

Godliness With Contentment

1TI 6:6 But godliness actually is a means of great [spiritual] gain, when accompanied by contentment [satisfaction].

1. "Godliness" - "eusebeia" [yoo se bay a] - "religion, piety towards God" - See 1 Tim. 4:8.
 - a. Through "godliness" we lay up treasures in heavens. (Matt. 6:19-21).
 - b. Through "godliness" we please our God. (Matt. 5:1-12; Gal. 5:22,23; 1 Pet. 3:10-12).
 - c. Through "godliness" we gain immense Christian blessings. (Mk. 10:29, 30; Eph. 1:3; Phil. 4:19; Matt. 6:33).
 - d. Through "godliness" we make the world a better place. (Matt. 5:14-16; Eph. 5:8).
2. "Contentment" - "autarkeia" [ow tar kay a] - "a mind contented with its lot, contentment, satisfaction"

PHI 4:11 Not that I speak from want; for I have learned to be content in whatever circumstances I am.

HEB 13:5 Let your character be free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you,"

- a. True contentment is the result of being right with God. - not everything else being right. Everything will never be right in this world.
- b. If we are right with God, what we have materially is of little importance.
- c. Many a person has been content with a little or with a lot., but many a person has been discontent with a little or a lot.

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

1. All accept the first part of this verse that we bring "nothing into the world".
2. Some, by their actions, seem to think they can take wealth out of this world.
3. Everything will be left behind when we die.
4. It does not matter if we have a billion dollars or a dime - all will be left behind.

1TI 6:8 And if we have food [nourishment] and covering [shelter, clothing], with these we shall be content [satisfied, happy]. See Matt. 6:25-27; Phil. 4:11.

- Gr. "skepasma" [skep as ma] is plural in the Greek and means "coverings, clothings."
 - The word likely includes the dwelling where one resides as well as clothing.
1. Most of the world would be thrilled to have food , water, clothing, shelter.- life's essentials.

2. It is not wrong to have more, but we should not be discontent if we have the necessities of life.
3. Paul had learned the lesson of contentment regardless of circumstances. (Phil. 4:10-13).
 - a. He was in prison in Rome when he wrote these words.
 - b. Ancient prisons were not exactly like a nice hotel.

Dangers Of Wealth

1TI 6:9 But those who want [are eager, crave, resolve] to get rich fall into temptation [to do wrong] and a snare [trap] and many foolish [useless, godless] and harmful desires [lusts] which plunge [drown, sink] men into ruin and destruction.

1. **“those who want to get rich”** - This is the majority of people.
 - a. Most people would really like to be rich, and some will do anything to obtain wealth.
 - b. Not all that would like to be rich, pursue riches.
2. **“fall into temptation and a snare [trap].-** The love of money create a strong temptation to do what it takes to get it.
 - a. The love of money is destructive. See 1 Tim. 6:10
 - b. Those who love it fall into the devil’s trap.
3. **“and many foolish [useless, godless] and harmful [hurtful] desires [lusts] which plunge [drown, sink] men into ruin and destruction.”**
 - a. The love of money leads to spiritual destruction.
 - b. It appears that a love of money cause the rich young ruler to lose his soul even though he was a good man. (Matt. 19:16-22). Sadly, there is no evidence he ever obeyed Christ.

“Love of Money”

1TI 6:10 For the love of money is a root [the source] of all sorts of evil, and some by longing for it have wandered away [turned] from the faith [the Lord and Christianity], and pierced themselves with many a pang [sorrow, grief].

- KJV has “root of all evil” ---- Gr. “hriza” [ree za] - root, source
- NASB better renders “root of all sorts of evil”
- “and been wounded with unnumbered sorrows” - Bas.

1. Paul emphasizes Christians should be content with the necessities of life.
2. It is foolish to become addicted to the accumulation of wealth, and permit money to control and enslave us.
3. The “love of money” has led to all kinds of evil, but it is not the source of every evil.
 - a. Some sins are motivated by lust, pride, excitement, anger, hate, etc.

- b. A “love of money” has, however, led to countless evils.
 - c. **Note:** Money is not evil, but the love of it is. It is our attitude toward it, and what we do with it that may be evil.
4. We should lay up treasures in heaven. (Matt. 6:19, 20).
 - a. We do this by living godly lives.
 - b. We do this by seeking God’s kingdom first.
 - c. We do this by helping others. See Matt. 10:42.
 5. God will bless those who seek His kingdom first. (Matt. 6:33).
 6. Men can be happy with little accompanied by godliness.
 7. Those who have wealth must share what they have with others. (1 Tim.6:17-19).

Paul’s Charge To Timothy

1TI 6:11 But flee [run, fly, shun] from these things, you man of God; and pursue [seek after, strive for] righteousness, godliness, faith, love, perseverance [patient endurance] and gentleness.

1. Timothy is called a “man of God.”
 - a. This expression is used only twice in the New Testament. (1 Tim. 6:11; 2 Tim. 3:17).
 - b. It was used more frequently in the Old Testament.

Moses (Deut. 33:1; Psa. 90:1	Elijah (2 Kgs. 1:9).
David (2 Chron. 8:14).	The prophets (1 Sam. 2:27).

- c. Timothy was certainly a Christian [a man of God] and one of great character. (Phil. 2:19-23).
 - d. All Christians should seek to live in such a way that we can be called a “man of God.” (2 Tim. 3:17).
2. “flee from these things” - **pheugo [floo go]** - flee, shun - 1 Cor. 6:18.
 - a. “These things” refers back to “the love of money” and the evils that come from a love of money.
 - b. He was to run from “these things” - not embrace or compromise with them.
 3. “pursue” -Gr. “**dioko**” - pursue, seek after, follow after. It is not enough to run from evil, we must ‘pursue’ and “fight” for what is good.
 - “**righteousness**” - Gr. “**dikaio^sune**” [dee kai o soo nay] - “doing what God requires, doing right, being right with God.” See Psa. 119:172.
 - “**godliness**” - Gr ‘**eusebeia**” [you se bay a] - “reverence, respect, piety toward God, godliness.” It is the exhibition of godly characteristics. It is a loving fear of God and being Christlike.

- **“faith”** - Gr. “pistis [pee stees] - “faith” We cannot please God without faith. (Heb. 11:6). “Faith” may be used in the sense of faithfulness. We are to maintain faith until death. (Rev. 2:10).
- **“love”** -Gr. agape [a ga pay] - “love.” We are to love God and others. (Matt. 22:37-40; Jn. 13:34,35). See Col. 3:12; 1 Cor. 13:1-3; 1 Pet. 1:22.
- **“perseverance”** - Gr. “hupomone” [hoo po mo nay] - stedfastness, constancy, endurance, persevance.” It is being faithful under all circumstances. It is never giving up - always refusing to be defeated.
- **“gentleness”** - Gr. [praotes] [pra o tace] - “meekness, gentleness.” See Matt. 5:5. This is gentleness of spirit. It is the opposite of harshness, rudeness, arrogance. Biblical “meekness” is “gentleness, humility, submission to God.”

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

1. **“Fight”** - Gr. “agonizomai” [a go nee zo mi] - “contend, fight.” It can be used militarily or athletically.
 - a. Christianity is depicted as a warfare with the devil. See Eph. 6:10-17.
 - b. Timothy and all Christians are engaged in a warfare.

1TI 1:18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, **that by them you may fight the good fight,**

2TI 4:7 **I have fought the good fight,** I have finished the course, I have kept the faith;

2. **“good fight of faith”**

- a. Gr. “agon” [a gown] - “fight, battle, struggle.”
 - b. Literally “the faith” referring to the gospel, the truth, the system of faith. (Acts 6;7; Gal. 1:23; Jude 3).
 - c. “Keep up the good fight for the faith” - Wms.
 - d. Christianity is a battle between good and evil.
 - e. The Christian must put on “the whole armor of God” and fight with all his or her might against Satan. (Eph. 6:10-18).
3. **“take hold of the eternal life”** - Gr. “epilambanomai” [e pee lam ba no mi] - “take possession of, take hold of, attain”
 - a. “Eternal life” is “everlasting, never-ending life.”
 - a.. We have eternal life in prospect now. (Jn. 3:36; 5:24; 6:47; 1 Jn. 5:13).
 - b. We will have eternal life in reality in the life to come. (Tit. 1:2 3:7;; Matt. 19:29; 25:46; Mk. 10:30; 1 Jn. 2:25).
 4. **“the good confession”** - Gr. “homologia” [ho mo lo gee a] - “confession, profession.”
 - a. Timothy was converted on Paul’s 1st missionary journey.

- b. Timothy likely at the time of his conversion (baptism) confessed Christ before many believers.
 - c. “the good confession” is the greatest confession one will ever make in this world.
5. **“in the presence of many witnesses”** - We do not know when this was done.
- a. This most likely occurred when he became a Christian, but we cannot be sure this is what Paul is referring to here. It could be referring to another time after his conversion.
 - b. Timothy was not ashamed of Jesus or the gospel or to be a follower of Christ.
6. We are to confess Christ throughout life. (Matt. 10:32, 33; Mk. 8:38; Rom. 10:9, 10). Confession of Christ leads to salvation and persecution. (2 Tim. 3:12).

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

1. **“I charge you”** - Paul’s instructions were not mere suggestions, but were authoritative. See 1 Tim. 1:3; 4:11; 5:7.
2. **“who gives life to all things”**
 - a. God created everything through His Son. (Jn. 1:3; 1 Cor. 8:6; Col. 1:15-17; Heb. 1:2; Rev. 3:15)..
 - b. He is the One “who gives life to all things.” **Nothing has life without God.**
3. **“the good confession before Pontius Pilate”**
 - a. All four gospels record Jesus being judged by Pilate. (Matt. 27:1,2, 11-31; Mk. 15:1-20; Lk. 23:1-7, 13-25; Jn. 18:28-19:16.
 - b. John records Jesus’ bold response to Pilate.

JOH 18:33 Pilate therefore entered again into the Praetorium, and summoned Jesus, and said to Him, "Are You the King of the Jews?"

JOH 18:34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"

JOH 18:35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You up to me; what have You done?"

JOH 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm."

JOH 18:37 Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice."

1TI 6:14 that you keep the commandment without stain [spot, blemish] or reproach until the appearing [appearance, coming] of our Lord Jesus Christ,

1. **“keep the commandment”**
 - a. This is used in the sense of plural - “commandments.”
 - b. This would refer to personal commandments given him as an evangelist, and the commandments given to all Christians.

2. **“without stain or reproach”** - He was to strive to live a life that was in obedience to God.
 - a. He could not do this perfectly (1 Jn. 1:8, 10), but he was still to live an exemplary life.
 - b. He was not to obey some commandments and ignore others.
 - c. Christians should always strive to please God even though they recognize they cannot live above sin.
3. **“until the appearing of our Lord Jesus Christ”** - Jn. 14:1-3; Acts 1:11; 17:31; 1 Thess. 4:13-18; Rev. 1:7.
 - a. “epiphaneia” [e pee fa nay a]- “appearance, appearing.” Our English word epiphany [e pif a nee] comes from the Greek word used here and one of its meanings is “a manifestation of Deity.”
 - b. Jesus will come with His angels. (Matt. 24:30, 31; 1 Thess. 4:16).

Doxology Of God

- The language here seems to be descriptive of both the Father and the Son.
 - The earlier doxology found in 1 Timothy 1:16 seems to refer to Christ although the language is true of both the Father and the Son.
- 1TI 1:16 And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.
- 1TI 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.
- We should not be surprised that this language is used of both the Father and the Son. (Jn. 1:18; 10:30; 14:9; Col. 1:15; Phil. 2:5-7).

1TI 6:15 which [appearing] He will bring about at the proper time-- He who is the blessed and only Sovereign [Supreme Ruler, Monarch], the King of kings and Lord of lords;

1. The appearance of Jesus will be **“at the proper time”**
 - a. This will be at the time God chooses. (Matt. 24:36).
 - b. “at the proper time” is literally “in its/His own times.”
2. **“He who is the blessed and only Sovereign”** - The Father is called “the blessed God.” (1 Tim. 1:11).
 - a. The word “Sovereign” means ‘Monarch, Supreme Ruler, Potentate, Controller.’ God is “only Sovereign” meaning He is not accountable to anyone can do as He pleases. See Jesus (Matt. 28:18; Eph. 1:20-22).
 - b. The Greek is “dunastes” [doo nas tace] - “a ruler or officer of great authority, mighty, potentate.”
 - c. The language can be used of the Father.
 - 1) See Deut. 6:4; Psa. 41:13 Dan. 4:35.
 - 2) The Father is also called “King.” (Psa. 5:2; 44:4; 47:6,7; 68:24; 74:12; 84:13; 95:3; 145:1; Matt. 5:35).

DEU 6:4 "Hear, O Israel! The Lord is our God, the Lord is one!

PSA 41:13 Blessed be the Lord, the God of Israel, From everlasting to everlasting. Amen, and Amen.

DAN 4:35 "And all the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And among the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What hast Thou done?'

See also Isa. 40:12-31.

3. **“the King of [over all] kings and Lord of [over all] lords” .**

a. “the King of the [ones] reigning and the Lord of the [ones] ruling.”

b. Jesus is described as the King of kings and Lord of lords.

REV 17:14 "These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful."

REV 19:16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

c. See 1 Timothy 1:17. - Jesus is called “the King of the ages.”

1TI 6:16 who [Deity] alone possesses immortality [always been, cannot die] and dwells [living] in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion [power]! Amen.

1. **“who alone possesses immortality”** - “immortality” is from “athanasia” [a tha na see a] - “immortality, deathlessness.”

a. He is the only immortal Being. He has always been and always will be. He is not subject to death. He is exempt from death even the possibility of death.

b. Those who speak of the death of God are evil, and very deceived.

c. They will learn different when they face God in the judgment. (Eccles. 12:14; Rom. 14:12; Rev. 20:11-15).

d. See Psa. 36:9; Dan. 4:34.

PSA 36:9 For with Thee is the fountain of life; In Thy light we see light.

DAN 4:34 "But at the end of that period I, Nebuchadnezzar, raised my eyes toward heaven, and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; For His dominion is an everlasting dominion, And His kingdom endures from generation to generation.

e. Jesus is also immortal. (1 Tim. 1:16; Mic. 5:2; Isa. 9:6, 7; Jn. 1:1-3; 1 Jn. 1:2; Jn. 8:58; Phil. 2:5-7).

2. **“dwells in unapproachable light”** - Exod. 24:17; 34:35; Psa. 104:2.

a. God is light (1Jn. 4:8), and He “dwells in unapproachable light.”

b. He is the One who created light. (Gen. 1:1; Jas. 1:17).

c. He lives in light that no man may come near.

d. Mortal eyes cannot see God and live. (Exod. 33:20).

- e. Jesus has dwelt in this same “unapproachable light” all but His very brief incarnation.
3. **“who no man [human] has seen or can see”** - Jn. 1:18; Exod. 33:20; Deut. 4:12; Isa. 6:5. Define theophany and antropomorphism.
- a. A theophany is a visible manifestation of Deity.
 - b. Antropomorphism is speaking of God in human terms - eyes, heart, feet, mouth, arms, etc.
- God is Spirit, and He is invisible. (Jn. 4:24; Lk. 24:39; Col. 1:15; Matt.16:17).
 - No one has ever seen God as He is. (The same is true of Jesus in His heavenly glory. Jesus is also Spirit. (1 Cor. 15:45). Men saw Jesus in the flesh, but not as He is. Men saw God the Father in a fleshly manifestation, but not as He is. (Gen. 18:22).
 - God has, however, revealed Himself in various forms. See **Abraham** (Gen. 18:1, 2, 22; 19:1) and **Moses** (Exod. 33:20-23).
 - Saul was blinded by the vision of the resurrected Christ. (Acts 22:6-11; 26:12,13).

ACT 22:6 "And it came about that as I was on my way, approaching Damascus about noontime, **a very bright light suddenly flashed from heaven all around me,**
 ACT 22:7 and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'
 ACT 22:8 "And I answered, 'Who art Thou, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.'
 ACT 22:9 "And those who were with me beheld the light, to be sure, but did not understand the voice of the One who was speaking to me.
 ACT 22:10 "And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go on into Damascus; and there you will be told of all that has been appointed for you to do.'
 ACT 22:11 "But since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.
 ACT 26:12 "While thus engaged as I was journeying to Damascus with the authority and commission of the chief priests,
 ACT 26:13 at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me.

- In our new glorified bodies received at the resurrection we will be permitted to see God in heaven. (1 Cor. 15: 49-53; Matt. 5:8; Rev. 22:4).

4. **“to Him be honor and eternal dominion”** - Neh. 8:6; Psa. 41:13; 72:19; 89:52.

NEH 8:6 Then Ezra blessed the Lord the great God. And all the people answered, "Amen, Amen!" while lifting up their hands; then they bowed low and worshiped the Lord with their faces to the ground.
 PSA 41:13 Blessed be the Lord, the God of Israel, From everlasting to everlasting. Amen, and Amen.
 PSA 72:19 And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen.
 PSA 89:52 Blessed be the Lord forever! Amen and Amen.

- The Greek “kratos” [kra tos] is “might, dominion.”

“to whom *be* honor and power eternal. Amen.” ASV

“Honor and power belong to him forever! Amen.” GW

“to whom be honour and power for ever. So be it” BBE

Additional Comments:

1. God’s arms never become tired. (Deut. 33:27).
2. He is a God who never grows weary. (Isa. 40:28).
3. He is not subject to decay and death. (Psa. 103:15-17). He is immortal (imperishable).
4. He never changes. (Mal. 3:6). See Heb. 13:8.
5. He is an inexhaustible source of strength. (Isa. 40:29-31).

Instructions To Christian Rich

1TI 6:17 Instruct [charge, command] **those who are rich in this present** [now] **world not to be conceited** [arrogant, proud] **or to fix their hope on the uncertainty of riches, but on God, who richly** [abundantly] **supplies us with all things to enjoy.**

1. “rich in this present world” - In context Paul is addressing “rich” Christians, but all rich are accountable to God for the way they use their wealth. **See Luke 6:24; 12:16-21; 16:19-31.**
 - a. This is a very interesting expression.
 - b. Most people do not regard themselves as rich, and always point to someone else having more than they have in defining richness.
 - c. The truth of the matter is that most Americans are rich by world standards.
 - d. Those who have shelter, utilities, daily food, transportation, health care, etc. would be regarded as very rich by most of the world.
 - e. This passage refers to most of us, and we need to pay special attention to it.
 - f. Some say **“I just want to be comfortable”**
 - 1) There is nothing wrong with this statement, but it is very interesting how some define comfortable.
 - 2) Many people define it like this - a nice home, nice furniture, health care, one or more good cars, utilities, nice clothes, the ability to travel and communicate, a secured retirement that requires little or no work at retirement, etc.
- 3) The way we describe “comfortable” really is just another way of saying rich.**
2. The rich are warned not to be conceited. (Matt. 5:3; Rom. 12:3; Jas. 4:6; Eph. 4:2; Col. 3:12).
 - a. Rich people most often believe that they are better than others and deserve their riches.

- b. Some believe they are rich because they are in the special favor of God, and others believe they are rich by their own merits and do not really need God.

3 Jesus' statement meant **it would be very hard** for a rich man to be saved. (Matt. 19:24).

- a. The statement of Jesus is a hyperbole speaking of something very difficult.
- b. It did not mean it was impossible for a rich person to be saved, but it will be very hard.
- c. Rich people tend to trust in their riches, their power, etc.
- d. Rich people may give a lot to some things, but most often tend to neglect the poor and sometimes even try to oppress the poor.
- e. Rich people most often give large amounts to some things, but most often it is a small percentage of their total income and does not represent a real sacrifice. They never miss what they give.
- f. They usually do not give as they Macedonians who gave of their means and beyond their means.

2CO 8:1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia,

2CO 8:2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality.

2CO 8:3 For I testify that according to their ability, and beyond their ability they gave of their own accord,

2CO 8:4 begging us with much entreaty for the favor of participation in the support of the saints,

2CO 8:5 and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.

4. These instructions (1 Tim. 6:17) show it is possible to be rich and still be devout in God's sight.

- a. The Scriptures reference some godly people who were rich - Abraham, Joseph, Job, David, Lydia, etc.
- b. It is likely that some or most of the "masters" (slave owners) were rich.
- c. It is noteworthy to point out that Paul did not instruct the rich to sell or give away everything they had.
- d. This then would make poverty a qualification for salvation.
- e. Both rich and poor Christians can be saved, but it will be harder for a rich Christian to be saved.

5. Those with riches are tempted to be conceited and selfish and crooked.

- a. People do all sorts of things to obtain money.
- b. They will do all sorts of things to keep and increase their wealth.

6. They trust in riches rather than God .

7 Rich Christians need to trust in God - not their riches and power.

8. "Uncertainty of riches" -

- a. They can vanish overnight.

- b. Many a person has lost it all quickly or over time - theft, storms, stock market, bad decisions, health, etc.
9. It is so foolish to fix hope on “the uncertainly of riches” rather than on God.
- a. God is certain, and absolutely faithful. (1 Cor. 10:13; Heb. 13:4,5).
 - b. God gives us “All things to enjoy” - Psa. 24:1; 84:11; Jas. 1:17; Jn. 10:10.

1TI 6:18 Instruct [charge, command] **them to do good, to be rich in good works, to be generous [givers] and ready to share** [with others],

1. We are **“to be rich in good works.”** (Eph. 2:10; Jas. 1:22; 2:14-17; Tit. 2:14; 3:1, 2).
2. We should be ready to share with others. (Eph. 4:28; Jas. 2:14-17; 1 Jn. 3:17,18).
 - a. Christians are to be especially mindful of “the household of faith.” (Gal. 6:10).
 - b. Matthew 25:31-46 shows it is very serious to neglect brethren.
 - c. 1 Timothy 5 and James 1 set forth widows and orphans must not be neglected. (1 Tim. 5:9-16; Jas. 1:27).
3. We should keep in mind who is really the owner and provider of our wealth.
 - a. We are mere stewards of our possessions. (Psa. 24:1).
 - b. Everything we have belongs to God and we accountable for all He has entrusted us with - not some percent of what we have.

1TI 6:19 storing up [accumulating] **for themselves the treasure of a good** [sound, solid, eternal] **foundation for the future, so that they may take hold of [gain] that which is life indeed.**

1. We are to lay up our treasures in heaven. (Matt. 6:19-21).
2. By sharing we lay up treasures in heaven - **“the treasure of a good foundation for the future”**.
 “What in the future will prove to be a good foundation.” TCNT
3. Heaven is a place for those who share what they have with others, and have come to Jesus in obedience. (Jn. 3:36; 14:6; Heb. 5:9).
4. The treasures laid up in heaven never go away or perish, but they are there forever.

Closing Charge To Timothy

1TI 6:20 O Timothy, guard what has been entrusted to you [the gospel], **avoiding worldly** [profane, godless] **and empty chatter** [talk, utterances] **and the opposing arguments** [godless chatter and human philosophies] **of what is falsely called "knowledge"--**

1. **“guard what** [God’s word , the gospel, the deposit] **has been entrusted to you”** - Lit. “guard the deposit.” The Greek “paratheke” [pa ra thay kay] means “a deposit” and is used figuratively to mean “what has been entrusted.”

- a. He had been appointed to be a minister and evangelist of the gospel. (2 Tim. 4:5).
 - b. He was to guard and faithfully proclaim the truths [gospel treasures] committed to him. See 2 Tim. 1:11-14.
 - c. “guard the truths entrusted to you” – Wey. See 2 Tim. 2:2.
2. **“avoiding [turn a deaf ear to] worldly [profane, godless] and empty [vain, useless] chatter [talk, utterances]”**
 - a. He was to preach the truth and nothing but the truth. (2 Tim. 4:2).
 - b. The foolish, worldly talk of the world could not save and draw men close to God.
 - c. Many a preacher has gone astray by listening to the world rather than listening to God’s word.
 - d. Only the gospel saves. (Mk. 16:15; Rom. 1:16; 1 Cor. 4:15; Jas. 1:18, 21; 1 Pet. 1:22, 23).
 3. **“and opposing arguments of what is falsely called ‘knowledge’”**
 - a. Timothy was not to be deceived by false knowledge.
 - b. The first century had countless false teachers who sought to corrupt and destroy the faith of Christians.
 - c. We must heed this warning in a time where evolution, humanism, pragmatism, existentialism and many other false doctrines are taught by some claiming to be Christians and by many who are not Christians who seek to destroy the faith of Christians.

1TI 6:21 which [false knowledge] some have professed and thus gone astray [wandered] from the faith. Grace be with you.

- McCord - “Some give themselves out as experts in them and have deviated from the faith.”
 - NIV “to which some have professed and in so doing have wandered from the faith.”
 - KJV - “which some professing”
 - Amp. “[For] by making such profession”
1. Some had rejected sound gospel teaching and were following false teachers.
 - a. Paul used the Greek word “epagellomai” [ep an gel o mi] - to announce, profess.
 - b. They were embracing and professing this false doctrine.
 2. They had “gone astray from the faith” See 1 Tim. 4:1; 2 Tim. 2:18.
 - a. They had not abandoned some subjective faith, but had rejected “the faith.” (Jude 3).
 - b. Men past and present have abandoned “the faith” for money, pleasure, power, pride, and numerous other reasons.
 - c. “thus gone astray from the faith” means they were lost unless they repented and returned to God.
 3. “Grace [favor] be with you” - Lit. the Greek has “the grace be with you”

- Gr. “charis” [cha ris] - grace, divine favor
- a. The Greek has a plural “you” in the best manuscripts. Gr. “humon” is a plural “you.” Some Greek manuscripts have “meta sou” meaning “with you” (singular).
 - 1) “be with you all” .. GW
 - 2) “with you all” – WNT
 - 3) “spiritual blessing be with you all” - Wms.
- b. The epistle was written to Timothy, but was intended for more than Timothy.
- c. It is intended for Christian then and now.
- d. Paul began and ends this marvelous epistle with the word “grace” (favor), that is, it is used in the sense of “spiritual blessings.”
- e. Paul wanted Timothy and all Christians to enjoy the rich spiritual blessings in Christ Jesus. See Eph. 1:3.
- f. God’s amazing grace is pronounced upon Timothy and all the other Christians with him at Ephesus. (1 Tim. 1:3).

Note:

1. The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

- a. This last clause is not included in the Alexandrian copy and Syriac version. In the apostle's time, Phrygia [fri jea] was not known by such an appellation as "Pacatiana" [pa ka ti a na].
- b. This was given it some years after by the Romans, and it shows that the subscriptions to the epistles are of human origin and not a part of the original text.
 - 1) About 295 A.D., the province of Asia was broken up into two new provinces - Phrygia Prima [Pacatiana] of which Laodicea was ‘the chiefest city’ and Phrygia Secunda (Salutaris).
 - 2) The subscription is 1 Timothy was added sometime after this.
- c. The Arabic version calls it the metropolis of Phrygia, and leaves out "Pacatiana.";
- d. One of Beza's manuscripts, instead of "Laodicea", reads "Macedonia", from whence, as from Philippi, or some other city there, he thinks it was written. Some scholars think it was likely written from Philippi.
- e. The truth is we do not know where Paul penned this epistle, and the place has little, if any, significance.

2. The word “amen” at the end of the text is omitted by the oldest Greek manuscripts. See NASB, NIV, ASV

- a. The KJV ends with “amen.” The Amp. has it in italics.. It can be used with the meaning of “faithful.” (Rev. 1:5). At the beginning of a sentence it means “truly, surely.” At the end of a sentence or discourse it has the meaning of “amen, so be it.”
- b. The addition or exclusion of this word really does not change the glorious message of 1 Timothy.

- c. The word “amen” [so be it] would be appropriate at the conclusion of every New Testament book.
- d. “amen” may be the best known word in the Bible and perhaps one of the best known words in the world. The Greek was transliterated from the Hebrew “a man” and the English “amen” is transliterated from the Greek.
- e. Here are some O.T. occurrences. (Num. 5:22; Deut. 27:15, 16, 18, 19, 20, 21; 1 Kgs. 1:36; 1 Chron. 16:36; Neh 5:13; 8:6; Psa. 41:13; 72:19; 89:52).
- f. Here are some N.T. occurrences. (Rom. 1:25; 9:5; 16:27; 1 Cor. 14:16; 15:24; Gal. 1:5; Phil. 4:20; 1 Tim. 1:17; 6:16; 2 Tim. 4:18).

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