NLT 1 Timothy 6:5 These people always cause trouble. Their minds are corrupt, and they have turned their backs on the truth. To them, a show of godliness is just a way to become wealthy.

NRS 1 Timothy 6:5 and wrangling among those who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain.

RSV 1 Timothy 6:5 and wrangling among men who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain.

YLT 1 Timothy 6:5 wranglings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such;

NKJ 1 Timothy 6:5 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.

NJB 1 Timothy 6:5 and unending disputes by people who are depraved in mind and deprived of truth, and imagine that religion is a way of making a profit.

NAB 1 Timothy 6:5 and mutual friction among people with corrupted minds, who are deprived of the truth, supposing religion to be a means of gain.

ASV 1 Timothy 6:5 wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.

- **and constant friction** 1Ti 1:6 1Co 11:16
- **between men:** Mt 7:17-20 12:33 Joh 3:19-21 Eph 4:17-19 2Th 2:8-11 2Ti 3:8 Tit 1:15,16 Heb 3:12,13 2Jn 1:8-10
- **who suppose that godliness is a means of gain:** 1Ti 6:3-3,8 2Kj 5:20-27 Isa 56:11 Jer 6:13 8:10 Eze 33:31 Mt 21:13 Mt 23:14 Ac 8:18-20 19:24-28 Tit 1:11 2Pe 2:3,15 Jude 1:11 Rev 18:3,13
- **from such withdraw thyself (ONLY IN THE KJV - TEXTUS RECEPTUS):** Ro 16:17,18 2Th 3:6 2Ti 3:5
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

MORE TRAITS OF FALSE TEACHERS

and (5) **constant friction** (persistent and obstinate frictions among the contenders) **between men of** (6) **depraved** ([diaphtheiro](#)) **mind** ([nous](#)) **and** (7) **deprived of the truth** ([aletheia](#)) - **Depraved mind** means their mind is so corrupted and disintegrated that it cannot function normally. As a man thinks in his mind, so he is! (Pr 23:7) **Depraved** is in the perfect tense indicating their mind was permanently in a state of ruin (cf where America is in 2022 = Ro 1:28+)! **Woe!** **Deprived of the truth** is also in the perfect tense indicating that this is now their permanent condition! Imagine trying to reason with them about what is true! They are unable to do so!

Lenski - "When meeting 'the truth' the corrupted mind sees and seeks only objections, when meeting what differs from this truth it sees and seeks reasons for accepting this difference"

(8) **who suppose** ([nomizo](#)) **that godliness** ([eusebeia](#)) **is a means of gain** ([porismos](#)) - Here is the MOTIVE of the false teacher - MONEY! (cf [Joel Osteen's net worth of \\$100 million!](#) Can you "connect the dots?"). The irony is that **godliness** is "God likeness" and the truth is these men are the antithesis of "God likeness," but are of their father the devil! (Jn 8:44).

Wiersbe - The tragedy of all this is that the people are "robbed of the truth" (1Ti 6:5NIV) while they think they are discovering the truth! They think that the weekly arguments in their meetings, during which they exchange their ignorance, are a means of growing in grace; meanwhile the result is a loss of character, not an improvement. (Borrow [The Bible Exposition Commentary](#))

Depraved (decayed) ([1311](#)) **diaphtheiro** from **dia** = intensifies meaning + **phtheiro** = to ruin, corrupt, spoil, shrivel, destroy, defile) (English = *diphtheria*) means to cause the complete destruction, to destroy, corrupt or decay utterly (through and through so to speak), to rot thoroughly, to ruin, to pervert utterly, perish. It always signifies a change for the worse. The Bible uses **diaphtheiro** literally of physical corruption, destruction or decay (Re 8:9, 11:18, Jdg 6:6Lxx) or figuratively of moral decay (1Ti 6:5, Jdg 2:19Lxx)

Suppose (think, thought) ([3543](#)) **nomizo** from **nomos** = law, custom) means to think or believe something without being fully settled in mind or opinion. It means to form an idea about someth. but

with some suggestion of tentativeness or refraining from a definitive statement.

Gain (4200) **porismos** from **porizo** = to get, gain, acquire) is a noun which signifies a means of livelihood a means of earning a living, a providing, a procuring, an acquisition. It describes a means of making money, of gaining a profit or of acquiring wealth (the sense intended by the false teachers Paul describes in [1Ti 6:5](#)). Probably in a wordplay, Paul immediately uses **porismos** again in [1Ti 6:6](#) (only other NT use) in a figurative sense, describing one's advantage or profit, not from a material but from a spiritual standpoint.

Thayer writes that **porismos** is derived from the verb "porizo - to cause a thing to get on well, to carry forward, to convey, to acquire; middle to bring about or procure for oneself, to gain; from poros (cf. poreuo)."

1 Timothy 6:6 But godliness actually is a means of great gain when accompanied by contentment. (NASB: Lockman)

Greek: [estin \(3SPA\) de porismos megas e eusebeia meta autarkeias](#);

Amplified: [And it is, indeed, a source of immense profit, for] godliness accompanied with contentment (that contentment which is a sense of inward sufficiency) is great and abundant gain. ([Amplified Bible - Lockman](#))

ESV: Now there is great gain in godliness with contentment,

KJV: But godliness with contentment is great gain.

Moffatt: And so it is—provided it goes with a contented spirit;

NET: Now godliness combined with contentment brings great profit.

NLT: Yet true godliness with contentment is itself great wealth. ([NLT - Tyndale House](#))

Phillips: There is a real profit, of course, but it comes only to those who live contentedly as God would have them live. ([Phillips: Touchstone](#))

TLB: Do you want to be truly rich? You already are if you are happy and good.

Weymouth: And godliness is gain, when associated with contentment;

Wuest: But godly piety associated with an inward self-sufficiency which is its natural accompaniment is great gain;

Young's Literal: but it is great gain -- the piety with contentment;

- **godliness:** 1Ti 4:7-8 Ps 37:16 84:11 Pr 3:13-18 8:18-21 15:16 16:8 Mt 6:32,33 Lk 12:31,32 Ro 5:3-5 8:28 2Co 4:17,18 5:1 Php 1:21 Heb 13:5
- **contentment:** 1Ti 6:8 Ex 2:21 Lk 3:14 Php 4:11-13
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries
- Related Resource: Christian Contentment
- Discovery House Booklet - [Cultivating a Heart of Contentment](#)

CLICK FOR MORE IN DEPTH DISCUSSION ON THIS VERSE

A LIFE CHANGING CONTRAST - ADVANTAGE OF A CONTENTED MIND!

But (de) is a **contrast** which is found some 4000x in the Bible and always marks a "change of direction." This great "hinge" word should always prompt the inquisitive reader to pause and ponder the text (cf meditate) asking questions, the one that can always be asked -- "What is being contrasted?" But you can add others (depending on the context) such as "Why is it being contrasted, etc. As you hone this this skill of intelligently **interrogate** the text, you will begin to experience the joy of self (Spirit illuminated) discovery of truths that heretofore you had not seen, and all uncovered by focusing on this little word "but." The great teacher on how to study God's Word, Dr Howard Hendricks, once said "**BUT** is one of the most important words you'll ever come across in your study of Scripture. Whenever you see it, always stop and ask, what is the contrast being made?" You will be amazed at how much your enhanced observations will help you to "comment on the commentaries!" (See related resource: inductive Bible study) In the present **context** the contrast is the false conclusion of the false teachers that godliness was associated with financial gain instead of spiritual gain as Paul explains in this passage.

Jamieson explains the contrast with the previous verse noting that "Though they (the false teachers alluded to in the preceding passages) err in this, there is a sense in which "piety is" not merely gain, but "great means of gain": not the gaining which they pursue, and which makes men to be discontented with their present possessions, and to use religion as "a cloak of covetousness" (1Th 2:5) and means of earthly gain, but the present and eternal gain which piety, whose accompaniment is contentment, secures to the soul."

John MacArthur explains the "but" this way "The NASB translation reflects an **adversative** (expressing contrast) sense of the word. Paul's meaning then is "**But** as over against the false understanding of godliness displayed by the false teachers, true godliness does result in great gain." The apostle's point is that true godliness is profitable, but not as some think. ([MacArthur, John: 1Timothy Moody Press](#))

godliness actually is a means of great gain when accompanied by contentment

Godliness (piety) ([2150](#))(**eusebeia** from **eu** = well + **sebomai** = reverence. Sebomai is in turn derived from "seb" which refers to sacred awe or reverence exhibited especially in actions) most literally means "well worship". It describes reverence or awe that is well directed. **Eusebeia** is true religion that displays itself in reverence before what is majestic and divine in worship and in a life of active obedience which befits that reverence. **Eusebeia** is that piety which is characterized by a Godward attitude and does that which is well-pleasing to Him. **Eusebeia** is "true religion;" or "true worship;" and describes the person who gives God His rightful place by worshiping Him properly. Genuine worship is more than ;relevant; programs or catchy choruses — it reflects right reverence for God (godliness).

Eusebeia -15x in 15v in the NAS = Acts 3:12; 1Ti 2:2; 3:16; 4:7, 4:8; 6:3, 5, 6, 11; 2Ti 3:5; Titus 1:1; 2 Pet 1:3, 6, 7; 3:11

Marvin Vincent writes that **eusebeia** "is from **eu**, well, and **sebomai**, to worship, so that the radical idea is worship rightly directed. Worship, however, is to be understood in its etymological sense, **worth-ship**, or **reverence paid to worth**, whether in God or man...In classical Greek the word is not confined to religion, but means also piety in the fulfillment of human relations... Even in classical Greek, however, it is a standing word for piety in the religious sense, showing itself in right reverence; and is opposed to ungodliness, and profaneness." Vincent goes on to quote a secular definition of **eusebeia** which is defined as "The recognition of dependence upon the gods, the confession of human dependence, the tribute of homage which man renders in the certainty that he needs their favor — all this is **eusebeia**, manifest in conduct and conversation, in sacrifice and prayer." Vincent adds that this secular "definition may be almost literally transferred to the Christian word. It embraces the confession of the one living and true God, and life corresponding to this knowledge." (Bolding added)(Vincent, M. R. Word Studies in the New Testament. Vol. 1, Page 3-677)

Eusebeia does not imply an inward, inherent holiness but is more accurately an externalized piety. Wuest adds that **eusebeia** is "a holy reverence or respect for God, piety towards God. **The word does not refer to a person's character as such, but to his attitude towards God.**" (Wuest's Word Studies from the Greek New Testament)

Godliness is not "letting go and letting God." There is no such thing as drifting into godliness. In fact the "stream of tendency" is against us! It is vital to remember that growth in **godliness** calls for strenuous involvement on our part. Beloved, how are you doing in your growth in godliness? Are you making every effort, every day, to exercise self-discipline? At this point, beware of the trap of falling into "self-effort" or legalism, whether subtle or overt. Our old flesh nature inherited from Adam is "anti-God" and as believers our only hope for growing in godliness is by continual dependence on the Holy Spirit, who enables us (Php 2:13-note), to work out our salvation in fear and trembling (Php 2:12+). For more discussion of what I refer to as a "sacred synergism" **CLICK** "Sacred Synergism".

Godliness is a practical awareness of God in every aspect of life. **Godliness** is not *talking* godly but *living* godly. **Godliness** reflects an attitude centered on living out one's life in God's presence with a desire motivated by love for Him and empowered by His Spirit of grace (Heb 10:29) to be pleasing to Him in all things. **Godliness** refers to having the proper attitude and conduct before God

in everything. **Godliness** is that inner attitude of reverence which seeks to please God in every thought, word or deed. **Godliness** desires to be rightly related to both God and men, and brings the sanctifying presence of God into every relationship of one's life. **Godliness** is living one's life with a "Coram Deo" mindset, ever as before the face of God. **Godliness** is a practical awareness of God in every area of life—a God-consciousness. The godly man or woman lives above the petty things of life, the passions and pressures that control the lives of others (see below for relationship with contentment). The godly individual seeks to do the will of God making the kind of decisions that are right and noble, not taking the "easy" path simply to avoid either pain or trial. That's Biblical godliness!

Why is truth that manifests itself in **godliness** so important? The renowned nineteenth-century Scottish preacher **Alexander Maclaren** answers this question writing that

The world takes its notions of God, most of all, from the people who say that they belong to God's family. They read us a great deal more than they read the Bible. They see us; they only hear about Jesus Christ

The apostle **Paul** explains that whatever it takes it's worth it "for bodily discipline is only of little profit, but **godliness** (eusébeia) is profitable for all things, since it holds promise for the present life and also for the life to come." (1Ti 4:8-note) Every saint should meditate on the "trustworthy statement" (cf 1Ti 4:9-note) that a "daily investment" in godliness (whatever the cost in self-discipline and self-denial enabled by grace and the Holy Spirit) will yield profits not only in the present but all eternity!

The Greenest Grass

I have learned in whatever state I am, to be content. — Philippians 4:11

Today's Scripture: 1 Timothy 6:1-11

A friend in Pennsylvania sent us this illustration: "One of my father's old cows gives good milk, but she sure can be dumb! She has a whole field in which to feed, yet no grass seems quite as tasty as those patches outside her own pasture. I often see her stretching her head through the fence, while right behind her is everything she needs— excellent grazing land, beautiful shade trees, a cool, refreshing stream of water, and even a big chunk of salt. What more could she want?"

Many people are like that old cow. They think that the "grass is always greener on the other side of the fence." They are constantly grasping, coveting, and seeking to obtain what doesn't belong to them. How absolutely miserable they are! What folly there is in discontentment!

If you are a Christian, the greatest blessings in life are already yours. Heaven is your home, and God is your Father. He has promised never to leave you (Heb. 13:5), and He will supply your every need (Phil. 4:19). So thank Him for all that He has given you and be content. When you have such an attitude, you will learn to appreciate how green the grass is on your side of the fence. It's a lesson we all need to learn! By: Richard DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

I would be quiet, Lord, and rest content,
I know my needs will all be met;
With You to guide and care, my joy is this:
Not one small need will You forget!
—HGB

Most people aren't content with their lot—even when they get a lot more.

The Yard-Sale Christmas

Godliness with contentment is great gain. 1 Timothy 6:6

Today's Scripture & Insight: 1 Timothy 6:6–10, 17–19

A mom felt she'd been overspending on family Christmas gifts, so one year she decided to try something different. For a few months before the holiday, she scrounged through yard sales for inexpensive, used items. She bought more than usual but for far less money. On Christmas Eve, her children excitedly opened gift after gift after gift. The next day there were more! Mom had felt guilty about not getting new gifts so she had additional gifts for Christmas morning. The kids began opening them but quickly complained, "We're too tired to open any more! You've given us so much!" That's not a typical response from children on a Christmas morning!

God has blessed us with so much, but it seems we're always looking for more: a bigger house, a better car, a larger bank account, or [fill in the blank]. Paul encouraged Timothy to remind people in his congregation that "we brought nothing into this world, and we can take nothing out of it. But if we have food and clothing, we will be content with that" (1 Timothy 6:7–8).

God has given us our very breath and life—besides providing for our needs. How refreshing it might be to enjoy and be content with His gifts and to say, "You've given us so much! We don't need more." "Godliness with contentment is great gain" (v. 6). By: Anne Cetas ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

- What are you thankful to God for today?
- How might you learn contentment?

Father, You've blessed me with so much. Teach me each day to give thanks.

The Rich And The Poor

Blessed be the Lord, who daily loads us with benefits, the God of our salvation. — Psalm 68:19

Today's Scripture: 1 Timothy 6:3-19

My wife and I think of ourselves as neither rich nor poor. When we consider people living in poverty, struggling just to get by, we can feel guilty because of our comfortable lifestyle. But when we see others who live in luxurious houses, drive expensive cars, and take exotic vacations, our lifestyle seems unpretentious and humdrum.

Actually, how much we possess is not as important as our attitude toward our possessions. Paul wrote that "godliness with contentment is great gain" (1 Tim. 6:6). Regardless of our status, we should be content, neither coveting more nor resenting those who have more than we do.

Although we as Christians may enjoy God's blessings without feeling guilty, we must also heed Paul's admonition not to be haughty but to trust in God (v.17). We must humbly acknowledge Him as the source of all we have, and share willingly and generously with others (vv.17-18). Such generosity has eternal value (v.19). Since God measures our giving by the degree of our sacrifice (Mk. 12:42-44), many who have little to give in this life will be immensely rewarded in the life to come.

Whether we are rich or poor, let's be sure to invest in eternity. By: Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

If we've been blessed with riches,
We must be rich in deeds;
God wants us to be generous
In meeting others' needs.
—Sper

Our value is determined not by what we have but by what we do with what we have.

The Rat Race

Godliness with contentment is great gain. — 1 Timothy 6:6

Today's Scripture: Ecclesiastes 4:1-8

A sign by the roadside carried this message: "I'm getting sick of the rat race. The rats keep getting bigger and faster." Many men and women, no doubt, feel that way. In spite of amazing advances in technology, people's frustration level seems as high or higher than ever. The core problem is that sinful human nature hasn't changed.

Almost 3,000 years ago, Solomon made three insightful observations about the rat race of life in his day. First, he said that a desire to outdo one's peers was the motive behind much human industriousness, and this was a no-win situation (Eccl. 4:4).

Second, those who dropped out of the rat race became lazy and unproductive. This kind of idleness is foolish and self-destructive (Eccl 4:5).

Third, Solomon said that people became so obsessed with making money that they didn't form healthy relationships. This made them go through life without purpose or meaning, never satisfied with all they had worked for (v.8).

Remember, "Better a handful with quietness than both hands full, . . . with toil and grasping for the wind" (v.6). To avoid compulsive grasping or self-destructive escapism, put God at the center of your life and be thankful for what He has given you. Then you'll succeed in the rat race of life. By: Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The secret of contentment is
To let the Lord supply;
Just do your part and put God first
And on His Word rely.
—DJD

He is rich who is satisfied with what God has given.

A Good Surrender

Godliness with contentment is great gain. — 1 Timothy 6:6

Today's Scripture: Philippians 4:10-19

Surrender is not a very popular word. We use it in reference to the humiliation that accompanies defeat. When a nation loses a war, it may be forced to surrender unconditionally, and has no say in the terms of defeat.

Yet there is a type of surrender that is dignified and appropriate. Paul understood it in two aspects. First, it means surrendering our desires and will to the heavenly Father. Jesus is our example, for He did the Father's will in everything (Jn. 6:38).

The second aspect is our acceptance of God's supreme sovereignty. This is marked by our realization that things do not always go our way as God works out His will on earth. Our business goes through good times and bad. Our health may suffer. Loved ones will hurt us, or leave us, or even die. Our fondest dreams may never be realized.

In the spiritual sense, to surrender means that we trust God to do what is best. It is, as Paul said, choosing to be content "in whatever state I am" (Phil. 4:11-12), and knowing by faith that God will take care of our needs (v.19). That kind of faith isn't easy. But it's the only way to overcome dissatisfaction and anger about uncontrollable circumstances.

Perhaps it's time to say "I surrender" to the Lord and to His perfect will and plan. By: David C. Egner ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Take my love—my God, I pour
At Thy feet its treasure store;
Take myself—and I will be
Ever, only, all for Thee.
—Havergal

Surrender is victory when we yield to God.

The Greenest Grass

I have learned in whatever state I am, to be content. — Philippians 4:11

Today's Scripture: 1 Timothy 6:1-11

A friend in Pennsylvania sent us this illustration: "One of my father's old cows gives good milk, but she sure can be dumb! She has a whole field in which to feed, yet no grass seems quite as tasty as those patches outside her own pasture. I often see her stretching her head through the fence, while right behind her is everything she needs— excellent grazing land, beautiful shade trees, a cool, refreshing stream of water, and even a big chunk of salt. What more could she want?"

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If you are a Christian, the greatest blessings in life are already yours. Heaven is your home, and God is your Father. He has promised never to leave you (Heb. 13:5), and He will supply your every need (Phil. 4:19). So thank Him for all that He has given you and be content. When you have such an attitude, you will learn to appreciate how green the grass is on your side of the fence. It's a lesson we all need to learn! By: Richard DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

I would be quiet, Lord, and rest content,
I know my needs will all be met;
With You to guide and care, my joy is this:
Not one small need will You forget!
—HGB

Most people aren't content with their lot—even when they get a lot more.

Almost Content?

Be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." —Hebrews 13:5

Today's Scripture: 1 Timothy 6:6-12

As I stepped into the restaurant parking lot after lunch, I saw a pickup truck speeding through the parked vehicles. While observing the driver's reckless behavior, I noticed the words on the truck's front license plate. It read, "Almost Content." After thinking about that message and the sentiment it tried to communicate, I concluded that the concept "almost content" doesn't exist. Either we are content or we are not.

Admittedly, contentment is a tough needle to thread. We live in a world that feeds our desire for more and more—until we find it almost impossible to be content with anything. But this is nothing new. The book of Hebrews addressed this issue, saying, "Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, 'I will never leave you nor forsake you'" (13:5). The only remedy for hearts that "want it all" is the contentment found in the presence of the living God. He is sufficient for our needs and longings, and He alone can bring us the peace and contentment we'll never find in the pursuits of this life.

Almost content? There is no such thing. In Christ we can know true contentment. By: Bill Crowder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

I find contentment in His wondrous grace,
No cloud or shadow can obscure His face;
When great temptations I must bear,
I find the secret place of prayer.
—Dunlop

Contentment is not getting what we want but being satisfied with what we have.

Contented

Be content with such things as you have. — Hebrews 13:5

Today's Scripture: 1 Timothy 6:1-12

Early one dreary, rainy morning I sat in my study and looked out the window. I watched a fat robin pull three worms from the grass, swallow them, and then fly up to the telephone wire. There, just 10 feet from me, he began to sing. For a half-hour I sat and enjoyed the robin's rendition of "Praise the Lord!"

The robin did not complain about the color or size of the worms, but he was satisfied with what he found. He was content. He was delighted with what the heavenly Father had provided.

A young girl whose father was a chronic grumbler said to her mother, "I know what everybody in this family likes. Johnny likes hamburgers, Janie likes ice cream, Willie likes bananas, and Mommy likes chicken." The father, irked because he had not been included in the list, asked, "What about me? What do I like?" The innocent little one replied, "You like everything we haven't got."

Paul could say, "I have learned in whatever state I am, to be content" (Phil. 4:11). In Hebrews 13:5 we read, "Be content with such things as you have. For He Himself has said, 'I will never leave you nor forsake you.'" That's enough to satisfy anyone! By: M.R. DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

I would be quiet, Lord, and rest content,
By grace I would not pine, nor would I fret;
With You to guide and care, my joy be this:
Not one small need of mine will You forget!
—HGB

Thankfulness is the soil in which joy thrives.

Advantage In Adversity

Godliness with contentment is great gain. — 1 Timothy 6:6

Today's Scripture: 1 Timothy 6:6-19

Adversity tests us. It's one thing to study the game sketched out on the blackboard in the locker room; it's quite another to take the field where adversity tackles us and bloodies our noses. Adversity tests whether we will turn tail and run or stand up to life's challenges as people of faith.

We may think that the opposite of adversity is prosperity. Not so. Prosperity is a character test in disguise. Thomas Carlyle, the Scottish essayist, understood this when he wrote, "Adversity is sometimes hard upon a man, but for one man who can stand prosperity, there are a hundred that will stand adversity. Precious few are those who can keep their moral, spiritual, and financial equilibrium . . . while balancing on the elevated tightrope of success."

Most of us can handle a demotion better than a promotion. Why? Because when adversity strikes, life becomes rather simple. We have no choice but to stand up to it or quit. Prosperity, on the other hand, doesn't seem like a test, yet it often creates in us a sense of discontent. We crave more and more of what we have enough of already.

The Bible says, "Godliness with contentment is great gain" (1 Tim. 6:6). That's much harder to come by than mere prosperity. By: Haddon W. Robinson ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Thinking It Over

- Where do I turn when adversity strikes?
- Do I remember the Lord as much in my successes as I do in my failures?

Prosperity may be a greater test of character than poverty.

Commandment 10—Be Content

You shall not covet your neighbor's house . . . nor anything that is your neighbor's. — Exodus 20:17

Today's Scripture: 1 Timothy 6:3-10

A store owner in Maine stubbornly refused to carry a new product. "You must remember, young feller," said the storekeeper to the salesman, "that in this part of the country every want ain't a need."

Confusing our wants with our needs goes to the heart of coveting and explains why we are so often driven by the desire for more and more. We fail to see that life's greatest fulfillment is not found in accumulating things but in knowing God.

The tenth commandment may seem like an add-on compared to such big-ticket items as murder, stealing, lying, and adultery, but it is foundational to all the other commandments and ensures peace and contentment. It is the only command that zeroes in on a forbidden attitude rather than an action. Yet it is a safeguard against the temptation to break the other nine commandments.

David's covetous desire for another man's wife led to adultery, stealing, and murder (2Sa 11:1-5). And a desire for more and more pleasure, power, or possessions can destroy family relationships and cause us to lie to others. And because covetousness is idolatry (Col. 3:5), it also keeps us from having and maintaining a right relationship to God.

Lord, help us to be content in You. By: Dennis J. DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When we would covet more and more
Of this world's gold, of earthly store,
Help us, O God, to look above
And draw upon Your matchless love.
—DJD

Contentment is wanting what you have, not having everything you want.

Money Talk

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God. — 1 Timothy 6:17

Today's Scripture: 1 Timothy 6:6-12

Marilyn and Steven had been married just a few years, and money was tight. But as she looked at their threadbare bedspread, she wanted to replace it. So she decided she would buy a new one with a credit card—hoping to somehow find the money to pay it off.

Her devotional reading for the day surprised her when it pointed her to Proverbs 22:27, “If you lack the means to pay, your very bed will be snatched from under you” (niv). Marilyn decided not to go into debt for a new bedspread that day.

Decisions about the way we spend our money are a personal matter between us and the Lord and can be difficult to make. But God hasn’t left us without help. He tells us: “Honor the Lord with your possessions” (Prov. 3:9), and “You cannot serve both God and Money” (Matt. 6:24 niv).

With such truths in mind, we look further in His Word for help to use money wisely. We find this: “Beware of covetousness” (Luke 12:15). Another says, “The borrower is servant to the lender” (Prov. 22:7). And in 1 Timothy we read, be “ready to give, willing to share” (6:18).

Money is a big issue. God, who provides for all our needs, can show us how to use it to bring Him honor. By: Dave Branon [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

Lord, sometimes money and finances are overwhelming. It’s hard to know what decisions to make, so please lead me and give the wisdom to use my finances in a way that pleases You.

Never let gold become your god.

Forever Joyful

Though He was rich, yet for your sakes He became poor, that you . . . might become rich. — 2 Corinthians 8:9

Today’s Scripture: 1 Timothy 6:6-16

Wall Street Journal columnist Jonathan Clements offered his readers “Nine Tips for Investing in Happiness.” Interestingly, one of his suggestions was precisely the same as that given in the favorite old hymn by Johnson C. Oatman, “[Count Your Many Blessings](#).” Clements urges us not to brood over the riches of our neighbors but to focus on the many blessings we actually do possess. That’s wise counsel, provided that we realize our spiritual wealth in Jesus is immeasurably more valuable than any material possessions.

God didn’t give us the Bible as a guidebook for happiness. Yet it tells us how we can be eternally joyful and how we can experience joy on our way to that eternal happiness. So it’s enlightening to compare biblical truth with common-sense advice.

“Godliness with contentment is great gain,” Paul wrote to Timothy (1 Tim. 6:6). The apostle wanted his protégé to understand that being grateful for the basics of life would help keep him from the trap of covetousness.

So let’s focus on the wonders of God’s grace, training ourselves to make a spirit of gratitude pervade our lives. That’s the way to experience joy today and to be forever joyful. By: Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold;
Count your many blessings—money cannot buy
Your reward in heaven nor your home on high.
—[Oatman](#)

Count your many blessings and you’ll soon lose count.

Contented

Be content with such things as you have. — Hebrews 13:5

Today’s Scripture: 1 Timothy 6:1-12

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By grace I would not pine, nor would I fret;
With You to guide and care, my joy be this:
Not one small need of mine will You forget!
—HGB

Thankfulness is the soil in which joy thrives.

Rich Toward God

Godliness with contentment is great gain. 1 Timothy 6:6

Today’s Scripture & Insight: 1 Timothy 6:6–11

Growing up during the Great Depression, my parents knew deep hardship as children. As a result, they were hard-working and grateful money stewards. But they were never greedy. They gave time, talent, and treasury to their church, charity groups, and the needy. Indeed, they handled their money wisely and gave cheerfully.

As believers in Jesus, my parents took to heart the apostle Paul’s warning: “Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction” (1 Timothy 6:9).

Paul gave this advice to Timothy, the young pastor of the city of Ephesus, a wealthy city where riches tempted all.

“The love of money is a root of all kinds of evil,” Paul warned. “Some people, eager for money, have wandered from the faith and pierced themselves with many griefs” (1Ti 6:10).

What, then, is the antidote to greed? Being “rich toward God,” said Jesus (see Luke 12:13–21). By pursuing, appreciating, and loving our heavenly Father above all, He remains our chief delight. As the psalmist wrote, “Satisfy us in the morning with your unfailing love, that we may sing for joy and be glad all our days” (Psalm 90:14).

Rejoicing in Him daily relieves us of coveting, leaving us contented. May Jesus redeem our heart’s desires, making us rich toward God! By: Patricia Raybon

How have you mishandled money, or made it more than it ought to be? How might you give your financial concerns to God this day? [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

Satisfy us in the morning, God, with Your unfailing love—
replacing our greed with holy hunger for You.

God Focus

Godliness with contentment is great gain. 1 Timothy 6:6

Today's Scripture & Insight: 1 Timothy 6:6–11

When I was shopping for engagement rings, I spent many hours looking for exactly the right diamond. I was plagued by the thought, What if I miss the best one?

According to economic psychologist Barry Schwartz, my chronic indecision indicates that I am what he calls a "maximizer," in contrast to a "satisficer." A satisficer makes choices based on whether something is adequate for their needs. Maximizers? We have a need to always make the best choice (guilty!). The potential outcome of our indecision in the face of many choices? Anxiety, depression, and discontent. In fact, sociologists have coined another phrase for this phenomenon: fear of missing out.

We won't find the words maximizer or satisficer in Scripture, of course. But we do find a similar idea. In 1 Timothy, Paul challenged Timothy to find value in God rather than the things of this world. The world's promises of fulfillment can never fully deliver. Paul wanted Timothy to instead root his identity in God: "Godliness with contentment is great gain" (6:6). Paul sounds like a satisficer when he adds, "But if we have food and clothing, we will be content with that" (v. 8).

When I fixate on the myriad ways the world promises fulfillment, I usually end up restless and unsatisfied. But when I focus on God and relinquish my compulsive urge to maximize, my soul moves toward genuine contentment and rest. By: Adam R. Holz ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Would you say you tend to be a content person? Why or why not? How do you think your relationship with God affects your overall contentment in life?

Father, help me to remember that only You can fill my soul.

Great Gain

Godliness with contentment is great gain. —1 Timothy 6:6

Today's Scripture: 1 Timothy 6:1-11

Over the past 15 years, a New Jersey businessman has anonymously given away more than \$600 million to universities, medical centers, and other beneficiaries. When a legal complication forced him to reveal his identity, he explained his generosity by saying, "Nobody can wear two pairs of shoes at one time. I simply decided I had enough money."

A friend of the donor described him as a man who doesn't own a house or a car, flies economy class, wears a \$15 watch, and "didn't want his money to crush him."

Few people seem able to treat their resources as a servant instead of a master. It seems so natural and sensible to grasp rather than to give. Even as followers of Christ, we may mistakenly believe that "godliness is a means of gain" (1 Tim. 6:5).

To counter that dangerous mindset, the apostle Paul wrote, "Godliness with contentment is great gain. . . . And having food and clothing, with these we shall be content" (vv.6,8). Contentment, according to one observer, "is not an economic quality but a spiritual attainment. It is not a state of accounts but a state of heart."

Are you a confirmed grasper or a contented giver? It will be demonstrated by what you do with what you have. By: David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Fret not for want of earthly things,
They'll never satisfy;
The secret of contentment is
To let the Lord supply.
—DJD

Money is what you make it—a master or a servant.

1 Timothy 6:7 For we have brought nothing into the world, so we cannot take anything out of it either.

Greek: [ouden gar eisenegkamen \(1PAA\) eis ton kosmon, hoti oude exenegkein \(AAN\) ti dunametha; \(1PPP\)](#)

Amplified: For we brought nothing into the world, and obviously we cannot take anything out of the world; [Amplified Bible - Lockman](#)

ESV: for we brought nothing into the world, and we cannot take anything out of the world.

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

Moffatt: for we bring nothing into the world, and we Can take nothing out of it.

NET: For we have brought nothing into this world and so we cannot take a single thing out either.

NLT: After all, we brought nothing with us when we came into the world, and we can't take anything with us when we leave it. [NLT - Tyndale House](#)

Phillips: We brought absolutely nothing with us when we entered the world and we can be sure we shall take absolutely nothing with us when we leave it. [Phillips: Touchstone](#)

TLB: After all, we didn't bring any money with us when we came into the world, and we can't carry away a single penny when we die.

Weymouth: for we brought nothing into the world, nor can we carry anything out of it;

Wuest: for not even one thing did we bring into this world, because not even one thing are we able to take out.

Young's Literal: for nothing did we bring into the world -- it is manifest that we are able to carry nothing out;

- **brought:** [Job 1:21 Pr 27:24 Ec 5:15,16](#)
- **So we cannot take:** [Ps 49:17 Lk 12:20-21 Lk 16:22-23](#)
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries
- Related Resource: [Christian Contentment](#)

CLICK FOR MORE IN DEPTH DISCUSSION ON THIS VERSE

Related Passages:

Psalm 49:17 For when he dies he will carry nothing away; His glory will not descend after him.

Luke 12:20-21+ "But God said to him, 'You fool! This very night your soul is required of you; and now **who will own what you have prepared?**' 21 "So is the man who stores up treasure for himself, and is **not rich toward God.**"

Luke 16:22-23+ "Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. 23 "In Hades he lifted up his eyes, being in torment, and "saw Abraham far away and Lazarus in his bosom.

For (gar) is "a marker of cause or reason between events, though in some context this association may be remote or tenuous" (Louw-Nida). Stated another way "for" is a [term of explanation](#) which always provides an opportunity to pause and ponder the passage. You will be amazed how much truth a humble, prayerful, Spirit dependent attitude will enable you to discern as you simply observe the text! In the present [context](#), "for" explains or amplifies why **godliness** is associated with true contentment. In other words when a man or woman of God possesses **godliness** joined with contentment they are able to dispense of those things that we cannot take with us into eternity future.

We have brought nothing into the world, so we cannot take anything out of it either. We did not even bring ourselves into this world. God gave us to our mothers to birth us into this world. This is quite humbling. The great man of God, Job had a good commentary on this passage when "He said, "Naked I came from my mother's womb, and naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD." Indeed, anything and everything good we have is from Him for as James says "Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow." (James 1:17+) As the old saying goes, "I've never seen a U-Haul trailer following a hearse!" So while we can take nothing out of this world, we can send it ahead to the next world, for our Lord Jesus Christ even commanded disciples to "store up [\(thesaurizo](#) in the [present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 **for** (Term of explanation - what is Jesus explaining?) where your treasure is, there your heart will be also." (Mt 6:20-21+) In other words, the faithful disciple is to be continually storing up treasure in heaven, sending it on ahead, because he (or she) cannot take anything with him (her) when he (she) departs this earth, either in death (falling asleep in Jesus) or the Rapture.

Related Resources:

- [The treasure principle](#) by Alcorn, Randy (Borrow this book)
- [Money, possessions, and eternity](#) by Alcorn, Randy (Borrow this book)
- [The law of rewards](#) by Alcorn, Randy (Borrow this book)

1 Timothy 6:8 If we have food and covering, with these we shall be content.

Greek: [dunametha](#); (1PPPI) 8 [echontes](#) (PAPMPN) [de diatrophas kaj skepasmata, toutois arkesthesometha](#), (1PPPI)

Amplified: But if we have food and clothing, with these we shall be content (satisfied). ([Amplified Bible - Lockman](#))

ESV: But if we have food and clothing, with these we will be content.

KJV: And having food and raiment let us be therewith content.

Moffatt: If we have food and clothes, we must be content with that.

NET: But if we have food and shelter, we will be satisfied with that.

NLT: So if we have enough food and clothing, let us be content. ([NLT - Tyndale House](#))

Phillips: Surely then, as far as physical things are concerned, it is sufficient for us to keep our bodies fed and clothed. ([Phillips: Touchstone](#))

TLB: So we should be well satisfied without money if we have enough food and clothing.

Weymouth: and if we have food and clothing, with these we will be satisfied.

Wuest: And having food and clothing, by these we shall be fortified sufficiently;

Young's Literal: but having food and raiment -- with these we shall suffice ourselves;

- Ge 28:20 48:15 De 2:7 8:3,4 Pr 27:23-27 30:8,9 Ec 2:24-26 Ec 3:12,13 Mt 6:11,25-33 Heb 13:5,6
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries
- Related Resource: Christian Contentment
- Discovery House Booklet - [Cultivating a Heart of Contentment](#)

CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:8

If we have food and covering, with these we shall be content - Is this your testimony? Or do you need the latest version of Iphone to be content?

What We Don't Need

Having food and clothing, with these we shall be content. —1 Timothy 6:8

Today's Scripture: 1 Timothy 6:6-11

In the fifth century, a man named Arsenius determined to live a holy life. So he abandoned the comforts of Egyptian society to follow an austere lifestyle in the desert. Yet whenever he visited the great city of Alexandria, he spent time wandering through its bazaars. Asked why, he explained that his heart rejoiced at the sight of all the things he didn't need.

Those of us who live in a society flooded with goods and gadgets need to ponder the example of that desert dweller. A typical supermarket in the United States in 1976 stocked 9,000 articles; today it carries 30,000. How many of them are absolutely essential? How many superfluous?

It's hard for us to say sincerely with the apostle Paul, "Having food and clothing, with these we shall be content" (1 Tim. 6:8). In our constant battle against the seductive materialism of our culture, let's follow the example of Arsenius. As we walk through the markets and shopping malls, we too can rejoice at the sight of all the things we don't need.

That's only the first step, however. The next step is to become much more wise in our spending, more generous in our giving to others, and more sacrificial with the resources God has given to us. By: Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, make me truly wise, I pray,
Contented with my lot;
Help me to shun all earthly things
That soon will be forgot.
—HGB

Contentment isn't getting what we want but being satisfied with what we have.

Simply Content

Having food and clothing, with these we shall be content. —1 Timothy 6:8

Today's Scripture: 1 Timothy 6:3-16

A few years ago, an automaker used the tune of the old Shaker song "Simple Gifts" to promote a luxury car. To those who knew the lyrics, it seemed contradictory to use a song about finding contentment in a simple way of life to sell an expensive car. It says, "'Tis the gift to be simple, 'tis the gift to be free, 'tis the gift to come down where we ought to be."

We often struggle to accept the Bible's teaching that contentment has nothing to do with our wardrobe, our bank account, or whether we have steak or fish sticks for supper. It is not material prosperity but "godliness with contentment" that the apostle Paul called "great gain" (1 Timothy 6:6). Timothy may have been as stunned as we are to read the words, "having food and clothing, with these we shall be content" (v.8).

How many of us will pause today to thank the Lord because we have something to wear and something to eat? But how might our lives be revolutionized if we did?

That old Shaker song also reminds us that contentment is a gift that is to be enjoyed. It says, "And when we find ourselves in the place just right, 'twill be in the valley of love and delight." In the abundance of God's simple gifts, we can be content. By: David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

As we keep on collecting more and more stuff,
We sometimes complain that we don't have enough;
But let us be thankful for what God has sent—
With food and with clothing may we be content.
—Fitzhugh

Contentment comes not from great wealth but from few wants.

1 Timothy 6:9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

- **Those:** Ge 13:10-13 Nu 22:17-19 Jos 7:11 2Ki 5:20-27 Pr 15:27 20:21 Pr 21:6 22:16 28:20-22 Isa 5:8 Ho 12:7,8 Am 8:4-6 Zec 11:5 Mt 13:22 19:22 26:15 Jas 5:1-4 2Pe 2:15,16 Jude 1:11
- **Snare:** 1Ti 3:7 De 7:25 Ps 11:6 Pr 1:17-19 Lu 21:35 2Ti 2:26
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

[CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:9](#)

But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

Happy Without

Those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts. — 1 Timothy 6:9

Today's Scripture: 1 Timothy 6:6-11

The ancient Greek philosopher Socrates (469-399 BC) believed that if you are truly wise you will not be obsessed with possessions. Practicing to an extreme what he preached, he even refused to wear shoes.

Socrates loved to visit the marketplace, though, and gaze with admiration at the great abundance of wares on display. When a friend asked why he was so allured, he replied, "I love to go there and discover how many things I am perfectly happy without."

That type of attitude runs counter to the commercial messages that continually bombard our eyes and ears. Advertisers spend millions to tell us about all the latest products that we can't be happy without.

The apostle Paul advised his spiritual son Timothy, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content" (1 Timothy 6:6-8). If we become enamored with things, Paul warned, we may wander from the faith and be pierced with the pangs of frustrated desire (1Ti 6:9-10).

Let's ask ourselves, "What am I truly happy without?" The answer will reveal much about our relationship with the Lord and our contentment with Him. By: Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, help me not to set my heart
On things that pass away;
Make me content with what I have,
And give You thanks each day.
—Sper

Contentment comes not from great wealth but from few wants.

1 Timothy 6:10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

- **Love:** Ge 34:23,24 38:16 Ex 23:7,8 De 16:19 23:4,5,18 Jud 17:10,11 Jud 18:19,20,29-31 2Sa 4:10,11 Pr 1:19 Isa 1:23 56:11 Jer 5:27 Jer 5:28 Eze 13:19 16:33 22:12 Mic 3:11 7:3,4 Mal 1:10 Mt 23:14 Ac 1:16-19 Tit 1:11 Rev 18:13
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

[CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:10](#)

For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

Losing Our Way

The love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness. —1 Timothy 6:10

Today's Scripture & Insight: 1 Timothy 6:6-10

An online survey conducted by a New York law firm reveals that 52 percent of Wall Street traders, brokers, investment bankers, and other financial service professionals have either engaged in illegal activity or believe they may need to do so in order to be successful. The survey concludes that these financial leaders "have lost their moral compass" and "accept corporate wrongdoing as a necessary evil."

In mentoring young Timothy, the apostle Paul warned that the love of money and the desire to get rich had caused some to lose their way. They had yielded to temptations and embraced many "foolish and harmful" desires (1 Tim. 6:9). Paul saw "the love of money" (not money itself) as a source of "all kinds of evil" (v.10), especially the evil of trusting in money rather than depending on Christ.

As we learn to see that Christ is the source of all we have, we will find contentment in Him rather than in material possessions. When we seek godliness rather than riches, we will gain a desire to be faithful with what we have been given.

Let's deliberately cultivate an attitude of contentment in God, and faithfully submit to Him, for our Provider will care for us. By: Marvin Williams

Father, it's easy to see the problem that others have with loving money. But I know I have my own struggles too. I need Your help to learn thankfulness for all that You have given. Grow in me an attitude of contentment in You. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

To love money is to lose sight of the Source of life.

Money Talks

The love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness. —1 Timothy 6:10

Today's Scripture: Luke 12:13-21

As I was driving home from the office, I saw a minivan proudly displaying a bumper sticker that read: "Money Talks: Mine Says Goodbye." I think a lot of people can relate to that sentiment.

Much of our living is spent acquiring and using money, which doesn't last. The stock market crashes. Prices go up. Thieves steal others' goods. Things wear out and break down, requiring the acquisition and expenditure of more money to replace what has been lost. The temporary nature of material wealth makes it a poor bargain in the search for security in an insecure world. Money is much better at saying goodbye than it is at sticking around.

Nowhere does the Bible say it's wrong to have money or the things that money can buy. Where we lose our way is when money becomes the driving purpose of our lives. Like the rich man and his barns (Luke 12:13-21), we end up pursuing the accumulation of things that eventually will be forfeited—if not in life, then certainly at death.

**How tragic to live our entire lives,
only to end them with nothing of eternal worth to show for our labors.**

To paraphrase Jesus' words, it is much better to be rich toward God than to work for treasure that can't last (Lk 12:21). By: Bill Crowder [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

Let me hold lightly things of this earth;
Transient treasures, what are they worth?
Moths can corrupt them, rust can decay;
All their bright beauty fades in a day.
—Nicholson

Treasures in heaven are laid up as treasures on earth are laid down.

Caught By The Current

Some have strayed from the faith. — 1 Timothy 6:10

Today's Scripture: 1 Timothy 1:1-20

In the early part of this century, a ship was wrecked off the Scilly Isles near the coast of England. The sea had been calm and the weather clear, but the vessel was caught in a treacherous current that slowly lured it off its course. Before the captain and the crew realized what had happened, the ship had crashed onto the rocks.

In life too, powerful currents of compromise can catch the soul and carry it to shipwreck. Spiritual drifting is usually a slow and imperceptible process. We know it has occurred when we have lost the strong resistance to evil and the passionate desire for truth that we once knew.

The apostle Paul wanted to make sure this wouldn't happen to those to whom Timothy ministered. He encouraged him to be faithful in telling others what they needed to know, so they wouldn't stray from their devotion to Christ and cause their faith to be shipwrecked.

In our day, for every professing believer who succumbs to a sudden and savage assault of evil, a hundred more slowly drift away from God's truth, regular worship, and a life of faith.

We must give careful attention to what we know about Christ so that we don't drift away. — Haddon W. Robinson [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

Lord, help us from Your blessed Word
All error to discern,
And by Your Spirit's truth and light
From Satan's snares to turn.
—Bosch

The compass of God's Word will keep you from spiritual shipwreck.

Your Life's Passion

The love of money is a root of all kinds of evil. . . . Flee from all this, and pursue righteousness. 1 Timothy 6:10–11

Today's Scripture & Insight: 1 Timothy 6:6–12

One evening years ago, my wife and I were making our way down a mountain trail, accompanied by two friends. The trail was narrow and wound around a slope with a steep drop on one side and an unclimbable bank on the other.

As we came around a bend, I saw a large bear moseying along, swinging his head from side to side, and quietly huffing. We were downwind, and he hadn't detected our presence, but he would soon.

Our friend began to rummage around in her jacket for a camera. "Oh, I must take a picture!" she said. I, being less comfortable with our odds, said, "No, we must get out of here." So we backed up quietly until we were out of sight—and ran.

That's how we should feel about the dangerous passion to get rich. There's nothing wrong with money; it's just a medium of exchange. But those who desire to get rich "fall into temptation and a trap and into many foolish and harmful desires that plunge them into ruin and destruction," Paul wrote (1 Timothy 6:9). Wealth is only a goad to get more.

Instead, we should "pursue righteousness, godliness, faith, love, endurance and gentleness" (v. 11). These traits grow in us as we pursue them and ask God to form them within us. This is how we secure the deep satisfaction we seek in God. By: David H. Roper [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

- What's your passion in life?
- How might you pursue traits that will make you more like Jesus?

God, I want to grow to become more Christlike.

Help me cooperate with what You're trying to teach me.

1 Timothy 6:11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.

Amplified: But as for you, O man of God, flee from all these things; aim at and pursue righteousness (right standing with God and true goodness), godliness (which is the loving fear of God and being Christlike), faith, love, steadfastness (patience), and gentleness of heart. [\(Amplified Bible - Lockman\)](#)

ESV: But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

KJV: But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Moffatt: Shun that, O man of God, aim at integrity, piety, faith, love, steadfastness, and suavity;

NET: But you, as a person dedicated to God, keep away from all that. Instead pursue righteousness, godliness, faithfulness, love, endurance, and gentleness.

NLT: But you, Timothy, are a man of God; so run from all these evil things. Pursue righteousness and a godly life, along with faith, love, perseverance, and gentleness. [NLT - Tyndale House](#)

Phillips: But you, the man of God, keep clear of such things. Set your heart not on riches, but on goodness, Christ-likeness, faith, love, patience and humility. [Phillips: Touchstone](#)

TLB: O Timothy, you are God's man. Run from all these evil things, and work instead at what is right and good, learning to trust him and love others and to be patient and gentle.

Weymouth: But you, O man of God, must flee from these things; and strive for uprightness, godliness, good faith, love, fortitude, and a forgiving temper.

Wuest: But, as for you, O man of God, these things be constantly fleeing. But be as constantly eagerly seeking to acquire righteousness, godly piety, faith, divine and self-sacrificial love, steadfastness, gentleness.

Young's Literal: and thou, O man of God, these things flee, and pursue righteousness, piety, faith, love, endurance, meekness

- **Flee:** 1Co 6:18 10:14 2Ti 2:22
- **Man of God:** 1Ti 6:20 Dt 33:1 1Sa 2:27 9:6 1Ki 13:1,26 17:18,24 20:28 2Ki 1:9,13 2Ki 5:20 23:17 1Ch 23:14 2Ch 8:14 Ne 12:24,36 Jer 35:4 2Ti 3:17
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:11

But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.

Flee!

Submit to God. Resist the devil and he will flee from you. — James 4:7

Today's Scripture: James 4:1-10

I didn't see the movie *The Exorcist*, but I do recall its impact on my community. It left a lasting impression on many people about Satan's power. Even many Christians began to live in fear, swayed by the vivid images of evil. It seemed as if the devil was almost as powerful as God.

Is this perspective biblically sound? Of course not. God is the Creator, and all others, including demons, are just created beings. Only God is almighty.

It's easy to blame the devil when things go wrong. Although he does propagate wickedness and sin, we must be careful not to conclude that we are powerless against him. We are told in the Bible that the Holy Spirit within us "is greater than he who is in the world" (1 John 4:4).

The Bible also says we have a role to play in overcoming evil and doing what is good. We are to "flee sexual immorality" (1 Corinthians 6:18-20), "flee from idolatry" (10:14), "flee from the love of money" (1 Timothy 6:10-11), and "flee also youthful lusts" (2 Timothy 2:22).

James said that our attitude toward the devil should be to "resist" him (James 4:7). How do we do this? By submitting ourselves to God, allowing Him to direct our lives. Then it will be the devil who will flee from us. By: Albert Lee ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When Satan launches his attack,
We must take heart and pray;
If we submit ourselves to God,
He'll be our strength each day.
—Sper

To defeat Satan, surrender to Christ.

Disappearing Act

Flee these things and pursue righteousness. — 1 Timothy 6:11

Today's Scripture: Ephesians 5:1-13

What if suddenly one day all followers of Christ disappeared? What if we all just vanished?

I'm not talking about Christians being removed from planet Earth. I'm talking about something that we can control.

What if suddenly all the Christians vanished from places of entertainment where we, as children of the heavenly Father, didn't belong?

For instance, what if Christians refused to watch TV programs in which immorality masquerades as entertainment? What if we all vanished from the Nielsen ratings? And what if we no longer watched movies that are ungodly or whose characters use God's name in vain and take God's standards so lightly?

Would our absence make a difference? Would the people in Hollywood notice that we were gone?

I think so, but that's not really the point. Our duty in life is to live each moment in fellowship with God. That means we don't let anything in our lives interrupt that fellowship. Our close relationship with God is at stake.

Let's vanish from the hordes who are being influenced by ungodly entertainment. And even if nobody notices but God, that's really all that matters. By: Dave Branon ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

More purity give me, more strength to overcome,
More freedom from earth-stains, more longings for home;
More fit for the kingdom, more used would I be,
More blessed and holy, more, Savior, like Thee.
—Bliss

If you walk with God, you won't run with the world.

Don't Rust Out

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. —1 Timothy 6:11

Today's Scripture: 1 Timothy 6:11-16

On June 15, 1957, a brand-new car was buried in a concrete vault under the courthouse lawn in Tulsa. In June 2007, the car was unearthed as the city celebrated Oklahoma's 100th year of statehood. Writing in the *Tulsa World*, Randy Krehbiel said: "Now we know what 50 years in a hole does to a Plymouth Belvedere." Water seeping into the vault had turned the once shiny car into a rusted monument to the past. A hot-rod expert hired to start the engine pronounced it "hopeless."

Spiritual inactivity corrodes the soul like moisture acting on metal. Paul urged Timothy, his young protégé, to "pursue righteousness, godliness, faith, love, patience, gentleness" (1 Tim. 6:11). This

command had no expiration date attached to it. The spiritual disciplines require continued attention throughout our lives. If rest becomes our goal, then rust is right behind.

Oswald Chambers said: "The intellect works with the greatest intensity when it works continuously; the more you do, the more you can do. We must work hard to keep in trim for God. Clean off the rust and keep bright by use."

Our capabilities may vary with age, but pursuing the righteous life to which God has called us should never end. Don't rust out! By: David C. McCasland [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

For Further Study - For practical advice on how to keep spiritually active as we age, you may wish to read [Finishing Well](#)

Spiritual inactivity corrodes the soul.

1 Timothy 6:12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

Amplified: Fight the good fight of the faith; lay hold of the eternal life to which you were summoned and [for which] you confessed the good confession [of faith] before many witnesses. ([Amplified Bible - Lockman](#))

ESV: Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses

KJV: Fight the good fight for the true faith. Hold tightly to the eternal life to which God has called you, which you have confessed so well before many witnesses.

Moffatt: Fight in the good fight of the faith, secure that life eternal to which you were called when you voiced the good confession in the presence of many witnesses.

Montgomery: Keep contending in the noble contest of the faith; seize hold on eternal life, to which you were called when you confessed the good confession in the presence of many witnesses.

NLT: Fight the good fight for the true faith. Hold tightly to the eternal life to which God has called you, which you have confessed so well before many witnesses. [NLT - Tyndale House](#)

Phillips: . Fight the worthwhile battle of the faith, keep your grip on that life eternal to which you have been called, and to which you boldly professed your loyalty before many witnesses ([Phillips: Touchstone](#))

TLB: Fight on for God. Hold tightly to the eternal life that God has given you and that you have confessed with such a ringing confession before many witnesses.

Weymouth: Exert all your strength in the honourable struggle for the faith; lay hold of the Life of the Ages, to which you were called, when you made your noble profession of faith before many witnesses.

Wuest: Be constantly engaging in the contest of the Faith, which contest is marked by its beauty of technique. Take possession of the eternal life into a participation of which you were called and concerning which you gave testimony to your agreement with the good profession [you made] in the presence of many witnesses.

Young's Literal: Be striving the good strife of the faith, be laying hold on the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses.

- **Fight.** 1Ti 1:18. Zech 10:5. 1Co 9:25, 26. 2Co 6:7, 2Cor 10:3-5. Eph 6:10-18. 1Th 5:8, 9. 2Ti 2:3, 2Ti 4:7. Jude 3
- **Fight of faith.** Php 1:30
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

[CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:12](#)

Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

What Are We Holding On To?

Fight the good fight of faith, lay hold on eternal life. — 1 Timothy 6:12

Today's Scripture: 1 Timothy 6:11-16

Tolkien's classic The Lord of the Rings trilogy came to life in recent years on film. In the second epic story, the hero, Frodo, reached a point of despair and wearily confided to his friend, "I can't do this, Sam." As a good friend, Sam gave a rousing speech: "It's like in the great stories . . . Full of darkness and danger they were. . . Folk in those stories had lots of chances of turning back, only they didn't. They kept going. Because they were holding on to something." Which prompted Frodo to ask: "What are we holding on to, Sam?"

It's a significant question, one that we all need to ask ourselves. Living in a fallen, broken world, it's no wonder that sometimes we feel overwhelmed by the powers of darkness. When we are at the point of despair, ready to throw in the towel, we do well to follow Paul's advice to Timothy: "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12).

In life's battles, let's hold on to the fact that good will triumph over evil in the end, that one day we will see our Master and Leader face-to-face, and we will reign with Him forever. You can be part of this great story, knowing that if you have trusted Jesus for salvation you are guaranteed a victorious ending! By: Joe Stowell ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Though weak and helpless in life's fray,
God's mighty power shall be my stay;
Without, within, He gives to me
The strength to gain the victory.
—D. De Haan

The trials of earth are small compared with the triumphs of heaven.

The Battle Still Rages

Fight the good fight of faith. — 1 Timothy 6:12

Today's Scripture: Ephesians 6:10-18

The world has changed drastically since my dad stood his ground against the enemy in World War II. Back then, he and his brave comrades fought against nations that were threatening to destroy any country that dared stand in their way. Dad took a bullet in the leg and suffered the painful effects of that injury for the rest of his life.

We owe a debt of gratitude to the men and women who fought in that war. Their bravery issued from a cause they believed in—a mission they were willing to die for. They understood that if they did not go overseas, many people would lose their freedom, or even their lives, under the rule of ruthless dictators. Thankfully, the battles of those years are behind us.

A different kind of battle still rages today—a battle that we as Christ's followers must fight every day (Ephesians 6:12). Our enemy, the devil, continues to try to bring down our faith, take over our hearts, and stop the spread of the gospel. He is called "the wicked one" (6:16), and he will always be our enemy.

Are we willing to suffer for the cause? Are we brave enough to be a faithful generation of believers? Let's fight the good fight! By: Dave Branon ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Onward, Christian soldiers, marching as to war,

With the cross of Jesus going on before!
Christ, the royal Master, leads against the foe;
Forward into battle see His banner go!
—Baring-Gould

Christ's soldiers fight best on their knees.

Do The Hard Work!

Fight the good fight of faith, lay hold on eternal life. — 1 Timothy 6:12

Today's Scripture: 1 Timothy 6:6-19

After living more than 80 years, I know that any claim that offers an effortless way to develop a lean, well-conditioned body is a hoax. So is any sermon title that promises an easy way to become like Christ.

Author Brennan Manning tells of an alcoholic who asked his minister to pray over him to be delivered from his drinking problem. He thought this would be a quick and easy way to overcome his addiction. Recognizing his motive in asking for prayer, the minister replied, "I've got a better idea. Go to Alcoholics Anonymous." He counseled the man to follow the program diligently and read his Bible daily. "In other words," the minister concluded, "do the hard work."

Do the hard work—that's what Paul was saying to Timothy when he told him how he should order his life so he could teach believers how they should live. Notice the action verbs: "Pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life" (1 Timothy 6:11-12).

Just as there is no easy path to being delivered from alcoholism, so too, there is no effort-free route to Christlikeness. If we really want to become like Jesus, we must keep on doing the hard work. By: Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

O to be like Thee, blessed Redeemer,
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear
—Chisholm

Conversion is the miracle of a moment;
becoming like Christ is the work of a lifetime.

1 Timothy 6:13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

Greek: [paraggello \(1SPA\) \[soi\] enopion tou theou tou zoogonountos \(PAPMSG\) ta panta kai Christou lesou tou marturesantos \(AAPMSG\) epi Pontiou Pilatou ten kalen homologian.](#)

Amplified: In the presence of God, Who preserves alive all living things, and of Christ Jesus, Who in His testimony before Pontius Pilate made the good confession, I [solemnly] charge you ([Amplified Bible - Lockman](#))

ESV: I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession,

KJV: I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

Moffatt: In the presence of God who is the Life of all, and of Christ Jesus who testified to the good confession before Pontius Pilate,

NET: I charge you before God who gives life to all things and Christ Jesus who made his good confession before Pontius Pilate,

NLT: And I charge you before God, who gives life to all, and before Christ Jesus, who gave a good testimony before Pontius Pilate ([NLT - Tyndale House](#))

Phillips: I charge you in the sight of God who gives us life, and Jesus Christ who fearlessly witnessed to the truth before Pontius Pilate, ([Phillips: Touchstone](#))

TLB: I command you before God, who gives life to all, and before Christ Jesus, who gave a fearless testimony before Pontius Pilate

Weymouth: I charge you—as in the presence of God who gives life to all creatures, and of Christ Jesus who at the bar of Pontius Pilate made a noble profession of faith—

Wuest: I am giving you a charge in the presence of God who is constantly preserving in life all things, and Christ Jesus, the One who in His testimony before Pontius Pilate made the good profession,

Young's Literal: I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession,

- **Charge:** 1Ti 5:21
- **Gives life:** Dt 32:39 1Sa 2:6 Jn 5:21,26 14:25,26 14:6 Acts 17:25 Rev 21:6 Rev 22:1
- **Who testified:** Mt 27:11 Jn 18:36,37 19:11 Rev 1:5 3:14
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

[CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:13](#)

I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

1 Timothy 6:14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

Greek: [teresai \(AAN\) se ten entolen aspilon anepilempton mechri tes epiphaneias tou kuriou hemon lesou Christou.](#)

Amplified: To keep all His precepts unsullied and flawless, irreproachable, until the appearing of our Lord Jesus Christ (the Anointed One) ([Amplified Bible - Lockman](#))

ESV: to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,

KJV: That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

Moffatt: I charge you to keep your commission free from stain, free from reproach, till the appearance of our Lord Jesus Christ—

NET: to obey this command without fault or failure until the appearing of our Lord Jesus Christ

NLT: hat you obey this command without wavering. Then no one can find fault with you from now until our Lord Jesus Christ comes again. ([NLT - Tyndale House](#))

Phillips: to keep your commission clean and above reproach until the final coming of Christ. ([Phillips: Touchstone](#))

TLB: that you fulfill all he has told you to do so that no one can find fault with you from now until our Lord Jesus Christ returns.

Weymouth: that you keep God's commandments stainlessly and without reproach till the Appearing of our Lord Jesus Christ.

Wuest: preserve this commandment intact, unsullied, irreproachable, until the glorious manifestation of our Lord Jesus Christ,

Young's Literal: that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus Christ

- **keep:** 1Ti 6:20 4:11-16 1Ch 28:9,10, 1Ch 28:20 Col 4:17
- **without:** Song 4:7 Eph 5:27 Heb 9:14 1Pe 1:19 2Pe 3:14
- **Without reproach:** Php 2:15 Col 1:22 Jude 1:24
- **until:** 1Co 1:8 Php 1:6,10 1Th 3:13 5:23 2Th 2:1 2Ti 4:1 Tit 2:13 Heb 9:28 1Pe 1:7 1Jn 3:2 Rev 1:7
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

[CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:14](#)

that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

1 Timothy 6:15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,

Greek: [en kairois \[idiois deixei\]](#) (3SFAI) [o makarios kai monos dunastes o basileus ton basileuonton](#) (PAPMPG) [kai kurios ton kurieuonton](#), (PAPMPG)

Amplified: Which [appearing] will be shown forth in His own proper time by the blessed, only Sovereign (Ruler), the King of kings and the Lord of lords, [Amplified Bible - Lockman](#)

ESV: which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords,

KJV: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

Moffatt: which will be brought about in due time by that blessed and only Sovereign, King of kings and Lord of lords,

NET: — whose appearing the blessed and only Sovereign, the King of kings and Lord of lords, will reveal at the right time.

NLT: For at just the right time Christ will be revealed from heaven by the blessed and only almighty God, the King of all kings and Lord of all lords. [NLT - Tyndale House](#)

Phillips: This will be, in his own time, the final denouement of God, who is the blessed controller of all things, the king over all kings and the master of all masters, [Phillips: Touchstone](#)

TLB: For in due season Christ will be revealed from heaven by the blessed and only Almighty God, the King of kings and Lord of lords,

Weymouth: I charge you—as in the presence of God who gives life to all creatures, and of Christ Jesus who at the bar of Pontius Pilate made a noble profession of faith—

Wuest: which He will expose to the eyes in strategic seasons having a unique character all their own, the One who is the blessed and only Sovereign, the King of those who are reigning as kings, and Lord of those who are ruling as lords

Young's Literal: which in His own times He shall shew -- the blessed and only potentate, the King of the kings and Lord of the lords

- **Which:** 1Ti 1:11,17 Ps 47:2 83:18 Jer 10:10 46:18 Da 2:44-47 4:34 Mt 6:13
- **King:** Ezra 7:12 Pr 8:15 Rev 17:14 19:16
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

[CLICK FOR MORE IN DEPTH DISCUSSION ON 1 Timothy 6:15](#)

which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords

Our Eternal God

[Jesus said,] "I give them eternal life, and they shall never perish." —John 10:28

Today's Scripture: 1 Timothy 6:13-16

Late one afternoon I stood at the stern of a ferry boat churning its way from New York City across the Hudson River to New Jersey. As the towering structures of Manhattan receded from sight, my mind suddenly recalled these words from a poem: "These all shall perish stone on stone, but not Thy kingdom nor Thy throne."

A few years later the devastating terrorist attack on the World Trade Center left an ugly gap in that soaring skyline. Everything in the world around us is subject to decline. Beautiful flowers wither and die. Even California's towering sequoias, hardy survivors for long centuries, are gradually being eaten away by the gnawing tooth of time.

As for our bodies, we grow older daily and lose the vitality of our younger years. God alone possesses immortality in Himself, which means that He abides forever (1 Timothy 6:16). The simple truth must be faced that nothing is permanent—only God is everlasting.

Yet by faith in Jesus Christ, we can receive life that will never end. He promised us, "I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. . . . and no one is able to snatch them out of My Father's hand" (John 10:28-29). By: Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Immortal, invisible, God only wise,

In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious—Thy great name we praise.
—Smith

To give your life to Christ now is to keep it forever.

Single Focus

He is the head of the body, the church, . . . that in all things He may have the preeminence. — Colossians 1:18

Today's Scripture: 1 Timothy 6:3-16

Pam Sneddon was taking a class in photography. For one assignment, she chose her 6-year-old daughter as her subject and asked her to sit on a serene hillside. Close by was an apple tree in full bloom. Pam just couldn't resist. She gave the tree a prominent place in the picture.

Pam was surprised when her instructor pointed out a problem with the photo. The apple tree distracted from her primary focus, the little girl.

"See how it catches the eye," the instructor said. "It competes with your subject. You need to choose one subject and leave the other out."

This observation applies to more than good photography skills. As disciples of Jesus Christ, we must center our attention only on Him. Like amateur photographers, we are often attracted to the "apple trees in full bloom." We pay more attention to our hobbies, friends, family, or work.

Christ commands our attention because He is "the King of kings and Lord of lords, who alone has immortality" (1 Tim. 6:15-16). That may mean relegating something we deem to be important to the background—or cropping it out of the picture altogether.

Whatever distracts us from Jesus has to go. As the preeminent One, He must be the single focus of our lives. By: David C. Egner [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

In Christ alone the earth shall find its answer,
A refuge from its doubts, its fears, its strife;
This God-revealed-in-flesh, this precious Savior,
Forever is the Way, the Truth, the Life!
—Calenberg

If Christ is the center of your life, you'll always be focused on Him.

1 Timothy 6:16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

Greek: [ο monos echon \(PAPMSN\) athanasian, phos oikon \(PAPMSN\) aprositon, on eiden \(3SAA\) oudeis anthropon oude idein \(AAN\) dunatai; \(3SPP\) ο time kai kratos aionion; amen.](#)

Amplified: Who alone has immortality [in the sense of exemption from every kind of death] and lives in unapproachable light, Whom no man has ever seen or can see. Unto Him be honor and everlasting power and dominion. Amen (so be it). ([Amplified Bible - Lockman](#))

ESV: who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

KJV: Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Moffatt: who alone has immortality, who dwells in light that none can approach, whom no man has ever seen or can see. To him be honour and eternal dominion: Amen.

NET: He alone possesses immortality and lives in unapproachable light, whom no human has ever seen or is able to see. To him be honor and eternal power! Amen.

NLT: He alone can never die, and he lives in light so brilliant that no human can approach him. No human eye has ever seen him, nor ever will. All honor and power to him forever! Amen. ([NLT - Tyndale House](#))

Phillips: the only source of immortality, the one who lives in unapproachable light, the one whom no mortal eye has ever seen or ever can see. To him be acknowledged all honour and power for ever, amen! ([Phillips: Touchstone](#))

TLB: who alone can never die, who lives in light so terrible that no human being can approach him. No mere man has ever seen him nor ever will. Unto him be honor and everlasting power and dominion forever and ever. Amen.

Weymouth: who alone possesses immortality, dwelling in unapproachable light, and whom no man has seen or can see. To Him be eternal honour and power! Amen.

Wuest: who alone has immortality, dwelling in unapproachable light, whom not even one in the human race has seen nor even is able to see, to whom be honor and power forever. Amen.

Young's Literal: who only is having immortality, dwelling in light unapproachable, whom no one of men did see, nor is able to see, to whom is honour and might age-during! Amen.

- **Who alone:** 1Ti 1:17 Ex 3:14 Dt 32:40 Ps 90:2 Isa 57:15 Jn 8:58 Heb 13:8 Rev 1:8,17,18
- **dwells:** Ps 104:2 Hab 3:4 1Jn 1:5 Rev 1:16,17 21:3 22:5
- **Whom:** Ex 33:20 Jn 1:18 6:46 14:9 Col 1:15
- **To Him:** 1Ti 1:17 Ro 16:25-27 Eph 3:21 Php 4:20 Jude 1:25 Rev 1:6 4:11 7:12
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

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who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

BGT 1 Timothy 6:17 Το ς πλουσ οισ ν τ ν ν α νι παρ γγελλε μ ψηλοφρονε ν μηδ λιπικ ναι π πλο του δηλ τητι λλ π θε τ παρ χοντι μ ν π ντα πλουσ ως ε ς π λαουσιν,

KJV 1 Timothy 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

NET 1 Timothy 6:17 Command those who are rich in this world's goods not to be haughty or to set their hope on riches, which are uncertain, but on God who richly provides us with all things for our enjoyment.

CSB 1 Timothy 6:17 Instruct those who are rich in the present age not to be arrogant or to set their hope on the uncertainty of wealth, but on God, who richly provides us with all things to enjoy.

ESV 1 Timothy 6:17 As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.

NIV 1 Timothy 6:17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

NLT 1 Timothy 6:17 Teach those who are rich in this world not to be proud and not to trust in their money, which is so unreliable. Their trust should be in God, who richly gives us all we need for our enjoyment.

NRS 1 Timothy 6:17 As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment.

RSV 1 Timothy 6:17 As for the rich in this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God who richly furnishes us with everything to enjoy.

YLT 1 Timothy 6:17 Those rich in the present age charge thou not to be high-minded, nor to hope in the uncertainty of riches, but in the living God, who is giving to us all things richly for enjoyment; --

NKJ 1 Timothy 6:17 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.

NJB 1 Timothy 6:17 Instruct those who are rich in this world's goods that they should not be proud and should set their hopes not on money, which is untrustworthy, but on God who gives us richly all that we need for our happiness.

NAB 1 Timothy 6:17 Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment.

ASV 1 Timothy 6:17 Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;

MIT 1 Timothy 6:17 Command the wealthy in this present age not to be supercilious, nor to set their hopes upon insecure wealth, but upon God who richly makes available all things for us for enjoyment of doing good works.

DBY 1 Timothy 6:17 Enjoin on those rich in the present age not to be high-minded, nor to trust on the uncertainty of riches; but in the God who affords us all things richly for our enjoyment;

GWN 1 Timothy 6:17 Tell those who have the riches of this world not to be arrogant and not to place their confidence in anything as uncertain as riches. Instead, they should place their confidence in God who richly provides us with everything to enjoy.

- **Instruct:** 1Ti 6:13 1:3 5:21
- **rich:** Ge 13:2 Job 1:1-3 Mt 19:23 27:57 Lu 19:2,9,10
- **not to be conceited:** De 6:10-12 8:17 33:15 2Ch 26:16 32:25,26 Ps 10:3,4 73:5-9 Pr 30:9 Jer 2:31 Eze 16:49,50,56 Da 4:30 5:19-23 Ho 13:6 Hab 1:15,16 Ro 11:20 Jas 1:9,10 Rev 18:6,7
- **to fix their hope:** Job 31:24,25 Ps 52:7 62:10 Pr 11:28 Jer 9:23,24 Mk 10:24 Lu 12:15-21 Eph 5:5
- **the uncertainty of riche,** Pr 23:5 27:24 Ec 5:13,14
- **but:** Ps 62:8 84:11,12 118:8,9 Jer a17:7,8
- **the living:** only in KJV 1Ti 3:15 4:10 1Th 1:9
- **Who:** Ps 104:28 Mt 6:32 Ac 14:27 17:25
- **richly:** Ec 5:18,19 Col 3:16 Titus 3:6
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

Related Passages:

2 Timothy 4:10+ for Demas, having loved **this present world** (age), has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.

Titus 2:12+ instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly**in the present age**,

1 Corinthians 4:7-8+ For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? 8 You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you.

1 Samuel 2:7 "The LORD makes poor and rich; He brings low, He also exalts.

Luke 12:19-21+ (RICH IN THIS NOW WORLD BUT POOR TOWARD GOD AND AT RISK FOR GREAT LOSS IN THE COMING AGE) And I will say to my soul, "**Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.**" 20 "But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' 21 "**So is the man who stores up treasure for himself, and is not rich toward God**"

Romans 15:13+ (**THE RIGHT KIND OF HOPE**) Now may the God of hope fill you with all joy and peace in believing, so that you will **abound in hope** by the power of the Holy Spirit.

1 John 2:17+ **The world is passing away, and also its lusts;** BUT the one who does the will of God (A BELIEVER) lives forever.

Philippians 4:19 And my God will supply all your needs according to His riches in glory in Christ Jesus.

Matthew 6:32; 33 "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. 33 "But seek first His kingdom and His righteousness, and all these things will be added to you.

Ephesians 3:20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

TWO WARNINGS TO THE RICH IN THIS NOW WORLD

As we approach these last 5 verses in the Epistle of 1 Timothy, we need to remind ourselves that we are in a section where Paul is giving his final exhortations to his young understudy and pastor of the Ephesian church. Paul has given 2 exhortations in 1Ti 6:11-21 - (1) Flee, follow, fight and lay hold of (1Ti 6:11-12), (2) Keep the commandment stainless (1Ti 6:13-16). In 1Ti 6:17-21 will have the last two exhortations - (3) dangers and duties of riches (1Ti 6:17-19) and (4) the need to guard the deposit (1Ti 6:20-21).

Demarest says: Have you ever added a postscript to a letter? And even a post-postscript? Yes? Then you can readily identify with these added sentences to the letter. ([BORROWThe communicator's commentary. 1, 2 Thessalonians. 1, 2 Timothy. Titus](#))

Lange points out that "The Apostle might have fitly closed the Epistle with this doxology. But he once more turns back to the topic, which had been interrupted by his digression (verses 11-16). He had named the dangers of those who would be rich; he now addresses those who are rich in worldly goods. But he at once shows the merely relative worth of their wealth in calling it of "this world." ([1 Timothy 6 Commentary](#))

And so in 1Ti 6:3-10 Paul addressed riches as they related to false teachers, and now discusses riches in those in the church.

Instruct ([paragello](#) - keep on charging) **those who are rich** ([plousios](#)) **in this present** (literally "now") **world** ([aion](#) - age - "the now generation") - Ephesus was a wealthy commercial and trading center and so likely had numerous wealthy members in the local church. **Instruct** is a command in the [present imperative](#) calling for Timothy to [depend on the Holy Spirit to obey](#). Timothy was not to just do a "one and done" instruction (or sermon) to the rich, but was to keep on charging them. Riches warp one's thinking and blinds them to what is of true, eternal value, so Timothy would need to be persistent and repetitive in his instructions. The target audience of course is those who are **rich** now. Paul's addition of this **present world** is significant because one can be very rich in this **world** and tragically, eternally poor in the **world** to come! In fact Jesus warned that it is "easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." (Lk 18:25+) **Rich in this present world** would also indicate the transitory nature of riches, because riches like this present age would soon be a thing of the past. That said, Paul says nothing in this initial section to denounce wealth, but he will quickly shift thought in the next clause to warn the rich of two great perils, lofty minds and dependence on their money, and then follow up with 5 more instructions for the rich in 1Ti 6:18-19. As an aside surely Demas must have heard this teaching from Paul, but clearly the message did not "stick!" (see 2Ti 4:10+).

THOUGHT - Beloved, if you are in a western culture and not in the top income bracket, you are still considered "rich" by most of the world's standards, so don't bypass Paul's exhortations thinking they are not applicable to you, because they are!

William Barclay says: Sometimes we think of the early Church as being composed entirely of poor people and of slaves. Here we see that even as early as this the Church had its wealthy members. They are not condemned for being wealthy; they are not told to give all their wealth away. What they are told is what not to do, and what to do with their riches. ([1 Timothy 6 Commentary](#))

Hiebert says: In 1Ti 6:9 above Paul dealt with those who "are minded to be rich"; to complete the subject, he now deals with those who are rich. The intervening paragraph shows that his warning to the former class does not imply any censure of the latter class. They are a distinct group in his mind. He names the group he has in view (1Ti 6:17), sets forth the contents of the charge to be given them (1Ti 6:17, 18), and adds an encouragement in the carrying out of the charge (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Guthrie says: The preceding section was parenthetical for the theme of riches is now resumed, although with a different purpose. The earlier section concerned those aspiring to be rich, whereas this deals with those already rich. It should be noted that such digression is characteristic of Paul's style. (Borrow [The pastoral epistles : an introduction and commentary](#))

Lenski says: When Paul says in v. 9, "they who intend to be rich," we automatically think also of some who actually are rich. We think also of such that never "intend" to accumulate wealth with an intent such as Paul describes--perhaps they are rich through an inheritance, because of natural prosperity in business, or in some perfectly proper way. What about these? No, they have not slipped Paul's mind, he takes care of them before he closes, has intended to do so all along, does so now. (See [Interpretation of St Paul's Epistle to Timothy](#))

Hiebert notes that "Christianity is not opposed to believers being rich, but it is vitally concerned that they have the right attitude toward their riches and make proper use of it." (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Wiersbe makes a pithy point that "We may not think that this charge applies to us, but it does. After all, our standard of living today would certainly make us "rich" in the eyes of Timothy's congregation!" (Borrow [The Bible Exposition Commentary](#))

"The Bank of England may fail, the Bank of Heaven never can"
-- C T Studd

Not to be conceited ([hupselophroneo](#)) or to fix their hope ([elpizo](#)) on the uncertainty ([adelotes](#)) of riches ([plousios](#)) - Paul now begins to describe a "list" of 7 items that Timothy needs to cover in his exhortations to the rich members of the church at Ephesus. Paul tells Timothy to first tell them not to be conceited, proud, haughty or high-minded because of their high net worth! Don't have a "better than thou" mindset, which is a temptation to the "rich and famous!" Don't value yourself by your worth in gold, making you think you are better than others or closer to heaven (a rich man might think "The Lord has blessed me, so I am closer to heaven than the poor man who is not so "blessed.""). Secondly, the rich are not to fix their hope on their bank account or their stock portfolio, because earthly banks can fail and stock markets can crash and rich can turn to poor in the "blink of an eye" (or the tick of a stock ticker tape)! **Fix their hope** is in the perfect tense indicating that their fixation might become a "fixed" mindset, a state of mind. Proverbs 23:5 warns that "Cast but a glance at riches, and they are gone, for they will surely sprout wings and fly off to the sky like an eagle." [Utley](#) adds "Humans tend to trust in their resources, not God's resources (cf. 4:10; 5:5). Some of Jesus' strongest words were directed at the wealthy (cf. Luke 18:18-30)."

The pride of purse is not only vulgar, it is sinful
-- Bernard

Hiebert says: They must avoid the temptation to think themselves superior to the poor. "The pride of purse is not only vulgar, it is sinful" (Bernard). They also stand in danger of having a wrong attitude toward their wealth, "nor have their hope set on the uncertainty of riches." A notorious characteristic of wealth is that it so often takes wings and flies away, as many a formerly rich man has regretfully discovered. Hence to have placed and to continue to place their hope (perfect tense) on their wealth is to repose their hope on the very quality of wealth which least justifies it. Wealth is not a basis for a sure hope. "But," in passing to the positive, they are to set their hope "on God, who giveth us richly all things to enjoy." The unchanging God is the only sure basis for hope. (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Barnes writes that "Property really makes no distinction in the great things that pertain to character and salvation. It does not necessarily make one wise, or learned, or great, or good....A man whose house is in flames, or who is shipwrecked, or whose child lies dying, or who is himself in the agonies of death, can derive no advantage from the fact that he is richer than other men....A man who is rich, is very liable to "trust" in his riches, and to suppose that he needs nothing more; comp. Luke 13:19+. He feels that he is not dependent on his fellow-men, and he is very likely to feel that he is not dependent on God. It is for this cause that God has recorded so many solemn declarations in his word respecting the instability of riches (cp. Pr 23:5), and that He is furnishing so many instructive lessons in His providence, showing how easily riches may suddenly vanish away. ([1 Timothy 6 Commentary](#))

We are not owners; we are stewards.
-- Wiersbe

Wiersbe adds "If wealth makes a person proud, then he understands neither himself nor his wealth. "But thou shalt remember the Lord thy God; for it is He that gives thee power to get wealth" (Dt. 8:18). We are not owners; we are stewards. If we have wealth, it is by the goodness of God and not because of any special merits on our part. The possessing of material wealth ought to humble a person and cause him to glorify God, not himself." (AMEN!) (Borrow [The Bible Exposition Commentary](#))

Lenski offers a pointed comment "Earthly riches may disappear overnight or may dwindle and melt away like snow in the sun. To predicate the uncertainty of the wealth rather than of its owner is exact language. Sure hope must have a sure and certain basis, and wealth is not such a basis. (See [Interpretation of St Paul's Epistle to Timothy](#))

Hold lightly to the things of earth
but tightly to the things of heaven.

But on God - **But** is a dramatic term of contrast which calls for an "[about face](#)" (to use a military picture [see actual picture] meaning to make a sudden, complete turn in direction and in this context in attitude) from this **present** passing world, to the everlasting **God** of this world. The choice IS between the temporary and the eternal! **But on God** means instead of hoping in gold, place your hope in God! Here is real "money in the bank" -- you can mark it down that in uncertain times, our security is in God alone! (Borrow [The Bible Exposition Commentary](#))

The riches of this world are vain,
They vanish in a day;
But sweet the treasures of God's love--
They never pass away.
--H.G.B.

Who richly ([plousios](#)) **supplies** ([parecho](#)) **us with all things to enjoy** ([apolausis](#)) - NJB = "who gives us richly all that we need for our happiness" **Richly supplies** is in the present tense indicating our God continually provides all things (that we need) abundantly. And why does He richly supply? For our enjoyment! You may need to read that again if you think God is an old [curmudgeon](#) or an old [Ebenezer Scrooge](#).

Hendriksen says: This God is ever true to His promise. He is the God of love. He richly provides. Note play on words: "As for those (who are) rich, charge them . . . not to have their hope set on . . . riches, but on God, who richly provides."

Wiersbe quips that "Yes, the word **enjoy** is in the Bible! In fact, one of the recurring themes in Ecclesiastes is, **Enjoy** the blessings of life now, because life will end one day" (2:24; 3:12-15, 22; 5:18-20; 9:7-10; 11:9-10). This is not sinful "hedonism," living for the pleasures of life. It is simply enjoying all that God gives us for His glory."

Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide:
The Scripture assures us, "The Lord will provide."
—Newton

Instruct (direct, order, prescribe) ([3853](#)) [paraggello](#) rom para = beside, alongside, near by, at the side of + [aggelos](#) = messenger, angello/aggello = to announce) means to hand on or pass on an announcement from one to another who is at one's side, such as to what must be done, usually with the idea of a command or charge. [Paraggello](#) often was used in the context of a military command and demanded that the subordinate obey the order from the superior and required unhesitating and unqualified obedience. (cp Lk 5:14, 8:29, Lk 9:21KJV, Acts 1:4, 4:18; 5:28KJV; Acts 15:5KJV; 1Th 4:11). It is like a mandate (an authoritative command) or a call to obedience from one in authority. [Paraggello](#) conveys the idea of binding a person to make the proper response to an instruction. The soldier was bound to obey the orders of his superiors; a person involved in a legal matter was bound by the court's orders; a person of integrity was bound by moral principles; a patient was bound to follow his doctor's instruction if he wanted to get well; and a successful writer or speaker was bound by the standards of his craft.

Be conceited ([5309](#))/([hupselophroneo](#) from [hupselos](#) = high, lofty, haughty + [phroneo](#) - to think) means to be high minded, to think exalted, to think highly, to be proud and haughty, to act haughtily. Only here in NAS but in KJV (Textus receptus) also found in Ro 11:20.

Fix...hope ([1679](#)) [elpizo](#) from [elpis](#) = hope, absolute assurance of future good) means to look forward with confidence to that which is good and beneficial. To express desire for some good with the expectation of obtaining it.

Elpizo - 30x/30v - **expect(1), expected(1), fix...hope(2), fixed...hope(2), hope(13), hoped(3), hopes(1), hoping(4), set...hope(2), trust(1)**. Matt. 12:21; Lk. 6:34; Lk. 23:8; Lk. 24:21; Jn. 5:45; Acts 24:26; Acts 26:7; Rom. 8:25; Rom. 15:12; Rom. 15:24; 1 Co. 13:7; 1 Co. 15:19; 1 Co. 16:7; 2 Co. 1:10; 2 Co. 1:13; 2 Co. 5:11; 2 Co. 8:5; 2 Co. 13:6; Phil. 2:19; Phil. 2:23; 1 Tim. 3:14; 1 Tim. 4:10; 1 Tim. 5:5; 1 Tim. 6:17; Phlm. 1:22; Heb. 11:1; 1 Pet. 1:13; 1 Pet. 3:5; 2 Jn. 1:12; 3 Jn. 1:14

Uncertainty ([83](#))([adelotes](#)) describes a situation the outcome of which is unknown and is not certain. Inconstancy. Unpredictability with the implication of instability or insecurity. Only here in Scripture.

Riches (rich man) ([4145](#)) [plousios](#) from [ploutos](#) = wealth, abundance, riches) is an adjective which defines that which exists in a large amount with implication of its being valuable. Literally [plousios](#) refers to having an abundance of earthly possessions that exceeds normal experience. As used in Eph 2:4 [plousios](#) refers to being plentifully supplied with something. Rich is used most often in the NT in the sense of having abundant possessions and especially material wealth and was a frequent topic addressed by the Lord Jesus. It is used figuratively in James to describe

those who are rich in faith (Jas 2:5, cp similar use to describe the believers in Smyrna - Rev 2:9).

Richly (4146) **plousios** from adjective **plousios** [4146 see uses below] = rich, in turn from the noun **ploutos** = wealth, abundance, riches) is an adverb which pertains to that which exists in a large amount with the implication of its being valuable in large amount, in abundance and so can be translated rich or richly. The basic sense is "fullness of goods." A literal sense would be a "rich man." The figurative sense (as in this passage) describes rich in something (non-material). **Plousios** (actually the related word **ploutos**) gives us our English word **plutocrat** which describes a person whose power derives from their wealth. **Plousios** describes incredible abundance, extreme or vast material wealth, enormous affluence, great prosperity, immense riches, magnificent opulence, extravagant lavishness.

Supplies (furnishes, gives, grants)(3930) **parecho** rom **para** = near, beside + **echo** = hold) basically (literally) means to hold beside, To hold out toward someone, to present, offer. to cause someone to experience something, with the possible implication of a duration - 'to cause to, to cause to experience, to give.' 'let no one give me trouble' or '... cause me trouble' Galatians 6:17. To cause something to happen to someone - 'to cause to happen.' 'why do you cause the woman trouble?' Matthew 26:10; To maintain a state or condition - 'to continue to be, to keep on being.' τὸν ἄφωνον σὺχ ἄν 'they kept silent' Acts 22:2. (from Louw-Nida)

Enjoy (619) **apolausis** from **apolauo** = to take of, enjoy) means to have enjoyment of something, to have the benefit of something and so enjoying it. Zodhiates says **apolausis** "denotes the cleaving or adherence of the mind or affection to an object." (Ref) In 1Ti 6:17 Paul uses **apolausis** to describe the act of enjoying and in Hebrews the meaning is more the source of enjoyment. In secular Greek we find the phrase "*eis apolausis*" meaning "for enjoyment". In the Didache we read "You, almighty Master, created all things for your name's sake, and gave food and drink to men to **enjoy**." Papias uses **apolausis** to describe "the **enjoyment** of foods in the (endtime) resurrection." Josephus uses **apolausis** in this sentence "but that she might have the **enjoyment** of her husband's company without any danger" (Ant 2.52) Clement (2Clement) uses **apolausis** in this sentence "This is the reason why a man is unable to find peace: they instill human apprehensions, preferring the **pleasure** of the present to the promise of the future." Only 1Ti 6:17 and Heb 11:25 = "choosing rather to endure ill-treatment with the people of God than to **enjoy** the passing **pleasures** (apolausis) of sin."

F B Meyer - 1 Timothy 6:17 Nor trust in uncertain riches, but in the living God. - Our Daily Homily

The contrast here is very beautiful. Men, for the most part, look to riches to supply them with all they need richly to enjoy; but the apostle says that it is beyond all comparison better to look away from dead coin to a living Person, who takes pleasure in giving liberally without upbraiding.

Here is a rebuke. — Suppose you had your cellars filled with gold coin, would you not think yourself secure against all possible need and care? Almost certainly you would. But you ought to be even more at rest, since you have neither silver nor gold, and only your Heavenly Father's hand.

Here is a contrast. — Riches are uncertain at the best. A man in these difficult days finds it easier to gain money than to hold it. He who is rich today may awake to-morrow to find that some sudden turn of the market has made him poor. But God is not uncertain. He is the same yesterday, today, and for ever. His covenants are certainties.

Here is an appeal. — Trust in the living God with as much restfulness as others in their lands and revenues, and be almost glad if God takes away from you what you have clung to so tenaciously, that you may drop securely into his everlasting arms. You smile at the story of the lady who was told by the captain that he had done all he could for the vessel, and they must now look to the Almighty; and who replied, "O captain, has it come to that?" But you may be nearer akin to her spirit than you suppose!

Here is an assured destiny. — Those who trust in riches are pierced through with many sorrows, and are caught in the maelstrom, which drowns souls in perdition; they who trust in the Lord are as Mount Zion, which cannot be removed.

C H Spurgeon - Morning and Evening , May 16

"Who giveth us richly all things to enjoy." —1 Timothy 6:17

Our Lord Jesus is ever giving, and does not for a solitary instant withdraw his hand. As long as there is a vessel of grace not yet full to the brim, the oil shall not be stayed. He is a sun ever-shining; he is manna always falling round the camp; he is a rock in the desert, ever sending out streams of life from his smitten side; the rain of his grace is always dropping; the river of his bounty is ever-flowing, and the well-spring of his love is constantly overflowing. As the King can never die, so his grace can never fail. Daily we pluck his fruit, and daily his branches bend down to our hand with a fresh store of mercy. There are seven feast-days in his weeks, and as many as are the days, so many are the banquets in his years. Who has ever returned from his door unblest? Who has ever risen from his table unsatisfied, or from his bosom un-emparadised? His mercies are new every morning and fresh every evening. Who can know the number of his benefits, or recount the list of his bounties? Every sand which drops from the glass of time is but the tardy follower of a myriad of mercies. The wings of our hours are covered with the silver of his kindness, and with the yellow gold of his affection. The river of time bears from the mountains of eternity the golden sands of his favour. The countless stars are but as the standard bearers of a more innumerable host of blessings. Who can count the dust of the benefits which he bestows on Jacob, or tell the number of the fourth part of his mercies towards Israel? How shall my soul extol him who daily loadeth us with benefits, and who crowneth us with loving-kindness? O that my praise could be as ceaseless as his bounty! O miserable tongue, how canst thou be silent? Wake up, I pray thee, lest I call thee no more my glory, but my shame. "Awake, psaltery and harp: I myself will awake right early."

Bob Gass - You and Your Money - A Fresh Word for Today

Don't trust in uncertain riches, but in the living God. (1 Timothy 6:17)

Is God tapping you on the shoulder to remind you of a few important facts? First, command those who are rich not to be haughty! It is amazing what a little prosperity will do to some people. When I was growing up in Belfast, a family on our street suddenly came into money, bought a new car, added an indoor toilet, and promptly stopped speaking to the rest of us! My mom, with a touch of dry wit, remarked, "Same cat, just different whiskers!"

Whether you're "old money," "new money," or "no money," listen: Don't trust in uncertain riches but in the living God who gives us all things richly to enjoy. God wants you to succeed, and He wants you to enjoy everything He has given you. All He asks is that you remember who gave it to you and show some gratitude! By the way, He also said that when you have more than enough to meet your own needs, "be ready to give and willing to share" (1 Timothy 6:18).

TODAY, SOMEONE WHO IS NEEDY WILL WALK ACROSS YOUR PATH. BE READY TO GIVE.

A W Tozer - DO THINGS POSSESS US?

Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 Timothy 6:17

I think a lot of people in our congregations get confused when some learned brother advises us that we must all join in a fervent fight against "materialism."

If men and women do not know what materialism is, how can they be expected to join the battle?

Materialism in its crisis form occurs when men and women created in the image of God accept and look upon matter as "the ultimate"—the only reality.

The advice, "We must fight materialism," does not mean that everyone should get a sword and run after a fellow named Material and cut him down.

What it does mean is that we should start believing in the fact of God's Creation and that matter is only a creature of the all-wise and ever-loving God! The believer is not deceived into believing that the physical things we know and enjoy are the ultimate end in themselves.

James Smith - THE MANIFOLD MERCIES OF THE LIVING GOD

"Trusting in the living God, who giveth us richly all things to enjoy" (1 Tim. 6:17).

1. An Unfailing Source "The living God."
2. A Bountiful Supply. "All things."

3. A Gracious Offer. "Who giveth us."
4. A Happy Experience. "All things richly to enjoy."
5. A Simple Condition. "Trusting."

Norman Geisler - 1 TIMOTHY 6:17-18—Should wealth be avoided or retained? ([When Critics Ask - free online](#))

PROBLEM: Jesus urged the rich young ruler to "sell what you have and give to the poor" (Matt. 19:21). The early disciples sold their possessions and laid the money at the apostles' feet (Acts 4:34-35). And Paul warned that "the love of money is a root of all kinds of evil" (1 Tim. 6:10). However, God blessed Abraham and Job with riches, and Paul does not instruct the rich to give away all they have, but to use and "richly enjoy" (1 Tim. 6:17-18).

SOLUTION: It should be observed, first of all, that Jesus' instruction to "sell what you have and give to the poor" (Matt. 19:21) was to a rich young man who had made money his god, not to those who have not. There is nothing wrong with possessing riches—there is something wrong with being possessed by riches.

Further, there is no indication that the early disciples in Acts were either urged to sell all, or that they actually did. The land sold (Acts 4:34-35) may have been extra property. It is noteworthy that it does not say they sold their homes (see discussion on Acts 2:44-45). Finally, Paul does not say that money is evil, but only that the love of money is the root of all kinds of evil. Seeking riches for their own sake is wrong, but seeking to have something to share with others in need is not. Thus, while God "gives us richly all things to enjoy" (1 Tim. 6:17), in the same breath He warns, "not ... to trust in uncertain riches."

Waiting for Perfection

Hope in God, who richly provides us with everything for our enjoyment. --1 Timothy 6:17NIV

As I was walking into our office, a friend complimented me on my bright fuchsia suit. It was one I had longed for and looked at many times before finally buying it. I told her that I had been waiting to find the perfect shoes and blouse to wear with the suit but had finally decided I would not wait any longer, even if everything did not match perfectly.

My friend said, "That decision could apply to a lot of things, not just what you wear." I saw how right she was. The attitude that all the items in the outfit had to match perfectly before I could wear it had kept me from enjoying it. I realized there had been many times in my life when my search for perfection left me hanging just like that suit in my closet. Often, waiting for perfection can rob us of the joys that can be found in daily living. The search for perfection in ourselves and in others can keep us from relating in meaningful ways to each other and to God. Ironically, it is the perfecting love of God that we deny ourselves when we think we must be perfect before we can be in God's loving presence!

Now when I select that brightly-colored suit to wear, I always smile and remember that God loves me perfectly in all my imperfections. To me, the unconditional love that God offers to each of us is the greatest wonder of all. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

PRAYER: Loving God, help us to accept ourselves and others and not to demand perfection. Amen.

If we wait for perfection before enjoying life, we will never enjoy life.

RICHES AND FAITH

Command those who are rich in this present age not to . . . trust in uncertain riches but in the living God. 1 Tim. 6:17

[Black Monday](#), the day in October 1987 when the American stock market fell more than 500 points, hit investors hard. The crash made a lot of people reassess their relationship to money. The wise were again reminded that money is a transient and disappointing god.

James said that the rich person will wither as grass in the burning heat (Jas 1:11+). He was no doubt referring to the strong, hot, dry wind from the south that would pass through Palestine. It would wither a field of bright flowers in a few hours. So too, the life of a rich man is but a brief moment in time. **His life and his riches are soon gone--and with them an unfounded faith.**

No matter how long a person may live or how rich he may be, money cannot bring him happiness. In his book *For Better or For Worse* Walter Maier included this story:

"A rich man had committed suicide. In his pockets were found two items: \$30,000 in cash and a letter. The letter read in part: 'I have discovered during my life that piles of money do not bring happiness. I am taking my life because I can no longer stand the solitude and boredom. When I was an ordinary workman in New York, I was happy. Now that I possess millions, I am infinitely sad and prefer death.'"

Let us learn the lesson of the Scriptures. May we resist the temptation to put our trust in our wealth. Let us trust in the eternal, everlasting God. --D.C.E. [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

The riches of this world are vain,
They vanish in a day;
But sweet the treasures of God's love--
They never pass away.
--H.G.B.

Hold lightly to the things of earth but tightly to the things of heaven.

Too Strict

God . . . gives us richly all things to enjoy. —1 Timothy 6:17

Today's Scripture: Genesis 3:1-6; Ecclesiastes 5:18-20

The tempter knows his craft. After all, he has been practicing it since the world began. He tries to get us to forfeit God's blessing by urging us to ignore God's laws or by slyly getting us to add to them. He knows we can fall into a ditch on either side of the road.

In his chat with Eve, he first suggested that God didn't want her to enjoy any of the trees in the garden (Gen. 3:1). Eve jumped to God's defense, explaining that it was only the fruit of the middle tree that was off limits (vv.2-3). But then she added that even touching the tree would bring death (v.3). God, though, hadn't said anything about touching it.

Some of us try to defend God by being more strict than He is. We believe we are holier if we go beyond His commands. As a result, we miss out on the orchard because we are denied a single piece of poisoned fruit. Not only will we not touch that tree, but we also will not touch the tree next to it or a tree that looks like it. By doing so we dishonor God.

God has given us all good things to enjoy (1 Tim. 6:17). He's not pleased when we focus on what is prohibited and fail to enjoy all His blessings. It is not only a shame but also a sin not to enjoy life. By: Haddon W. Robinson ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

For Further Study

- What do these verses say about enjoying life?
- Genesis 1:28-31; Psalm 36:7-9; Ecclesiastes 2; Acts 14:17; 1 Corinthians 10:31; Colossians 2:20-23

The joy of living comes from a heart of thanksgiving.

Radical Generosity

Let them do good, that they be rich in good works, ready to give, willing to share. — 1 Timothy 6:18

Today's Scripture: 1 Timothy 6:17-19

Cindy Kienow, who works at a popular restaurant in Hutchinson, Kansas, had been waiting on one of her steady customers for 3 years. He always tipped her well, sometimes leaving as much as half the tab. Then he outdid himself—he gave her a \$10,000 tip for a \$26 meal. He told her, "I want you to know this is not a joke." What an amazing display of radical generosity!

Paul advised Timothy to encourage the wealthy in his congregation to display radical generosity (1 Tim. 6:18). Timothy ministered in the prosperous city of Ephesus, where certain members of the church were wealthy. Some of these people didn't understand their responsibility to the kingdom of God. So Paul challenged Timothy to remind them that having great wealth carried great responsibility. That included being humble, finding their security in God, not in riches, and using their money to do good. How they handled their money revealed the condition of their heart.

Even if we're not wealthy, God has called us to radical generosity. We can share what we do have and be rich in good deeds. If we have a generous attitude about money, we are much more likely to be generous in other matters concerning the Lord's people and His work. By: Marvin Williams ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

FOR FURTHER STUDY

- Do you want to be wise and
- generous with what God has given you?
- Read *Cultivating A Heart Of Contentment*

When we give ourselves to the Lord, all other giving becomes easier.

Joyful Living

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. — 1 Timothy 6:17

Today's Scripture: 1 Timothy 6:17-19

Our search for joy takes us many different directions—dream holidays, shopping, food, clothes, friends, cars—the list is almost endless.

My guess is that if you perked up at the mention of shopping, holidays, or cars, you might have felt a twinge of guilt. We often view the joy of temporal things as less than spiritual and show our discomfort by apologizing for nice things: "I wouldn't have bought this, but someone gave me a wonderful deal." As if real Christians never eat quiche, drive cool cars, or wear designer clothes!

No doubt God's greatest gift to us is our relationship with His Son Jesus. It's a gift beyond comparison. Jesus promised that when we abide in Him we will experience the fulfillment of His joy (John 15:11), and without that kind of deep, abiding joy the rest of life is mundane at best.

But Scripture also casts the joy of the Lord in terms of temporal things. The enjoyment of "things" can be a positive spiritual experience. When we recognize that He "gives us richly all things to enjoy" (1 Tim. 6:17) and that "every good gift . . . is from above" (James 1:17), our hearts should be full of thankfulness and praise. This, in and of itself, is an act of worship! Enjoy the Giver and the gifts. By: Joe Stowell ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

We thank Thee, Lord, for daily food,
For plenteous store of earthly good;
For life and health we still possess,
With house and home so richly blessed.
—Mohler

Our heavenly Father delights in bringing us delight.

What Is Secure?

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God. — 1 Timothy 6:17

Today's Scripture: 1 Tim. 6:6-10,17-19

During the worldwide financial crisis of 2008, a widow lost a third of her income when her bank stocks no longer paid dividends after her trusted bank failed. The Wall Street Journal quoted her tearful response as an example of the feelings of many people who were similarly affected: "You just think, 'This can't be happening.' What is secure anymore?"

Tragedy and hard times always jolt our thinking. Our best plans and hopes can be shattered by events beyond our control. We are reminded that there is only one source of true security in a changing world. With new appreciation, we consider Paul's words: "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. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19).

When our resources diminish, we can grow richer in good works, generosity, and sharing with others. If financial stability returns, we can hold more loosely what we are given, trusting solely in God.

We are secure in Him alone. By: David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide:
The Scripture assures us, "The Lord will provide."
—Newton

In uncertain times, our security is in God alone.

True Wealth

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God. —1 Timothy 6:17

Today's Scripture: 1 Timothy 6:6-19

Money is a powerful force. We work for it, save it, spend it, use it to satisfy our earthside longings, and then wish we had more. Aware of its distracting danger, Jesus taught more about money than any other topic. And, as far as we know, He never took an offering for Himself. Clearly, He didn't teach about giving to fill His own pockets. Instead, Jesus warned us that trusting in wealth and using it to gain power clogs our spiritual arteries more readily than most other impediments to spiritual development. In telling the story of the "rich fool," He shamed His listeners for not being rich toward God (Luke 12:13-21), indicating that God has a far different definition of wealth than most of us.

So, what does it mean to be rich toward God? Paul tells us that those who are rich should not be conceited about their wealth, "nor to trust in uncertain riches" (1 Tim. 6:17). Rather, we are to "be rich in good works, ready to give, willing to share" (1Ti 6:18).

Interesting! God measures wealth by the quality of our lives and our generous disbursement of wealth to bless others. Not exactly Wall Street insider talk, but great advice for those of us who think that our security and reputation are tied up in the size of our bank account. By: Joe Stowell ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

If we've been blessed with riches,

We must be rich in deeds;
God wants us to be generous
In meeting others' needs.
—Sper

Riches are a blessing only to those who make them a blessing to others.

The Difference God Makes

[Do not] trust in uncertain riches but in the living God, who gives us richly all things to enjoy. —1 Timothy 6:17

Today's Scripture: Ecclesiastes 6:1-6

One evening a news program devoted its entire broadcast to the problems of many young athletes who suddenly become multimillionaire sports celebrities. They start out buying expensive cars, living luxuriously, and partying. Then they get into immoral conduct and illicit drugs. Soon their careers are in shambles.

The writer of Ecclesiastes could have empathized with these young athletes. In chapter 6, he illustrated the emptiness of a life that has wealth and riches but does not include God. Two men are portrayed. The first is either a workaholic or a playboy. He is a quick success but is unhappy and dies with no heirs (Eccl 6:1-2). The second lives longer and has many children but is also unfulfilled and dies unloved (Eccl 6:3-6). The writer concluded that it is better not to have lived at all than to be rich and famous but miserable!

The apostle Paul said that when we give God control of our lives, earthly blessings can be enjoyed, for He "gives us richly all things to enjoy" (1 Timothy 6:17). And when we use money to do good, we are using it for God's eternal purposes, and we "lay hold on the true life" (a literal translation of verse 19). A bright future and a joy-filled present—that's the difference God makes! By: Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

You may have much gold and grandeur,
Yet by God be reckoned poor;
He Alone has riches truly
Who has Christ, though nothing more.
—Anon.

To be rich in God is better than to be rich in goods.
(2Cor 8:9+)

COUNTRY CLUB CHRISTIANITY

Charge them that are rich in this age, that they be not high-minded, nor trust in uncertain riches. 1 Timothy 6:17

Poverty in itself is not a blessing, nor are riches necessarily a curse. But I do believe it is easier for poor people to be fervent in the Lord's service than for those who are wealthy. An old story illustrates the point well.

In an area where ocean ships often crashed on the rocks in violent weather was a harbor town widely known for its dedicated rescue team. Whenever the siren sounded, a group of men rushed to the scene of the accident, risking life and limb to save the sailors from drowning. After several years the citizens had enough money to build a rescue station close to the shore, which greatly facilitated the operation. A little later, some of the people took special training and became even more efficient. As time went by, they added some comforts and conveniences to the building. They furnished it with a lounge and a kitchen, then a bar and sleeping quarters. Finally it became a club where the townspeople gathered to have fun and relax. The alarm still sounded but nobody responded anymore. They were reluctant to leave their comforts and pleasures. A number of people would drown offshore, but no one seemed to notice.

Can we view this story as a picture of the change that takes place among Christians as we begin to amass this world's goods? Do we grow less concerned about the lost? Have we taken on a country club mentality? I'm afraid we have. Let's ask God to help us realign our priorities and place Him and the needs of others above the pleasure purchased with "uncertain riches." H.V.L. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

A heart that's warm with deep concern
When set on worldly goals
Will quickly cool and cease to yearn
For lost and dying souls.
--D.J.D.

Beware—luxury and ease may create hardening of the attitudes!

Profit And Loss

Command those who are rich in this present age not to . . . trust in uncertain riches but in the living God. —1 Timothy 6:17

Today's Scripture: 1 Timothy 6:17-19

Publisher Frank Doubleday had a one-of-a-kind book that was bound in red, Russian leather. He called it the Book Of The Law And The Profits. Unlike the portions of the Bible that we call the Law and the Prophets, Doubleday's book was an account of his business dealings and his financial profits. According to author George Doran, the red book contained Doubleday's morning prayers and evening vespers. In other words, it seemed that he worshiped money.

Jesus knew how easily all of us are tempted to become devotees of money and all the things it can buy. He warned, "No one can serve two masters . . . You cannot serve God and mammon [money]" (Mt. 6:24).

We are idolaters if we put our trust in money as the ultimate source of our security and happiness. Our Lord also warned against being absorbed in the things that gratify our fleshly desires and self-centered ambitions. He asked, "What profit is it to a man if he gains the whole world, and loses his own soul?" (Mt 16:26).

Money can't bring us true and lasting profit. It can be found only by trusting the living God (1 Tim. 6:17). As we put our hope in Him and live in obedience to His Word, we will have eternal profit (1Ti 6:19). By: Vernon Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

If I gained the world but not the Savior,
Would my gain be worth the lifelong strife?
Are all earthly pleasures worth comparing
For a moment with a Christ-filled life?
—Olander

None are so poor as those whose only wealth is money.

Old Skinflint

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. —John 3:16

Today's Scripture: 1 Timothy 6:17-19

Some people will do anything to save a buck. Like the miserly uncle I read about who invited his nephews to hunt for arrowheads in the field behind his house. Before the search could begin, however, he told the excited youngsters they had to move all the rocks out of the field and clear away the underbrush. By the time they were finished, it was too late to search for arrowheads. Later,

they learned that none had ever been found on his property. When they complained to their dad, he said, "My old skinflint brother bamboozled you out of a day's work." Those boys will not soon forget how they were taken advantage of.

There's nothing wrong with being frugal. It's a matter of good stewardship. But there is something wrong with being so thrifty that you won't pay a boy what he's worth.

Stinginess at the cost of someone else's humiliation or hurt is not what our Lord wants. In 1 Timothy 6:18, we learn that we're to "do good" and be "ready to give, willing to share." We're to be fair, giving, and generous people.

God is the ultimate giver. He gave His Son, at unbelievable sacrifice, to offer us new life (John 3:16). Let's follow His example of love and generosity—then we won't be accused of being an "old skinflint." By: David C. Egner ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

One grace each child of God can show
Is giving from a willing heart;
Yet, if we wait till riches grow,
It well may be we'll never start.
—D. De Haan

Because God gives us all we need, let's give to others in their need.

In God We Trust?

[Do not] trust in uncertain riches but in the living God. —1 Timothy 6:17

Today's Scripture: 1 Timothy 6:6-19

Money is not evil, but it can lead to many temptations. Today's Bible reading highlights one common snare: trusting in money instead of God (1 Tim. 6:17).

We claim to trust in God, yet we act otherwise. A pile of money seems more secure to us than God's promise to provide, but Paul assured us that money is the uncertain part. Indeed, it's possible to run short of money, but we'll never run short of God's power to provide both essential and enjoyable things.

To appreciate God's limitless power to provide, it's useful to consider the limitations of money. A gospel tract that resembled a \$20 bill helped me to understand this. On the back of the tract were these thought-provoking words: "Money will buy: A bed but not sleep. Food but not appetite. A house but not a home. Amusement but not happiness. A cross but not a Savior. A church pew but not heaven. What money can't buy, Jesus Christ gives freely without charge."

If Christ is your Savior, you need not be dominated by worry over material things. Instead, be ruled by Christ and His spiritual riches. You'll experience a rare combination money can't buy. Paul described it like this: "Godliness with contentment is great gain" (1 Tim. 6:6). By: Joanie Yoder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Thinking It Over

- What worries do you have about money?
- Which ones can't God take care of?
- Give God your financial worries right now.

The contented person is never poor; the discontented is never rich.

"IN GOD WE TRUST"

Command those who are rich . . . not to . . . trust in uncertain riches but in the living God. 1 Timothy 6:17

The first U.S. coin to bear the inscription "In God We Trust" was a 2-cent piece minted in 1864. The idea for having a motto originated with a Pennsylvania minister who suggested it to Salmon Portland Chase, Secretary of the Treasury under Abraham Lincoln. Chase, a deeply God-fearing man, asked James Polloch, director of the Mint, to come up with appropriate words. In a letter to him, Chase wrote, "No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins." And so the motto "In God We Trust" was born.

For millions of people, a more accurate motto might be, "In goods we trust." The material things money can buy have become such an important part of our lives that God is pushed into the background.

In today's Scripture, the rich are commanded to be humble and to trust the living God rather than the wealth they have accumulated. The enjoyment of material things is not wrong, but it must not become life's primary goal. Instead, we must become rich in good works by sharing.

Maybe that motto, "In God We Trust," is meant to be a daily reminder, especially to us in prosperous America. We should make sacrifices in order to help starving people in drought-stricken areas of the world and share with the poor and needy in our own neighborhood. That would be one way of showing that our trust is not in the almighty dollar but in the Almighty God. --D.J.D. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Not in having or receiving
But in giving there is bliss;
He who has no other pleasure
Ever may rejoice in this.
--Anon.

Riches are a blessing only to those who make them a blessing to others.

The Wrong God

Command those who are rich in this present age not . . . to trust in uncertain riches. —1 Timothy 6:17

Today's Scripture: 1 Timothy 6:1-21

A missionary had been witnessing faithfully to a certain man who was an idol worshiper. One day the man placed a small statue and a silver coin on the table in front of the missionary. Then he took two slips of paper and wrote something on each. On the note by the idol he wrote the words heathen god. On the sheet next to the silver coin he wrote the words Christian god.

From what that man had observed in the lives of some people from so-called Christian nations, he had concluded that money was the main object of their adoration and the source of their confidence.

Many people today choose to worship the god of money. They make it the object of their trust, love, and service. But how foolish! Jesus warned, "How hard it is for those who trust in riches to enter the kingdom of God!" (Mk. 10:24).

Who or what is the object of your worship? The psalmist advised, "Put your trust in the Lord" (Ps. 4:5). Moses commanded, "You shall love the Lord" (Dt. 6:5), and Joshua told his people, "As for me and my house, we will serve the Lord" (Josh. 24:15).

Be sure that your confidence is not in the wrong god. Place your trust in Christ. By: Richard DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

True joy comes from loving Jesus
Not from things that we amass;
He alone brings joy and gladness,
Peace and love that really last.
—Pasch

Never let gold become your god!

1 Timothy 6:18 *Instruct them to do good, to be rich in good works, to be generous and ready to share,*

- **to do:** 2Ch 24:16 Ps 37:3 Ec 3:12 Lu 6:33-35 Ac 10:38 Ga 6:10 Heb 13:16 1Pe 3:11 3Jn 1:11, river, 1Ti 5:10 Lu 12:21 Ac 9:36 Tit 2:14 3:8 Jas 2:5
- **ready:** De 15:7-11 Ps 112:9 Pr 11:24,25 Ec 11:1,2,6 Isa 32:8 58:7 Lu 6:35 14:12-14 Ac 2:44,45 4:34-37 11:29 Ro 12:8,13 1Co 16:2 2Co 8:1,2,9,12 9:6-15 Php 4:18,19 Heb 13:16 1Jn 3:17
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

Related Passages:

Acts 2:44-45+ (**EXAMPLES OF SPIRIT-ENERGIZED GENEROUS GIVING**) And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have need.

Acts 4:32-37+ And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them. 33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all. 34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales 35 and lay them at the apostles' feet, and they would be distributed to each as any had need. 36 Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), 37 and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.

RICHES ARE FOR OUR ENJOYMENT AND OUR EMPLOYMENT!

One could subtitle this passage "How the rich can be truly rich," "How the rich can truly enjoy their riches" (Paul has just mentioned "enjoy" at the end of 1Ti 6:17), or thirdly, "How to live a rich life characterized by goodness and generosity." A tagline for this section of Paul's good advice to the rich might be "exchange the transient (temporal) for the eternal!"

Instruct them to do good ([agathoergeo](#) - present tense = continually) , *to be rich* ([plouteo](#) - present tense = continually) *in good* (see [kalos](#)) *works, to be generous* ([eumetadotos](#) - literally "sharing well") *and* (einaí = present tense = continually) *ready to share* ([koínonikos](#)) - Paul lays out a 4-FOLD STRATEGY for those who find themselves wealthy with regard to material things in this present life--how they can be faithful in this stewardship and what their responsibility should be in view of their blessings. One might sum up these 4 exhortations as "Give and live like God!" Only a Spirit filled (controlled) believer (Eph 5:18+) can truly fulfill this four part exhortation (present tense calling for our "lifestyle") for our fallen flesh continually grasps, while the Spirit continually gives! May God grant us all by His Spirit the great gift of giving like God gives in Christ Jesus. Amen.

Possessions are to be parceled ([verb](#)) out, lest they begin to possess the possessor!

Instruct them is added by translators to make sure the readers understand the following 4 exhortations still apply to the rich in the congregation. Paul says their riches are not only for their enjoyment (1Ti 6:17) but for their God honoring employment! Because God gives us all we need, let's give to others in their need. The antidote for greed is to give, to do good. Paul makes the paradoxical statement that we are richer when we give and by default, poorer when we keep. And so Paul describes how to be truly rich in eternity, explaining that in this present world, this now age, the materially rich should be investing in the coming age by doing **good**, doing **good works**, being **generous** and being ever ready to **share** their wealth with others. Jesus describes the antithesis of **rich in good works** in Luke 12:21+ as "So is the man who stores up treasure for himself, and is not rich toward God." Generous and ready to share recalls Paul's words in 2Cor 9:7 "Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."

THOUGHT - Are you a generous, cheerful giver or a selfish hoarder? If you are the latter, you need to loosen your grip and trust in the truth that **GOD IS ABLE** to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;" (2Cor 9:8+) [See illustration](#) of a man who was rich though poor.

This passage also recalls the words of Jesus Who commanded His disciples to "not **store up** for yourselves **treasures** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) on earth ("THIS PRESENT WORLD"), where moth and rust destroy, and where thieves break in and steal. "But **store up** for yourselves **treasures** ([present imperative](#)) in heaven, where neither moth nor rust destroys, and where for (TERM OF EXPLANATION - EXPLAINING THE DIVINE LOGIC FOR "DEPOSITING RICHES" TO THE BANK OF HEAVEN) where your treasure is, there your heart will be also." (Mt 6:19-21+)

THOUGHT - Based on Jesus' commands regarding riches, it follows that we can all perform a spiritual checkup on heart simply by checking our checkbook! How's the condition of your heart? Is it beating for this world or for the world to come?

Wiersbe points out: It is possible to be "rich in the world [age]" (1Ti 6:17) and be poor in the next. It is also possible to be poor in this world and rich in the next. Jesus talked about both (Luke 16:19-31). But a believer can be rich in this world and also rich in the next if he uses what he has to honor God (Matt. 6:19-34). In fact, a person who is poor in this world can use even his limited means to glorify God, and discover great reward in the next world. Borrow [The Bible Exposition Commentary](#)

Hendriksen - What should be the attitude of the rich is continued, with this difference: in verse 17b their proper attitude toward God has been pointed out; now in verse 18 their correct relation toward other people, particularly toward other believers is set forth....A rich church-member should strive to be rich in noble deeds, in "beautiful works," as was Mary of Bethany. He should be quick to give, being ever ready to share what he has with others who belong to the fellowship or community of believers in Christ. He should do this in the spirit of Acts 2:42-44; Acts 4:34-37. (Borrow [Exposition of the Pastoral Epistles](#))

Be a generous giver, for in so doing you are like God the greatest generous Giver.

Hiebert - The duties they are to fulfill, v. 18. That Paul is not thinking of any selfish gratification in the use of wealth is shown by the positive duties he sets before the rich. Four duties, named in pairs, are indicated. "That they do good, that they be rich in good works." The present tense names them as continuing duties. They are to live lives of holy beneficence **ED**: generous giving, or the quality of being generous and doing good) and are to use their wealth as a means for the performance of noble deeds in abundance. This is the way in which the rich may truly enjoy their wealth. The second pair gives specific points, "that they be ready to distribute, willing to communicate." The former is literally "to be sharing well or generously with." It points to the personal attribute of being a generous, liberal giver, sharing with others that which they have received from God. (Borrow [First Timothy - Everyman's Bible Commentary](#) - excellent resource)

Don Anderson - I found this little statement on the top of a letter that was wrapped around a generous gift to the Ministries: What the heart gives away is never gone; It is kept in the hearts of others.

David Guzik makes a good point - Being a giver, and doing good with our resources is what guards our heart from materialism and trusting in uncertain riches. i. Many think the main reason for giving unto the Lord is because the church needs money. No. The most important reason to give is because you need to be a giver. It is God's way of guarding you against greed and trust in uncertain riches. God will provide for His work even if you do not give; but what will happen to you?

Do good (14)([agathoergeo](#) from [agathos](#) = benevolent + [ergon](#) = work) only here in the NT ([hapax legomenon](#)) and means to do that which benefits others, to do good, to confer benefits, be beneficent toward poor and needy: **Do good** is in the present tense signifying this is to be our lifestyle. The active voice calls for us to make a choice of our will, thus our doing is to be volitional and not conditional.

Zodhiates adds "To do good to others, to work good, i.e., to act for someone's advantage or benefit. In 1 Tim. 6:18, Paul admonishes the rich to **do good**" ([agathoergein](#),

pres. inf. of agathoergēō) with their riches. Believers are not to become conceited and trust in their riches but are to trust God and be benevolent, otherwise riches can be a curse instead of a blessing. Rather than striving for material wealth, believers are to be "rich in good [[kalos](#), things good in themselves, instead of agathós <G18>, benevolent] works." Agathoergēō is similar in meaning to [agathopoieo](#), to do good. In Acts 14:17, the UBS text has agathourgōn instead of agathopoion as in the [TR](#). Agathopoieō denotes not simply the doing of good works, as expressed by [agathoergēō](#), but also the benefit of those works to others (Luke 6:9, 33, 35). God is said to do good (agathoergein). God does good (agathoergei) because it is His nature to do so; He cannot do evil. However, man may not necessarily benefit by that good due to his own sinfulness. The good which God does sometimes turns out to man's detriment because of man's attitude. Thus God's [agathoergia](#) (the fem. noun of agathoergēō) does not always turn out to be His [agathopoiia](#) (the fem. noun of the verb [agathopoieo](#)), good that benefits others. [Agathopoieo](#) in Acts 14:17 ([TR](#)) would speak of God's intended benevolence and not only a demonstration of His character, [agathoergēō](#) (UBS). (Borrow [The Complete Word Study Dictionary: New Testament](#))

Be rich (abounding in riches) ([4147](#)) [plouteo](#) from [ploutos](#) = wealth) means to be or become rich or wealthy ([Lk 1:53](#), [1 Ti 6:9](#)) and is used figuratively of spiritual riches (cp Lk 12:21+). In 1Ti 6:18 Paul is saying in essence do not be like the rich in the church in Laodicea which Jesus described as follows "Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire so that (TERM OF PURPOSE) **you may become rich**, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see." (Rev 3:17-18+)

Good ([2570](#)) [kalos](#) describes that which is inherently excellent or intrinsically good (good as to quality and character), providing some special or superior benefit. [Kalos](#) is good with emphasis on that which is beautiful, handsome, excellent, surpassing, precious, commendable, admirable. In **classical Greek kalos** was originally used to describe that which outwardly beautiful. Other secular uses of [kalos](#) referred to the usefulness of something such as a **fair** haven, a **fair** wind or that which was auspicious such as sacrifices. [Kalos](#) referred to that which was "morally beautiful" or noble and hence virtue was called "the good" (to kalon).

Generous ([2130](#)) ([eumetadotos](#) from [eu](#) = good + [metadidomi](#) = to give a share of) means ready to impart, denoting a readiness to share generous, liberal, bountiful. Only here in Scripture ([hapax legomenon](#)). Gilbrant - "It conveys the sense of being ready to give in an empathetic manner (literally meta plus didōmi, "give with," is intensified by the prefix eu). The emphasis, however, does not stop with merely the attitude of giving but includes carrying out the action. Eumetadotos implies the specific giving or sharing of one's worldly goods, whatever they may be. In this sense, then, acts or deeds of mercy are in mind." ([Complete Biblical Library](#))

Ready to share ([2843](#)) ([koinonikos](#) from [koinonos](#) - partaker, sharer) relates to the word for fellowship (thus describes fellowship in "shoe leather," the doing attitude and aspect of fellowship) sharing what is one's own, liberal, generous, characterized by a readiness to share with others, gladly giving others a share. Only here in Scripture ([hapax legomenon](#)). This word describes the person who is willing to share everything with others after the example of the first Christians in Jerusalem, who in actuality shared all things (Acts 2:32-35,44+).

THOUGHT - Would others describe you as a "koinonikos person?" If so, beloved, your reward in heaven will be greater than you can possibly even imagine now on earth!

Overcoming Greed

Let them do good, that they be rich in good works, ready to give, willing to share. —1 Timothy 6:18

Today's Scripture: 1 Timothy 6:6-19

Greed — it has toppled highly paid executives, brought down giant corporations, and cost thousands of workers their jobs and retirement funds. One columnist has written that unrestrained corporate greed is a greater threat than terrorism.

Greed whispers in our ear that we would be happier if we had more money, more things, and more power. It creates discontent and a growing desire to do whatever it takes to gain position and possessions. But the Bible commands us to trust in God, not in "uncertain riches" (1 Timothy 6:17).

Paul told Timothy that the way to overcome greed is to flee from it and to pursue righteousness, godliness, faith, love, patience, gentleness" (1 Timothy 6:11). And those "who are rich in this present age," who have more than is needed, should "be rich in good works, ready to give, willing to share" (1Ti 6:17-18).

Contentment and generosity are the opposite of greed (vv.6-8). As we learn to thank God for what we have and freely share it with others, we stop trying to fill the spiritual vacuum in our heart with things. And when we love Jesus more than money and possessions, we find that He is the greatest treasure of our lives. We discover that knowing Him is the source of genuine satisfaction. David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

God's riches fill up our supply,
Whatever we may need,
So we can then be generous
And not controlled by greed.
—Sper

The best remedy for greed is generosity.

The Gift Of A Day

Let them . . . be rich in good works, ready to give, willing to share. — 1 Timothy 6:18

Today's Scripture: Colossians 3:12-17

Leda could have done a hundred other things that day. As a substitute teacher, she could have said yes to the early morning call and spent the day earning money while doing something she enjoys. Or she could have chosen to stay home and work in the garden, wash windows, and get a number of other chores done. Or she could have relaxed and read a good book.

But Leda Graybill chose to spend the day with my wife and me. We were in Central Pennsylvania for a conference, and we had time during the day to explore the mountain area. Leda volunteered to accompany us so we could get to the right places and see the best sights. We deeply appreciated her companionship and help.

I think it was an act of true Christian kindness for Leda to give us a day of her life. It's exactly the kind of thing brothers and sisters in Christ should be doing for one another when the opportunity arises. But so often we're blocked by a schedule that's too tight, financial obligations that leave us no room for anything but making money, or a preoccupation to satisfy our own desires.

We're to "be rich in good works, ready to give" (1 Tim. 6:18). And that includes the giving of our time! By: David C. Egener [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

If we observe another's need,
And try that need to fill,
Then in the name of Christ our Lord
We do the Father's will.
—Hess

We're richer when we give and poorer when we keep.

The Man in Seat 2D

Be rich in good deeds, and [be] generous and willing to share. 1 Timothy 6:18

Today's Scripture & Insight: 1 Timothy 6:17–19

Kelsey navigated the narrow airplane aisle with her eleven-month-old daughter, Lucy, and Lucy's oxygen machine. They were traveling to seek treatment for her baby's chronic lung disease. Shortly after settling into their shared seat, a flight attendant approached Kelsey, saying a passenger in first class wanted to switch seats with her. With tears of gratitude streaming down her face, Kelsey made her way back up the aisle to the more spacious seat, while the benevolent stranger made his way toward hers.

Kelsey's benefactor embodied the kind of generosity Paul encourages in his letter to Timothy. Paul told Timothy to instruct those in his care with the command to "do good, to be rich in good deeds, and to be generous and willing to share" (1 Timothy 6:18). It's tempting, Paul says, to become arrogant and put our hope in the riches of this world. Instead, he suggests that we focus on living a life of generosity and service to others, becoming "rich" in good deeds, like the man from seat 2D on Kelsey's flight.

Whether we find ourselves with plenty or in want, we all can experience the richness of living generously by being willing to share what we have with others. When we do, Paul says we will "take hold of the life that is truly life" (1Ti 6:19). By: Kirsten Holmberg ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

- Who has been "generous and willing to share" with you?
- With whom can you share generously today?

God, please give me a generous spirit as I renew my hope in You.

Read about [learning to love like Jesus](#)

Profit Sharing

Let them do good, that they be rich in good works, ready to give, willing to share. — 1 Timothy 6:18

Today's Scripture: 1 Timothy 6:6-19

A businessman who sold his road construction company stunned his employees by dividing a third of the profit among them. Each of his 550 workers received a share of the \$128 million, with some of his long-term associates getting bonuses of \$1 million each—tax free.

"It's sharing good times, that's really all it is," the owner said. "People work exceedingly hard for us. . . . I wanted to go out doing the right thing."

A friend once said to me, "Sometimes God doesn't entrust us with money, because we want to keep it while He wants us to give it away." I pondered this statement in light of the generous business owner and the words of Scripture directed toward those "who are rich in this present age" (1 Timothy 6:17). Paul said, "Let them do good, that they be rich in good works, ready to give, willing to share" (v.18).

It's easy to say, "Well, if I had millions of dollars, I'd be happy to share what I have with others." But would I? What riches of time, talent, or treasure am I hoarding today? What has God given me that I am unwilling to share?

In whatever way God blesses us, He longs for us to be joyful and generous as we pass it on. By: David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Help us, Lord, while we are living
To be faithful, kind, and true;
Jesus, bless our humble giving
So that others may find You.
—Johnson

The Lord sees not only how much we give, but also how much we keep.

Don't Forget

Let them do good, that they be rich in good works, ready to give, willing to share. —1 Timothy 6:18

Today's Scripture: Deut. 24:17-22

Some mornings as I leave for work, my wife says to me, "Don't forget to . . ." Later in the day, she'll phone me and ask, "Did you forget?"

We all have a tendency to forget. I think that may be why God repeats important truths to us. Twice in Deuteronomy 24, the Lord reminded the Israelites that they were slaves in Egypt but they had been rescued and redeemed by Him (vv.18,22). Through Moses, He told them, "You shall remember that you were a slave in Egypt, and the Lord your God redeemed you from there" (v.18).

Because they had been redeemed, the Israelites had certain responsibilities that the Lord wanted them to remember. Moses said, "I command you to do this thing" (v.18). What was "this thing"? They were told to care for "the stranger, the fatherless, and the widow" (v.19). If part of the harvest was left in the fields, they were to leave it for these needy people. He reminds them of the people in verses 20 and 21 also.

We are redeemed people through Jesus' death on the cross and His resurrection. We too are told numerous times to be willing to share with those in need. Hebrews 13:16 says, "Do not forget to do good and to share, for with such sacrifices God is well pleased." By: Albert Lee ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

For Further Study

- Read the following Scriptures and determine how you might apply them to your life: Romans 12:1-13; 1 Corinthians 12:1-11; 2 Corinthians 9:6-8; Titus 3:14.

Getting gratifies, but sharing satisfies.

Willing To Share

Be rich in good works, ready to give, willing to share. —1 Timothy 6:18

Today's Scripture: 1 Timothy 6:6-10,18

Followers of Jesus are to be "rich in good works, ready to give, willing to share" (1 Timothy 6:18). This was demonstrated in the aftermath of the tsunami disaster in Southeast Asia. Christians quickly poured in money, materials, and manpower to bring relief to the suffering. That help has continued.

Believers show this generosity in their local communities as well. When a family lost their home and all their belongings in a fire, a flood of assistance—money, food, clothing, a temporary place to live—came from fellow believers all over the area to get them through the crisis.

When a husband walked out on his wife and three children after depleting the family's savings account and running up huge bills, the people of her church stepped in with the spiritual, emotional, and financial support she needed. And some of the women of the church faithfully encircled her with prayer and encouragement.

These believers are following the plan of God for the Christian life. There are needs all around you that you can have a vital part in meeting.

Are you "rich in good works, ready to give, willing to share"? By: David C. Egner ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Love is giving for the world's needs,
Love is sharing as the Spirit leads,
Love is caring when the world cries,
Love is compassion with Christlike eyes.
-Brandt

If you really care, you'll want to share.

HOW TO BE RICH AND SUCCESSFUL

But godliness with contentment is great gain. 1 Timothy 6:6

Some rich and successful people don't have much money and aren't famous. Leslie Flynn told how the leaders of an alumni association discovered this through a questionnaire sent to a missionary in Colombia, South America. Here are some of the questions they asked and the answers they received:

- (1) Do you own your own home? Yes. (He had paid the tribes people \$125 for his palm-thatched dwelling in the Amazon basin.)
- (2) Do you rent quarters elsewhere? Yes. (He and his family occasionally stayed in a house where missionaries were crowded together for conferences.)
- (3) Do you own a boat? Yes. (He had a dugout canoe tied up at the riverbank below his house.)
- (4) Do you plan to travel abroad during the next 2 years? Yes. (He and his family were going home on furlough.)
- (5) What is your income? Under \$10,000 per year.
- (6) How many automobiles do you own? None.

Flynn suggests that the computer probably spit out an analysis with the notation, **"Data incompatible."** But this man is both rich and successful! He possesses great spiritual wealth as a child of God and as a citizen of heaven. He is successful because he is doing the work to which God called him—a work of eternal value. You can be like that missionary no matter what you do or how much you earn. Dedicate yourself and all you have to God. Then make it your sole purpose to do His will. You too can be rich and successful. --H.V.L. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

You will surely find at the journey's end,
Whatever the world may afford,
That things fade away, and success is seen
In the life that has served the Lord.
--Anon.

To be rich in God is better than to be rich in goods.

Checkbook Checkup

Where your treasure is, there your heart will be also. — Matthew 6:21

Today's Scripture: 1 Timothy 6:6-19

Some evening when you have a spare moment, get out your old checkbook registers and read through the entries. You may find it interesting, and perhaps somewhat startling, to discover just how the money you've earned has been spent.

The entries will read like a family history book. They chronicle every major event—births, deaths, and illnesses—and quite accurately reflect your tastes, habits, and interests.

They record your vacations, travels, and other moves. They also tell much about how expensively you dress or how extravagantly you eat. The total spent in each category will pinpoint the things that make the greatest demands on your income— either because of need or by choice.

Such a checkbook checkup might also show our spiritual temperature. The contributions given to the work of the Lord compared with the expenditures for the unnecessary things of life offer some clues. If nothing has gone to the church or to people in need, but large sums were spent for personal gratification, we need to examine our values.

Does your checkbook indicate that you've been "rich in good works, ready to give, willing to share"? (1 Tim. 6:18).

Try doing a checkbook checkup today. Richard DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

It's not what you'd do with a million
If riches should e'er be your lot,
But what you are doing at present
With the dollar and quarter you've got.
—Anon.

We show what we love by what we do with what we have.

An Open, Generous Heart

Be generous and willing to share. 1 Timothy 6:18

Today's Scripture & Insight: 1 Timothy 6:17–19

After Vicki's old car broke down with no option for repair, she started scraping together money for another vehicle. Chris, a frequent customer of the restaurant where Vicki works at the drive-thru window, one day heard her mention she needed a car. "I couldn't stop thinking about it," Chris said. "I [had] to do something." So he bought his son's used car (his son had just put it up for sale), shined it up, and handed Vicki the keys. Vicki was shocked. "Who . . . does that?" she said in amazement and gratitude.

The Scriptures call us to live with open hands, giving freely as we can—providing what's truly best for those in need. As Paul says: "Command [those who are rich] to do good, to be rich in good deeds" (1 Timothy 6:18). We don't merely perform a benevolent act here or there, but rather live out a cheerful spirit of giving. Big-heartedness is our normal way of life. "Be generous and willing to share," we're told (v. 18).

As we live with an open, generous heart, we don't need to fear running out of what we need. Rather, the Bible tells us that in our compassionate generosity, we're taking "hold of [true] life" (v. 19). With God, genuine living means loosening our grip on what we have and giving to others freely. By: Winn Collier ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

- When do you struggle the most with being generous?
- How does God's generous heart encourage you to give more freely?

I want to hold what I have loosely, God.
I want to be generous, like You.
Transform my heart and help me to give freely.

1 Timothy 6:19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

BGT 1 Timothy 6:19 ποθησαυρ ζωντας αυτο ς θεμ λιων καλ ν ε ς τ μ λλον, να πιλ βωνται τ ς ντως ζω ς.

KJV 1 Timothy 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

NET 1 Timothy 6:19 In this way they will save up a treasure for themselves as a firm foundation for the future and so lay hold of what is truly life.

CSB 1 Timothy 6:19 storing up for themselves a good reserve for the age to come, so that they may take hold of life that is real.

ESV 1 Timothy 6:19 thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

NIV 1 Timothy 6:19 In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

NLT 1 Timothy 6:19 By doing this they will be storing up their treasure as a good foundation for the future so that they may experience true life.

NRS 1 Timothy 6:19 thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

RSV 1 Timothy 6:19 thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed.

YLT 1 Timothy 6:19 treasuring up to themselves a right foundation for the time to come, that they may lay hold on the life age-during.

NKJ 1 Timothy 6:19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

NJB 1 Timothy 6:19 this is the way they can amass a good capital sum for the future if they want to possess the only life that is real.

NAB 1 Timothy 6:19 thus accumulating as treasure a good foundation for the future, so as to win the life that is true life.

ASV 1 Timothy 6:19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

MIT 1 Timothy 6:19 amassing for themselves a treasure with good security for the future, that they really might take possession of life.

DBY 1 Timothy 6:19 laying by for themselves a good foundation for the future, that they may lay hold of what is really life.

GWN 1 Timothy 6:19 By doing this they store up a treasure for themselves which is a good foundation for the future. In this way they take hold of what life really is.

- **Storing up:** Ps 17:14 Mt 6:19-21 Mt 10:41,42 Mt 19:21 25:34-40 Lu 12:33 16:9 Lu 18:2,22 Ga 6:8-9
- **foundation:** Pr 10:25 Lu 6:48,49 Ga 5:6 Eph 3:17 2Ti 2:19
- the time: Pr 31:25 Lu 16:9,25
- lay: 1Ti 6:12 Php 3:14 1Pe 1:4
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

Related Passage:

Matthew 6:19-21+ "But **store up** for yourselves **treasures** ([present imperative](#)) in heaven, where neither moth nor rust destroys, and where for (TERM OF EXPLANATION - EXPLAINING THE DIVINE LOGIC FOR "DEPOSITING RICHES" TO THE BANK OF HEAVEN) where your treasure is, there your heart will be also."

Luke 12:33-34+ "Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. 34 "For where your treasure is, there your heart will be also.

1 Timothy 6:12 Fight the good fight of faith; **take hold of** ([epilambano](#)) the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

BENEFIT OF BEING A GENEROUS GIVER

Storing up (apothesaurizo - "amassing a treasure") **for themselves the treasure of a good** (see [kalos](#)) **foundation** ([themelios](#)) **for the future** - This sounds like advice for a secular financial adviser -- you need to plan for your future! We are so earthbound that might at first think that is what Paul is saying. But Paul is not our financial adviser, but our spiritual adviser!

[Utley](#) observes Paul "uses two metaphors: (1) storing up true riches and (2) building a sure and strong foundation. The wise use of wealth does both."

Storing up is in the present tense, signifying the incredible truth that our habitual, generous giving is continually amassing for us a treasure in Heaven far beyond our wildest imagination ([cp similar teaching by Jesus](#))! Note the phrase **for themselves**. You can't take it with you, but you can send it ahead for yourself! It almost sounds selfish to say **for themselves**, but it is not. It is God's gracious promise to generous givers! Do you believe that? Do you really? If you do let me see your checkbook beloved (and I need to reciprocate and let you see mine)! Contrast good foundation here with uncertainty of riches in 1Ti 6:17! It is (or should be) a "[no-brainer](#)" as we often say! **Future** is mello, a verb meaning be about to or be on the point of (coming to pass; KJV translated it "time to come") and is in the present tense indicating it is continually at the point of (coming to pass)! In a sense then this verb in this context speaks of the time to come as always [imminent](#), which it is for every believer, for we don't know the last day of our life on earth, for it is always "[imminent](#)."

Yet you do not know what your life will be like tomorrow.
You are just a vapor that appears for a little while and then vanishes away.
-- James 4:14+

4 Man is like a mere breath;
His days are like a passing shadow.
-- Psalm 144:4

THOUGHT - This truth about the imminence of our time on earth calls for us to redeem the time while we still have time to redeem! Are you redeeming the time or wasting your life? You are either doing one or the other! Both attitudes/actions will impact eternity, your time in the future. I made up an acronym for "TIME" as "Today Impacts My Eternity!" How will TODAY impact your eternity, for better or for worse? It is your choice! It is within your Spirit energized power to radically, positively impact your eternal future beloved of God! Do it! Don't procrastinate or prevaricate!

We make a living by what we get,
but we make a life by what we give.
-- Winston Churchill

To what does a **good foundation** refer? First note the when which is clear -- it is in the future. This refers to Heaven or eternity future, not future in terms of earth. [Hiebert](#) thinks (and I agree) that "The treasures thus stored up (**ED**: NOW) form a "**good foundation**," a solid and stable investment for future rewards. There is no hint here of any meritorious works which give a sinner acceptance before God." In other words Paul is not saying one gains heaven by earthly philanthropy. The philanthropy is the outflow of a transformed heart, in essence "good works" that show one's faith is genuine and their salvation is sure.

What I kept, I lost
What I gave I have

Harvey writes "Earthly wealth, thus transmuted into heavenly riches, is gathered as an indestructible treasure awaiting the soul in the future world"

John MacArthur agrees noting that "The rich are not to be concerned with getting a return on their investment in this life. Those who lay up treasure in heaven will be content to wait to receive their dividends in the future when they reach heaven." ([1 Timothy Commentary](#))

[KJV Bible Commentary \(online\)](#) - The proper attitude toward riches and the use of money lays up treasure for the future. The age-old expression, "You can't take it with you," is still true. But the believer can send it on ahead of him in the form of rewards. To do this is what it means to lay hold on eternal life.

William MacDonald - This verse emphasizes the truth that it is possible for us to use our material things in such a way in this life that they will reap eternal dividends. (Borrow [Believer's Bible Commentary](#))

"He is no fool who gives what he cannot keep,
to gain what he cannot lose."
-- Jim Elliot

Thomas Lea - Paul stressed that generous actions allow the giver to lay hold of eternal life in the here and now. Paul had urged Timothy to lay hold of this in 1Ti 6:12. Here Paul expressed that taking hold of eternal life is a goal of the unselfish giving he had commanded. Christians who enter the life of love by unselfish behavior will enter gloriously into God's presence in the life to come. (See [New American Commentary](#))

Barnes explains: The meaning of this verse is, that they were to make such a use of their property that it would contribute to their eternal welfare. It might be the means of exalted happiness and honour in heaven, if they would so use it as not to interfere with religion in the soul, and so as to do the most good possible. ([1 Timothy 6 Commentary](#))

Lange says "Paul makes clear, that through such works of love we promote our own eternal interests. Our action toward others is a treasure for ourselves." ([1 Timothy 6 Commentary](#))

So that (hina = term of purpose) they may take hold of (epilambano) that which is life indeed (ontos - literally "the truly life") - NRSV - "So that they may take hold of the life that really is life." This is the result or purpose of persevering in a life of giving. Laying away so they can lay hold. How so? Because of the reward that is awaiting in the future. In other words as the rich (and remember we are all rich compared to most of the world!) use their wealth for good deeds, they are in effect storing up or accumulating spiritual treasures for themselves in Heaven (cf Php 3:13, 14). As the rich give (and store up for themselves treasure in heaven), they also experience life now as it was meant to be lived (life indeed), a life that Jesus called "abundant." (John 10:10b) This is an almost unbelievable truth, that we can experience abundant life **now (life indeed or truly)** and an abundant reward in the **future** in Heaven (cf 2Cor 5:10+)

Real and true life is NOT in material wealth.

Take hold of (epilambano) means to take hold of in order to make one's own. In this context **epilambano** refers to one's initial taking hold of eternal life by believing in the Messiah as one's Redeemer and Lord. Their performance of good works, etc, does not merit their receipt of eternal life but is evidence that they have taken hold of eternal life by believing the Gospel. (cp the intimate coupling of faith in Eph 2:8, [9+](#) and works in Eph 2:10+). As **Hiebert** says "**The life which is life indeed**" has its beginning on this side of the grave and finds its consummation on the other side of the grave."

Guthrie says: The concluding clause (that they may lay hold on eternal life) is closely linked with the similar phrase in 1Ti 6:12, but with an interesting variation. The Greek must be rendered 'life which is life indeed,' bringing out vividly its contrast with life propped up by so uncertain a support as riches. (Borrow [The pastoral epistles : an introduction and commentary](#))

Lange says: The attainment of a true life is thus the highest end, which the rich must seek by the wise and worthy use of his wealth. ([1 Timothy 6 Commentary](#))

Wiersbe says: "**That they may lay hold on eternal life**" does not suggest that these people are not saved. "**That they may lay hold on the life that is real**" would express it perfectly. Riches can lure a person into a make-believe world of shallow pleasure. But riches plus God's will can introduce a person to life that is real and ministry that is lasting. (Borrow [The Bible Exposition Commentary](#))

What the Bible teaches - There is no hint in any of these verses that either sinners, or saints, obtain merit by the right use of material possessions. This is a pagan notion of payment to deity entrenched in Romanism and not absent from institutional Protestantism. The very motive behind giving of this nature vitiates the act. Rather the right use of material wealth is the evidence of faith. Justification and salvation so alter the appreciation of wealth that the believer holds all in trust for God, and in the right use of wealth but evidences the "life which is life indeed". He does not obtain salvation in this (he has it already) but he enjoys it and enters into the fulness of it.

The corollary to this truth is sobering. If the enjoyment of real life is dependent on the right use of material possessions, is it not an honest inference that the depression of spirit so manifest in many saints could be, in some cases, the result of the wrong attitude to these things? Driving ambition, crushing anxiety and miserly acquisition have impoverished many a life spiritually. Scriptural teaching obeyed early in christian life would preserve from this. The believer is expected to give of his substance to God bountifully, not sparingly or grudgingly (2 Cor 9:6-11), regularly not spasmodically (1 Cor 16:2), proportionately (1 Cor 16:2) and sacrificially (2 Cor 8:3). When a believer sets aside for God a portion of his income on a weekly or monthly basis there is, of necessity, developed an exercise as to its proper use for God. Thus an interest will be developed in the work of God and the workers for God, both at home and abroad. This will not only be for the help and furtherance of testimony for God but it has a vital part to play in the character development of the exercised believer. Thus the saint will be waiting for the need to be presented that he may use what has been set aside for God, and thus he becomes in this exercise God's channel of communication to sinners, saints, or servants. The contribution to assembly funds through bag or box is first a moral responsibility, devolving on the individual who forms a part of that fellowship. That this is also expected to be a spiritual and sacrificial exercise Godward is clear from the way Paul speaks of the gift that had been sent to him from the Philippian assembly—"an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God" (Phil 4:18). While contribution to assembly funds is a vital part of the exercise of the believer, it is only one aspect of the readiness of the believer to hold his material things in trust for God.

The truth of the opening statement of this verse was succinctly expressed by C. T. Studd when, after a complete disposal of his share of his father's estate to missionary work and workers, he said to his wife: "The Bank of England may fail, the Bank of Heaven never can". He had transferred his assets. ([What the Bible teaches – 1 Thessalonians through Titus](#))

Storing up...treasure (597)(apothesarizo from apo = from + thesaurizo = lay up, store up) means to treasure up, store away. Only here in Scripture ([hapax legomenon](#)). It means to amass a treasure. Preposition apo in compound implies that the rich are to take from their own plenty, and by devoting it to the service of God and the relief of the poor, actually to treasure it up as a good foundation for the future

Foundation (2310) themelios from **théma** = that which is laid down in turn from **tithemi** = to place [see study of related word [themelios](#)] means something laid or put down, that on which a structure is built or a stone used in the construction of a foundation. It was used literally of buildings foundation (foundation stone Rev 21:14).

Themelios - 16x/15v - foundation(11), foundation stone(1), foundation stones(2), foundations(2). Lk. 6:48; Lk. 6:49; Lk. 14:29; Acts 16:26; Rom. 15:20; 1 Co. 3:10; 1 Co. 3:11; 1 Co. 3:12; Eph. 2:20; 1 Tim. 6:19; 2 Tim. 2:19; Heb. 6:1; Heb. 11:10; Rev. 21:14; Rev. 21:19

Take hold (seize) (1949) epilambano from **epi** = upon + **lambano** = take hold of) means literally, as taking a firm hold, often with the hand g, to lay hold of, get a good grip on, take possession of. It may indicate a violent seizure or a trustful holding with the hand, depending on the context. All NT uses are in the [middle voice](#). Epilambánō means "to grasp," "to seize," "to lay firm hold," and also "to add to." In Luke 14:4 it is used of the healing hand of Jesus, while in 1 Tim. 6:12, 19 it refers to the firm grasping of eternal life.

Epilambano - 18v - catch(2), give help(1), gives help(1), seized(2), take hold(2), taking(1), taking hold(1), took(4), took hold(5). Matt. 14:31; Mk. 8:23; Lk. 9:47; Lk. 14:4; Lk. 20:20; Lk. 20:26; Lk. 23:26; Acts 9:27; Acts 16:19; Acts 17:19; Acts 18:17; Acts 21:30; Acts 21:33; Acts 23:19; 1Tim. 6:12; 1Tim. 6:19; Heb. 2:16; Heb. 8:9

Life (2222) zoe in Scripture is used (1) to refer to **physical life** (Ro 8:38+, 1Co 3:22, Php 1:20+, Jas 4:14, etc) but more often to (2) to **supernatural life** in contrast to a life subject to eternal death (Jn 3:36, see all 43 uses of "eternal life" below). This quality of life speaks of fullness of life which alone belongs to God the Giver of life and is available to His children now (Ro 6:4+, Ep 4:18+) as well as in eternity future (Mk 10:30, Titus 1:2+ on Eternal Life).

Zoe in pastoral epistles - 1Ti 1:16; 1Ti 4:8; 1Ti 6:12; 1Ti 6:19; 2Ti 1:1; 2Ti 1:10; Titus 1:2; Titus 3:7;

Indeed (3689)(ontos from on = present participle of eimi = to be) is an adverb which means really, truly, actually, indeed. It means "really" as in really existing. With the preceding definite article "ho" it is used as an adjective meaning real, true (1Ti 5:3, 5, 16; Nu 22:37 - "am I really unable to honor you?"). In 1 Timothy **ontos** is used attributively so the translation "real" or "genuine" would also be justified. "Widows indeed" are "real widows." (3x - 1Ti 5:3; 1Ti 5:5; 1Ti 5:16) **Ontōs** is translated "certainly" with regard to the centurion's realization of Jesus' identity (Luke 23:47). Paul used **ontōs** in describing the worshipful response of a new convert as a "true" affirmation of the genuineness of the supernatural work in a sinner ("God is **iscertainly** among you" - 1Co 14:25).

Ontos - 10v - certainly(2), indeed(6), real(1), really(1). Mk. 11:32; Lk. 23:47; Lk. 24:34; Jn. 8:36; 1 Co. 14:25; Gal. 3:21; 1Ti 5:3; 1Ti 5:5; 1Ti 5:16; 1 Tim. 6:19. **Uses in Septuagint** - Num. 22:37; 1 Ki. 12:24; Jer. 3:23; Jer. 10:19

1 Timothy 6:20 O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"--

KJV 1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

Lock - O Timothy, it is to you that I must look. Remember the truth is a sacred trust which Christ has left with us, and He will come to ask it back. Keep it then jealously; avoid all empty argumentations, all balancing of casuistical problems: they have nothing to do with religion, they add nothing to it, they spoil its simplicity, though some who falsely claim to special knowledge lay stress on them.

Phillips paraphrases: O Timothy, guard most carefully your divine commission; avoid the godless mixture of contradictory notions which is falsely known as knowledge.

NET 1 Timothy 6:20 O Timothy, protect what has been entrusted to you. Avoid the profane chatter and absurdities of so-called "knowledge."

CSB 1 Timothy 6:20 Timothy, guard what has been entrusted to you, avoiding irreverent, empty speech and contradictions from the "knowledge" that falsely bears that name.

ESV 1 Timothy 6:20 O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called "knowledge,"

NIV 1 Timothy 6:20 Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,

NLT 1 Timothy 6:20 Timothy, guard what God has entrusted to you. Avoid godless, foolish discussions with those who oppose you with their so-called knowledge.

NRS 1 Timothy 6:20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge;

RSV 1 Timothy 6:20 O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge,

YLT 1 Timothy 6:20 O Timotheus, the thing entrusted guard thou, avoiding the profane vain-words and opposition of the falsely-named knowledge,

NKJ 1 Timothy 6:20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge--

NJB 1 Timothy 6:20 My dear Timothy, take great care of all that has been entrusted to you. Turn away from godless philosophical discussions and the contradictions of the 'knowledge' which is not knowledge at all;

NAB 1 Timothy 6:20 O Timothy, guard what has been entrusted to you. Avoid profane babbling and the absurdities of so-called knowledge.

ASV 1 Timothy 6:20 O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called;

MIT 1 Timothy 6:20 O Timothy, guard what has been entrusted to you! Turn away from profane, foolish chatter and contradictions falsely called science,

DBY 1 Timothy 6:20 O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named knowledge,

GWN 1 Timothy 6:20 Timothy, guard the Good News which has been entrusted to you. Turn away from pointless discussions and the claims of false knowledge that people use to oppose the Christian faith.

BBE 1 Timothy 6:20 O Timothy, take good care of that which is given to you, turning away from the wrong and foolish talk and arguments of that knowledge which is falsely so named;

- **O Timothy:** 1Ti 6:11 2Ti 2:1
- **guard:** 1Ti 6:14 1:11 Ro 3:2 2Th 1:4 2:15 2Ti 1:13-14 2Ti 3:14 Titus 1:9 Rev 3:3
- **avoiding:** 1Ti 6:4,5 1:4,6 4:7 2Ti 3:14-16 Tit 1:4,14 3:9
- **opposing:** Ac 17:18,21 Ro 1:22 1Co 1:19-23 2:6 3:19 Col 2:8,18
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

Related Passage:

1 Timothy 6:11 But **flee** from these things, you man of God, and **pursue** righteousness, godliness, faith, love, perseverance and gentleness.

2 Timothy 2:1+ You therefore, my son, **be strong** in the grace that is in Christ Jesus.

2 Timothy 1:12-14+ For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what **have entrusted** ([paratheke](#)) to Him until that day **13 Retain** the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. **14Guard**, through the Holy Spirit who dwells in us, the treasure which **has been entrusted** ([paratheke](#)) to you.

TIMOTHY LIVE UP TO YOUR NAME!

O Timothy - One reason Paul may have called him by his name is to say something like "Timothy live up to your name and honor God!" (Timothy is front**time** = honor + [theos](#) and means "Honor God!")

Demarest says: With this second postscript, Paul concludes this remarkable epistle. How he loved Timothy! And how concerned he was that Timothy remain faithful and alive in his ministry. This admonition stands before us all as a constant warning of the danger of putting our energy into doctrinal and theological discussions at the expense of putting our faith to work and our love into practice. (BORROW [The communicator's commentary, 1, 2 Thessalonians, 1, 2 Timothy, Titus](#))

Guard ([phulasso](#)) what has been entrusted ([paratheke](#)) to you - **ESV** = guard the deposit entrusted to you. **Guard** is an urgent command ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) as from a commanding officer in view of the spiritual dangers present on the horizon. The active voice calls for Timothy to make a volitional choice, a choice of his will to protect the "deposit." **ESV's** rendering of **deposit** better depicts that which is placed beside as a trust and was a legal term connoting something which is placed on trust in another man's keeping. It is as if God had made a "deposit" in Timothy's bank or better God used Paul to disciple Timothy as in 2 Timothy 2:2 "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also."

Utley - The term "**entrusted**" is related to the banking term for "deposit," which is used three times in the Pastoral Letters for "the gospel" (cf. 1Ti 1:11, 1:18) or the body of Christian truth (cf. Acts 6:7; 13:8; 14:22; Gal. 1:23; 3:23; 6:10; Phil. 1:27; Jude 1:3,20). Believers are stewards of the gospel (cf. 1Cor. 4:1-2+; 2Ti 1:12,14).

Don Anderson - There in the city of Ephesus and I want you to do 2 things: 1. I want you to "guard the deposit." "Guard everything I've given you from the Scriptures. Be a faithful expositor of the truth. Don't violate the principles of Scripture. Guard the deposit." Isn't that interesting? Paul's has been talking about wealth and then he turns around and says, "O by the way, I sure have been making a lot of investments in you young man. You guard the deposit that I've placed within you from a spiritual point of view. And don't let it get away from you. And I want to tell you one more thing, Timothy, that can distract you real, real bad. Turn away (present tense) (keep on turning away) from 3 things: Profane talk, empty talk and contradictions."

Hiebert points out: What the deposit is he does not say, but the tenor of the letter makes it plain that it is "the whole system of evangelic truth on the preservation of which Paul has been instructing Timothy through the epistle." The verb "guard" raises the picture of a soldier standing guard over a treasure which has been committed to him for safekeeping. The aorist tense urges its effective accomplishment. The word of the truth of the Gospel is the minister's chief treasure which he must not part with or suffer to be mixed with elements foreign to its nature and purpose. (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Guy King says: "O Timothy"--all the deep affection of his heart is in the syllables as he breathes them out, almost as a cry, to his amanuensis. His loving care for his pupil and protege, his realization of the dangers to which he will be exposed, his comprehension of the immense spiritual possibilities of his position, all these combine to fill this cry with utmost urgency. How he longs that his young Timothy shall have the best, do the best, be the best for God. So now, as he dictates his last words, for the moment it is to lay upon him afresh the Great Commission, "Keep that which is committed to thy trust"--guard the deposit. The figure is that of a banker guarding safely the moneys, the jewels, the securities committed by his customers to his care. With what vigilance, and diligence, he will see to their security, and outwit the evil intentions of any who will try to "break through and steal", Matthew vi. 19. As the custodian of the faith for that Ephesian church, let their Overseer be at least as watchful as that banker, and see to it that none shall rob the church of any part of the truth, or the believer of any portion of its blessing. Many temptations may come to water down the message; but these, from whatever quarter they arise, are to be strenuously resisted.

Avoiding ([ektrepo](#)) **worldly** ([bebelos](#)) and **empty chatter** - **Avoiding** ([ektrepo](#)) is in the present tense calling for Timothy to continually turning himself (middle voice is reflexive - he is to initiate this action and then the effect of so doing) away from a particular way or course. The idea is to run away from, shun and avoid meeting or associating with because false doctrine is like a deadly, highly contagious plague!

Guy King points out why Timothy continually be avoiding noting that "argument is largely a matter of clever and quick wits-- you may be beaten in argument and yet be right. So often this form of discussion can only be characterised as "profane" since it is flippant about serious things, and "vain" since it is profitless for progress. No, don't argue; stick to your message. Don't waste time arguing about the seed--sow it!

Worldly ([bebelos](#)) originally referred to everything outside the sacred grounds of a Greek temple and figuratively describes what is outside the realm of truth, and hence unholy and profane (same

word in 2Ti 2:16+ **Worldly** ([bebelos](#)) suggests that which is void of all connection with, or relation to, God. There is nothing sacred about their **empty chatter** ([kenophonia](#)) which is without usefulness in building one up spiritually. It is devoid of any divine or spiritual character and is fruitless as far as the satisfaction of man's need of salvation and the molding of Christian character (aka progressive sanctification). These **"profane babblings"** are unholy, empty discourses, having sound without substance, dealing with subjects that lack solid worth rather than those that are serious and weighty. A modern example might be a humorous speaker in a Christian setting who makes you laugh but leaves you empty because your spiritual needs are not met. The only thing that satisfies our spiritual need is the **Word of Truth**. Paul does not encourage Timothy to answer these empty chatters, for to do so would be to give them a greater importance than they deserve.

Barclay says: "Don't waste your time seeking out contradictions in Scripture. Use the Scriptures to live by and not to argue about." But there are two meanings more probable than that. (i) The word antithesis could mean a controversy; and this might mean: "Avoid controversies; don't get yourself mixed up in useless and bitter arguments and differences." ([1 Timothy 6 Commentary](#))

And the opposing arguments ([antithesis](#)) of what is falsely called ([pseudonimos](#)) **"knowledge"** (gnosis) - **Opposing arguments** ([antithesis](#)) was a technical term used in rhetoric for a counter proposition in a debate. Here it speaks of viewpoints and doctrines of pseudo-knowledge which stand in opposition to the true and authoritative teaching of the apostles. Timothy was to avoid the pseudo-intellectual arguments of those who merely wanted to attack Scripture for their talk "will spread like gangrene" (2Ti 2:17+)

Wiersbe says: God had committed the truth to Paul (1:11), and Paul had committed it to Timothy. It was Timothy's responsibility to guard the deposit and then pass it along to others who would, in turn, continue to pass it on (2 Tim. 2:2). This is God's way of protecting the truth and spreading it around the world. We are stewards of the doctrines of the faith, and God expects us to be faithful in sharing His Good News. pp. 83-85 Paul referred here to the teachings of a heretical group called "Gnostics" who claimed to have a "special spiritual knowledge." (The Greek word for "knowledge" is gnosis, pronounced NO-sis. An "agnostic" is one who does not know. A Gnostic is one who claimed to know a great deal.) There is no need to go into detail here about the heretical claims of the Gnostics. Paul's letter to the Colossians was written to counteract them. They claimed to have "special spiritual knowledge" from visions and other experiences. They also claimed to find "hidden truths" in the Old Testament Scriptures, especially the genealogies. They considered matter to be evil, and they taught that a series of "emanations" connected God with man. Jesus Christ, they said, was only the greatest of these emanations. The Gnostics actually had a doctrine that was a strange mixture of Christian, Oriental mysticism, Greek philosophy, and Jewish legalism. (Borrow [The Bible Exposition Commentary](#))

Guard ([5442](#)) **phulasso** means guard, defend, watch over, protect, keep safe; obey, follow; guard against, avoid. To watch, to carry out the function as a military guard or sentinel (cp Ac 23:35, 28:16), to keep watch, to have one's eye upon lest one escape, to guard a person that he might remain safe (from violence, from another person or thing, from being snatched away, from being lost). The NT uses phulasso of guarding truth (eg, 1Ti 5:21, 6:20, 2Ti 1:14) **Phulasso** is the verb used to describe the shepherds **keeping watch** (phulasso) over their flock by night (Lk 2:8), which congers up the image of savage wolves seeking to devour the helpless sheep. Elsewhere we read of the Good Shepherd, the Great Shepherd Who keeps watch over His sheep. **Phulasso** indicates safe custody and often implies assault from without and Vine says is a stronger word than the synonym **tereo** which expresses watchful care. I love the ending benediction by Jude "Now to Him who is able to **keep** (**phulasso**) you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen. (Jude 1:24,25)

[Kittel's Theological Dictionary of the New Testament : abridged in one volume \(borrow\)](#) - In Rom. 2:26 Gentile observance of the statutes of the law reverses the relation between Jews and Gentiles in view of Jewish nonobservance. In Gal. 6:13 Paul's opponents are zealous for the law but do not keep it. The author of 1 Timothy asks for observance of his directions in 5:21 and for keeping of the faith in 6:20. Believers are to keep themselves from idols (1 Jn. 5:21). God will keep against evil (2 Th. 3:3) or keep from falling (Jude 24). Noah became a preacher of righteousness as God kept him (2 Pet. 3:5). The secular senses of guarding or holding captive occur in, e.g., Luke 11:21; 8:29; Acts 12:4.

Homer to Aristotle. From phylax ("watchman"), the verb phylássō means "to protect," "to watch," "to guard," "to care for," "to note," "to observe," "to keep," in the middle "to be on guard," and intransitively "to be awake." **Hellenistic Usage**. The term finds a use for guard duty, also for God's keeping, for keeping deposited goods, and in legal contracts.

Phulasso - 31v - **abstain(1), guard(8), guarded(1), guarding(1), guards(1), keep(5), keeping(2), keeps(1), kept(4), kept under guard(1), maintain(1), observe(2), preserved(1), protect(1), watching(1)**. Matt. 19:20; Mk. 10:20; Lk. 2:8; Lk. 8:29; Lk. 11:21; Lk. 11:28; Lk. 12:15; Lk. 18:21; Jn. 12:25; Jn. 12:47; Jn. 17:12; Acts 7:53; Acts 12:4; Acts 16:4; Acts 21:24; Acts 21:25; Acts 22:20; Acts 23:35; Acts 28:16; Rom. 2:26; Gal. 6:13; 2 Thess. 3:3; 1 Tim. 5:21; 1 Tim. 6:20; 2 Tim. 1:12; 2 Tim. 1:14; 2 Tim. 4:15; 2 Pet. 2:5; 2 Pet. 3:17; 1 Jn. 5:21; Jude 1:24

What has been entrusted ([3866](#)) **paratheke** from [paratithemi](#) from **para** = beside + **tithemi** = place) literally denotes "a putting with," and so refers to a **deposit** (anything entrusted to the care of another for safekeeping), a trust, or something consigned or committed to another's charge for faithful keeping. This practice was common in days when there were no banks. The picture Paul is painting is drawn from this practice of one person trusting another with some precious deposit, to be kept for a time and then restored intact. **Paratheke** is used only three times in Scripture and each time in combination with the Greek word **phulasso** (translated guard or keep): 1Ti 6:20 2Ti 1:12, 2Ti 1:14

Barclay - The Greek word for trust is **paratheke**, which literally means a deposit. It was the word for money deposited with a banker or with a friend. When such money was in time demanded back it was a sacred duty to hand it back entire and whole and unharmed. Sometimes in Greek, children are called a sacred paratheke, a sacred trust. If the gods gave a man a child, it was that man's duty to present that child, trained, disciplined and equipped to the gods. The Christian faith is like that. The Christian faith is something which we received from our forefathers, and something which we must pass on to our children. ([1 Timothy 6 Commentary](#))

Avoiding (turning aside) ([1624](#)) **ektrepo** from **ek** = out + **trope** = a turning) means literally to turn out (of the course) and so to turn aside (so as to avoid being involved). To turn away from, to swerve, to shun, to avoid meeting or associating with one. To turn a person off the road. It can literally mean to twist out (Hebrews 12:13+). In secular Greek medical literature described a dislocated joint, one that is sprained or wrenched! This meaning gives one a picture of the minds and hearts of those who reject God's Truth as ending up spiritually "dislocated", knocked out of joint, a far worse state than a physical dislocation!

Worldly ([952](#)) **bebelos** from **basis** = a stepping or walking from **baino** = to go + **belos** = threshold, particularly of a temple) refers properly to one who either was or ought to have been debarred from going over the threshold or entrance of the temple. The picture is that which is trodden under foot and which thus describes that which is the antithesis of that which is holy or set apart. **Bebelos** thus describes that which is accessible to everyone and therefore devoid of real significance. **Bebelos** can thus describe that which is worldly as opposed to having an interest in transcendent (existing apart from and not subject to the limitations of the material universe) matters. The meaning of this adjective is nicely conveyed by our English word **profane** which describes that which disregards what is to be kept sacred or holy. The English word **"profane"** is derived from the Latin *profanus* which means "outside the temple, not sacred" and in turn is derived from *pro-*'before' + *fanum* = 'temple'.

Bebelos - 5v - **godless person(1), profane(1), worldly(3)**. 1 Tim. 1:9; 1 Tim. 4:7; 1 Tim. 6:20; 2 Tim. 2:16; Heb. 12:16

Empty chatter ([2757](#)) (**kenophonia** from **kenos** = empty, fruitless, vain + **phone** = a voice) is literally empty, fruitless, sounds. **Kenophonia** is talk that is without usefulness in building one up spiritually. It is devoid of any divine or spiritual character and is fruitless as far as the satisfaction of man's need of salvation and the molding of Christian character. **Wuest** adds that "vain babblings" are not merely empty words, but because empty, evil words, for as nature will not endure a vacuum, so empty words become filled with evil, and thus become words of evil content and purpose. Thayer defines **kenophōnia** as "empty discussion, discussion of vain and useless matters." (Wuest's Word Studies from the Greek New Testament) Only used in 1Ti 6:20 and 2Ti 2:16.

Opposing arguments ([477](#)) (**antithesis** from **anti** = facing opposite, instead of + **tithemi** = to place) this is the only use ([hapax legomenon](#)) refers to opposition, an action (illogical) objection, contradiction, argument. Opposite opinions. It is a statement that involves contradiction or inconsistency. Contrary positions or doctrines. **Thayer** says "the inventions of false knowledge, either mutually oppugnant, or opposed to true Christian doctrine." This Greek word obviously gives us our English word **antithesis** meaning a person or thing that is the direct opposite of someone or something else and as a figure of speech in which an opposition or contrast of ideas is expressed by parallelism of words that are the opposites of, or strongly contrasted with, each other, such as "hatred stirs up strife, but love covers all sins".

Falsely called ([5581](#)) (**pseudonimos** from **pseudes** = false, lying + **onoma** = a name) is used only here ([hapax legomenon](#)) is literally falsely called or falsely named (or designated). Under a false name.

Knowledge ([1108](#)) **gnosis** from **ginosko** = to know especially experientially) in simple terms is the possession of information of what is known. **Gnosis** describes the comprehension or intellectual grasp of something. **Gnosis** refers to knowledge gained by experience in contrast to intuitive knowledge. Stated another way **gnosis** is experientially known, functional ("working") knowledge gleaned from first-hand/personal experience which in turn connects theory to application. E.g., **the Gnostics** boasted of their "applied knowledge" gained by their personal spiritual experiences – which was (is) disastrous! Thus **Gnosis** was not simply an intellectual (head) knowledge of Christ, but referred to a more intimate, experiential, personal knowledge. The NT uses of **gnosis** most often referring to spiritual/divine knowledge.

one thing and stick to it." Havner comments, "The Christian life should be like a sword with one point, not like a broom ending in many straws. Such a single purpose forgets the past, reaches toward the future, and presses on. There is no time or place for side issues, diversions to the right or to the left. There is no place for hands on the plow with eyes looking back. Paul was a one-track man, but you can go a long way on one track!"

ACCENTUATE THE POSITIVE! An unknown author has given us in verse form and in a rather humorous vein the following advice: As you travel down life's pathway, Whatever be your goal, Keep your eye upon the doughnut, And not upon the hole. A number of applications can be made from this little poem. First: Center your thoughts and desires upon that which has worth. Don't be sidetracked by nonessentials. Concentrate upon that which has true value. Second: In your relationships with others, avoid the pitfall of becoming so annoyed by their significant peculiarities and idiosyncrasies that you completely overlook their virtues, abilities, and the traits which deserve your commendation and praise. Third: As followers of Christ, may we never become so occupied with the things of this world that we lose sight of our real purpose and mission here on earth. True, we must provide for our families. It's our obligation to feed, clothe, and educate them properly. There are also many pleasures in this life which God wants us to enjoy. But as "pilgrims" traveling to Glory, our first duty is to set our desires, hopes, and aspirations upon that which has eternal significance.

1 Timothy 6:21 which some have professed and thus gone astray from the faith. Grace be with you.

BGT 1 Timothy 6:21 ν πνες παγγελ μνοι περ τ ν π σπν στ χησαν. χ ρις μεθ μ ν.

Lock - These teachers, though they assert their proficiency in knowledge, have wholly missed the central truths. May God's grace be with you all.

KJV 1 Timothy 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen. <The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.>

NET 1 Timothy 6:21 By professing it, some have strayed from the faith. Grace be with you all.

CSB 1 Timothy 6:21 By professing it, some people have deviated from the faith. Grace be with all of you.

ESV 1 Timothy 6:21 for by professing it some have swerved from the faith. Grace be with you.

NIV 1 Timothy 6:21 which some have professed and in so doing have wandered from the faith. Grace be with you.

NLT 1 Timothy 6:21 Some people have wandered from the faith by following such foolishness. May God's grace be with you all.

NRS 1 Timothy 6:21 by professing it some have missed the mark as regards the faith. Grace be with you.

RSV 1 Timothy 6:21 for by professing it some have missed the mark as regards the faith. Grace be with you.

YLT 1 Timothy 6:21 which certain professing -- concerning the faith did swerve; the grace is with you. Amen.

NKJ 1 Timothy 6:21 by professing it some have strayed concerning the faith. Grace be with you. Amen.

NJB 1 Timothy 6:21 by adopting this, some have missed the goal of faith. Grace be with you.

NAB 1 Timothy 6:21 By professing it, some people have deviated from the faith. Grace be with all of you.

ASV 1 Timothy 6:21 which some professing have erred concerning the faith. Grace be with you.

MIT 1 Timothy 6:21 in affirming such, some have deviated from the faith. Grace be with you.

DBY 1 Timothy 6:21 of which some having made profession, have missed the faith. Grace be with thee.

GWN 1 Timothy 6:21 Although some claim to have knowledge, they have abandoned the faith. God's good will be with all of you.

BBE 1 Timothy 6:21 Through which some, who gave their minds to it, have been turned away from the faith. Grace be with you.

- **have:** 1Ti 6:10 1:6,19 2Ti 2:18 Heb 10:1-12:29
- **Grace:** Ro 1:7 16:20,24 2Ti 4:22 Tit 3:15 Heb 13:25
- **Amen:** only in KJV - Mt 6:13
- 1 Timothy 6 Resources - Multiple Sermons and Commentaries

THE DANGER OF PROFESSING PERVERTED DOCTRINES

Which some have professed ([epaggello](#) - announce, proclaim) **and thus gone astray** ([astoecho](#) - missed the mark) **from the faith** ([pistis](#) = here the truth believed - see below) - These men were "professors" but not "possessors" of the truth and thus were not true believers. Demas might be an example of such men (cf 2Ti 4:10+). **Professed** is in the present tense indicating their continual profession of this so **called knowledge**. (cf professors in Titus 1:16+) In short, they were purveyors of false teaching. **Gone astray** is in the aorist tense (definite movement at a point in time away from truth of the faith) and active voice signifying they had made a personal choice to **go astray**. They were not just drawn **astray** like innocent lambs, but were like ravenous wolves who choose to **go astray**.

The false teachers and their followers had clearly demonstrated by their deviation from Apostolic truth that they had left the straight path of sound doctrine. They had deviated from "The Way" an early title for the church. They had deviated from "the Way, the Truth and the Life" (John 14:6) and the result was upheaval of faith for faith comes by hearing (truth) and hearing (truth) equates with the pure milk of the Word of God. So Paul is saying here are some men who have embraced TRUTH for a while and then gone astray from that TRUTH.

Paul used this same verb ([astoecho](#)) in a similar context in chapter 1 writing "For some men, straying from these things, **have turned aside** to fruitless (profitless for their talk produced no godliness. Shakespeare described such babble as "full of sound and fury, signifying nothing." God said it was "straw...(not) fire" in [Jer 23:28](#) discussion. (It wasn't that they were missing what they had aimed at, for this verb indicates that their problem was they had not set the proper aim, i.e., instruction which yields spiritual fruit)," (1Ti 1:6+)

[Guthrie](#) says: This parting shot at the false teachers significantly uses the same word [astoecho](#) (having erred) to describe their defection as was used at the beginning of the Epistle. (Borrow [The pastoral epistles : an introduction and commentary](#))

[The faith \(pistis\)](#) is a specific phrase (definite article "the" plus "faith") found some 38x in the NASB, some instances referring to saving faith in Christ exercised by an individual and necessary for salvation. Approximately **one-half** of the 38 occurrences of the specific phrase **the faith** refer not to the **ACT** of believing but rather to **WHAT** is believed, the latter being the usage that the present context would seem to favor (cp retain the standard of sound words, 2Ti 1:13, guard...the treasure 2Ti 1:14, handling accurately the Word of truth 2Ti 2:15). It follows that the specific meaning of this phrase is dependent on the [context](#) (the text that goes with the text in question).

[William Barclay](#) says: So Timothy is told: "Don't waste your time in subtle arguments; don't waste your time in 'dialectical fencing.' Don't be too clever to be wise. Listen rather to the unequivocal voice of the commandments of God than to the subtle disputations of over-clever minds." So the letter draws to a close with a warning which our own generation needs. Clever argument can never be made a substitute for Christian action. The duty of the Christian is not to sit in a study in isolation and to weigh arguments; it is to live the Christian life in the dust and heat of the world. In the end it is not intellectual cleverness, but conduct and character which count. ([1 Timothy 6 Commentary](#))

[Hiebert](#) says: Their profession of such teaching has had the tragic effect that they "have erred concerning the faith." Literally, they "have missed the mark" (same word translated "having swerved" in 1:6) as regards "the faith." "The faith" is objective and denotes the doctrinal content of the Christian faith. By their professed adherence to this spurious teaching they have tragically strayed from the path of Christian truth. Their example constitutes a solemn warning which Timothy must hold up before the congregations. (Borrow [First Timothy - Everyman's Bible Commentary](#) - excellent resource)

Grace (charis) be with you - Literally "the grace" The **grace** Paul is bestowing on Timothy is not just "God's unmerited favor," but it is God's transforming power, for he knew that Timothy would be engaged in a titanic spiritual struggle with spiritual forces of wickedness in heavenly places and would be in continual need of God's supernatural power administered by the Spirit of grace (Heb

10:29b)! Note that you is plural, so Paul is speaking not just to Timothy but to all the saints. Paul wrote for the benefit of others, as well as for Timothy.

THOUGHT - Beloved, we too, like Timothy, are daily engaged in a monumental life and death struggle for the souls of men whose eternal destinies hang in the balance and in desperate need of hearing the truth of the life giving Gospel. May God grant you His grace by His Spirit that you might fight this good fight of faith for the glory of His Name all possible through the Great High Priesthood of His Son Christ Jesus. Amen

Guy King says: Well, the time has come to say "Good-bye", and Paul says it with the beautiful word "grace". That was the first word the apostle said to him here, I Timothy i. 2, and now it is his last--"the sound of a great Amen". It is as if the Epistle were a valuable book, with two exquisitely tooled covers--the front cover is "Grace", and the back cover is "Grace", the two binding the whole book together. And the intervening pages so largely take their colour from their cover. They speak of God's Attitude towards us--an attitude of grace; they tell of God's Assistance of us--an assistance of grace; they present to us pictures of God's Attractiveness in us--an attractiveness of grace. All these things the word means, as Ephesians ii. 5, 8; I Corinthians xv. 10; and Acts iv. 33 respectively declare. The grand old apostle, knowing all it implies, all it has meant in his own life, can think of no greater word to finish with, and the Holy Spirit, who has inspired him all through, leads him to it.

Professed (1861) **epaggello** from **epi** = an intensifier of the verb + **aggello** = to tell, declare) means to proclaim, promise, declare, announce, claim (profess). **Vine** - "to announce, proclaim," has in the NT the two meanings "to profess" and "to promise," each used in the Middle Voice;

Epaggello - 15v - Mk. 14:11; Acts 7:5; Rom. 4:21; Gal. 3:19; 1 Tim. 2:10; 1 Tim. 6:21; Tit. 1:2; Heb. 6:13; Heb. 10:23; Heb. 11:11; Heb. 12:26; Jas. 1:12; Jas. 2:5; 2 Pet. 2:19; 1 Jn. 2:25

Gone astray (795) **astocheo** from **ástochos** = one who misses his aim <> in turn from **stóchos** = aim, target <> which is from **a** = negative particle + **stoichos** (an aim) or **stochos** - mark) means to miss the mark, deviate from truth; swerve. To err, deviate in a figurative and spiritual sense. **Astocheo** does not mean to miss achieving the aim that one has set, but **not to set the proper aim at which one ought to aim**. It is not focusing on the right goal instead of not achieving one's set aim. Naturally if one specializes in the proclamation of something that is not essential and central, he will inevitably neglect that which is central and important.

Astocheo - 3v - **gone astray(2), straying(1)**. 1Ti 1:6; 1 Tim. 6:21; 2 Tim. 2:18

The faith - Acts 3:16; 6:7; 13:8; 14:22; 16:5; Ro 4:11f, 16; 14:22; 1Co 16:13; 2Co 13:5; Gal 1:23; 3:23; 6:10; Eph 1:15; 4:13; Phil 1:25, 27; Col 1:23; 1Ti 1:2, 14; 3:9, 13; 4:1, 6; 5:8; 6:10, 21; 2Ti 1:13; 2:18; 3:8; 4:7; Titus 1:1, 13; 3:15; Philemon 1:5; Jude 1:3; Rev 13:10

Grace (favor) (5485) **charis** from from **chairo** = to rejoice. English = charity. Beggars need "charity" even as sinners need *grace*, for we are all spiritual paupers outside of Christ, but "God gives where he finds empty hands"--Augustine **Adrian Rogers** says the best definition of grace that he has ever heard is that God's grace is "both the **desire** and the **ability** to do the will of God." It is striking that almost the same words occur in Php 2:13NLT+ "**For** (term of explanation) - explains how it is possible to Work out our salvation - Php 2:12+ God is working in you, giving you the **DESIRE** and the **POWER** to do what pleases Him." When you have a godly desire, that desire is from God, because no good thing can come out of our old vile heart! And only God the Spirit in us can give the supernatural power necessary to accomplish that godly desire! So we could paraphrase **Php 2:13**, in simple words, by saying that God's Spirit is continually giving us the grace (desire and power) to do what pleases Him! This practical definition of grace ought to free many of us who are "trying to clean ourselves up!" It can't be done! We need His grace to give us the desire to "clean up" and the power to "clean up!" Are you resisting His grace? You can either receive it or resist it! The first way leaves us filled, while the second way leaves us empty, dry, and spiritually barren. O beloved, tell God you desperately need and want Him to pour out His grace on the situation you find yourself entwined. Do you have a root of bitterness? Then confess it (even that act is a reflection of His grace) and cry out for His grace to give you the desire and the ability to eradicate that deadly root and its caustic fruit. And keep crying out until He removes the root, for it is in His will that no child of His should ever have a root of bitterness! And when He removes it, celebrate with a praise and worship service!