

1 Timothy 6:1-2

The final chapter of the letter continues the theme of how one ought to behave themselves in the house of God.

1. 6:1-2 How Christians conduct themselves in the slave-master relationship.
2. 6:3-5 Dealing with those who will not submit to sound words(including this epistle).
3. 6:6-8 The value of godliness and contentment.
4. 6:9-10 A warning against the desire to be rich or a love of money.
5. 6:11-16 Personal exhortations to Timothy as a man of God.
6. 6:17-19 Special instructions to wealthy Christians.
7. 6:20-21 Final Exhortations to Timothy.

1. How Christians are to conduct the slave master relationship. 1-2

Because of the history of slavery in our own country, many have strong feelings about it. Yet as with all other subjects, we must bring the Scriptures to our own ideas and not the other way around. God has addressed this in both covenants, but not as a moral evil in itself. Its abuse is always a sin, but the activity itself is not. Under the Old Covenant, God sanctioned it in war and in commerce.

And as for your male and female slaves whom you may have — from the nations that are around you, from them you may buy male and female slaves. 45 Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. 46 And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor. Lev. 25:44-46

Yet God also regulated it. If a slave fled from a master in another country, they were to allow him to live free in their midst.

"You shall not give back to his master the slave who has escaped from his master to you. 16 He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him. Deut. 23:15-16

When Jesus entered this world slavery was a fixed part of the Roman world. When the apostles went forth preaching, they came into contact with slaves and masters. As they obeyed the gospel, they looked to the Lord for guidance. Was it to be abolished? Was it a stigma? Should masters who became Christians free their slaves? Paul wrote extensively on this subject and never condemned it as evil. He even exhorted Christian masters to treat them as a brother in Christ in kindness and fairness, but never commanded them to free their slaves. Nowhere are they exhorted to release them and nowhere is it condemned as a morally evil thing.

Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. 22 For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave. 23 you were bought at a price; do not become slaves of men. 1Cor. 7:21-23

For by one Spirit we were all baptized into one body-- whether Jews or Greeks, whether slaves or free-- and have all been made to drink into one Spirit. 1 Cor. 12:13

For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. Gal. 3:27-28

Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; 6 not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, 7 with good will doing service, as to the Lord, and not to men, 8 knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free. 9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him. Eph. 6:5-9

and have put on the new man who is renewed in knowledge according to the image of Him who created him, 11 Where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian,

Scythian, slave nor free, but Christ is all and in all. Col. 3:10-11

Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. Col. 3:22

Masters, give your bondservants what is just and fair, knowing that you also have a Master in heaven. Col. 4:1

no longer as a slave but more than a slave-- a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. Philemon 1:16

Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, 10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. Titus 2:9-10

Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 19 For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. 1Pet. 2:18-20

A careful reading of these Scriptures forces the conclusion that when a Christian lives in a culture that allowing slavery, it is to be accepted and the instructions given in the Scriptures must be the standard we use.

Nowhere in Scripture is slavery condemned as a practice. It's abuses are condemned, but its existence is not. In some ways there is little difference between slavery and the work that most men do for their employers with the exception that some can quit whenever they like. Other than that one exception, men have put up with bosses on the job that were every bit as bad as those a slave would have to put up with and the reason they do not quit is because they have a good job and they need to money to survive. What is the real difference then between the two?

The problem with slavery then was not that one man owned another man, but that the man who owned another abused him. This too is true whether he is owned for 8 12 or 24 hours a day. Although our own nation has turned it into a great moral evil, nowhere in the Scripture is this view found. When we hold a strong conviction that Scriptures do not validate, it is God and His word that are right and not our own convictions, not matter how strongly held. If the two conflict, then let God be true and every man a liar.

4 Certainly not! Indeed, let God be true but every man a liar. As it is written: "That You may be justified in Your words, and may overcome when You are judged." (Rom. 3:4).

God is much more concerned that the abuses of slavery be abolished than the actual act itself. Paul expressed himself to the Christian who finds himself a slave either to a Christian or non-Christian master and speaks of the attitude he ought to hold.

1 Let as many bondservants as are under the yoke

Paul begins with a term that takes in every single person. The term "as many" is defined:

"osos,... a relative adjective. ... used a. of space [as great as]... of time [as long as]... for so long time as, so long as... b. of abundance and multitude; how many, as many as; how much, as much as:... as many (men) as, all who,... I Tim. 6:1 ... c. of importance: OSA, how great things, i. e. how extraordinary,... d. of measure and degree, in comparative sentences,... the more... so much the more, a great deal..." (Thayer, p. 456).

When it applies to people it has the idea of "as many men as, all who..." As many men as are bondservants, thus every Christian who is a slave needs to take this section to heart. There are no exceptions! No slave has any justifiable reason for exempting himself from this command. All "bondservants" must comply with it no matter how bitter their experiences or unfair the capture that led to their being slaves.

"doulos... 1. a slave, bondman, man of servile condition... a. properly... b. metaph. aa. one who gives himself up wholly to another's will... gg. doulos tinos devoted to another to the disregard of one's own interests..." (Thayer, p. 157-158; 1401)

“doulos... All the words in this group serve either to describe the status of a slave or an attitude corresponding to that of a slave. ... The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group. ... Hence we have a service that is not a matter of choice for the one who renders it, which he has to perform whether he likes or not, because he is subject as a slave to an alien will, to the will of his owner...” (Kittel, Vol 2, p. 261-280;)

In this context a bondservant is the slave of another. For whatever reason, and there were many reasons both good and bad, the man had been purchased, captured, or indentured and is owned by another with no rights and no legal status. The reasons might be that he was sold for debt, captured in war, stolen from his homeland by an unscrupulous man, etc. The reasons are not important because once the man is a slave and has no legal recourse about the matter, he must decide his course of conduct. In this case the course of conduct is clearly a difficult one, and all the more so to the slave who feels he is wrongfully enslaved. The term *“under the yoke”* simply further expresses this slavery. The term *“under”* is used to describe a circumstance where one is under something higher than them. It could be a tree or a mountain, or it can be used metaphorically as here to describe a position that is higher than they.

“hupo... prep. under... I with the GENITIVE ... 1. prop. in a local sense, of situation or position under something higher... hence 2. metaph. of the efficient cause, as that under the power of which an event is conceived of as being... the Eng. by ... II with the ACCUSATIVE ... 1. of motion, in answer to the question ‘whither?’ ... 2. of situation, position, tarrying... 3. of time, ... about... III in COMPOSITION... hupo denotes 1. locality under ... trop in expressions of subjection, compliance, etc., ... 2. small in degree, slightly... ” (Thayer, p. 642; 5259)

“zugos... 1. a yoke; a. prop. such as is put on draught-cattle. b. metaph. used of any burden or bondage: as that of slavery, I Tim. 6:1... of troublesome laws imposed on one, esp. of the Mosaic law, ... 2. a balance, pair of scales... ” (Thayer, p. 272-273; 2218)

They are under the burden of slavery. They are now in bondage. It is a cruel term to describe a cruel circumstance. Life is not fair. Things happen in life that break the heart in their unfairness. But even in the worst case scenario, this must be the course for the Christian.

count their own masters worthy of all honor,

Regardless of the circumstances, they are to “count” their masters worthy of honor.

“hegeomai... 2. i.q. to consider, deem, account, think... esteem...” (Thayer, p. 276; 2233)

God demanded that all slaves view their masters in this very specific way. As they must deal with this master throughout the day, they are to esteem him in an honorable way. He may not deserve it, just like an enemy may not deserve our love (Mt. 5:43-48), but if we are to be true children of God, it is how it must be. All “masters” are worthy of honor.

*“despotes... a master, lord... God is thus addressed by one who calls himself his *doulos*... Christ is so called, as one who has bought his servants,... rules over his church... and whose prerogative it is to take vengeance on those who persecute his followers... *despotes* ... was strictly the correlative of slave, *doulos*, and hence denoted absolute ownership and uncontrolled power...”* (Thayer, p. 130; 1203)

The master of a slave in the Roman empire had absolute ownership and uncontrolled power. Stories are recounted of masters who executed their slaves or severely mistreated and beat them. Jesus captures some of the rigors of slavery as He saw it in that day.

“And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat’? 8 ‘But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’? 9 ‘Does he thank that servant because he did the things that were commanded him? I think not. Lk. 17:7-9”

The Spirit of God does not deny this ownership. Every servant has a master some are good and gentle, others are harsh (1Pet. 2:18-20). Regardless of the type of master, they are to account them to be “worthy” of all honor.

“axios, ... a. weighing, having weight; having the weight of(weighing as much as) another thing, of like value, worth as much:... b. befitting, congruous, corresponding... c. of one who has merited anything, worthy-- both in a good reference and a bad...” (Thayer, p. 52-53; 514)

“axios properly, “bringing up the other beam of the scales,” “bringing into equilibrium,” and therefore “equivalent”... The use of axios... shows that two distinct magnitudes are equal or equivalent...” (Kittel, TDTNT, Vol 1; p. 379-380)

The definition of this term shows that regardless of the character of the master, each slave is to place his master on one side of the balancing beam, and be certain that the honor they give to him measures up to it. They are to be certain that in every word, thought and act that the honor they deserve measures up to them. No word, thought or deed that tips the scale must be allowed to exist and should be repented of if it occurs. Each slave must work to count their masters worthy of such honor because they are their master and God has asked them to do it. This is a bitter pill for some to swallow, but it is of the greatest importance that it be swallowed. Paul told the Corinthians that being a good slave was their service to Christ. If they did it well, they would be as faithful as Paul or Peter were in their own service to Jesus. Masters must be given “honor.”

“time...(fr. tio, to estimate, honor,...)... (a valuing, rating)... 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence...” (Thayer, p. 624; 5092).

Give them veneration, deference and respect. They may not deserve it, they may not have earned it or have any right to it, but give it to them anyway. There are very powerful reasons that have to do with God’s word and the attitude such people will have toward God’s name and doctrine.

so that the name of God

Here the Spirit introduces the real reason why servants must honor their masters. It is “so that” (*“hina to the intent that; to the end that, in order that;... used ... of the purpose or end)* God’s name and doctrine are not blasphemed.

God wanted even the most cruelly treated servant to give his master the highest honor to show the great power that Christianity wields over its followers. It makes them do things that nothing else could possibly make them do. Consider the power of Christianity in the eyes of a master who witnessed such a great change in his slave. His slave begins to give him honor, reverence and respect, he begins to obey his every command and gets more work done than every before. This is going to have an impact upon him. Consider also the opposite scenario. The slave becomes a Christian and suddenly becomes a worse and more rebellious servant. What will get the blame? The gospel of Christ and the God who gave it. That this never happen is worth all the cruel injustice a Christian might have to endure at the hands of his master.

The name of God ought to be a very precious thing to the saints. Jesus advised His disciples to hallow it in all their prayers(Mt 6:9), God warned that it never be taken in vain(Ex 20:7). It should be held in the greatest honor.

The main idea of this section is that the conduct of God’s people will directly reflect on God’s name. Bringing it honor and glory or blasphemy and shame.

and His doctrine may not be blasphemed.

It is both fair and just that others judge the doctrine of a religion by the conduct of its followers. Jesus stated that everyone can know the teacher by the fruits of his teaching(Mt 7:15-20). The respect that a slave has for his master will have a positive or negative impact on the master’s view of the doctrine of the religion the slave professes. If the slaves give the appearance that the doctrines of Christ have brought about a change for the worse in their character, or no change at all, then the doctrines are going to bear the brunt of it. They will be “blasphemed” by the master if the conduct of the slave is less than asked above.

“blasphemeo... to speak reproachfully, rail at, revile, calumniate ... Passive ... to be evil spoken of,

reviled, railed at... Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things..." (Thayer, p. 102; 987)

This is the dilemma that faces the slave when suffering cruel injustice. They must rise above their own needs and feelings and place the name of God and the doctrines of Christianity on a higher level. Everyone must be willing to defer their own needs and rights in order that God receive the glory and honor.

2 And those who have believing masters, let them not despise them because they are brethren,

This statement may be even more startling than the one to the slaves of unbelieving masters. The Holy Spirit wanted evangelists like Timothy to make it clear to Christian slaves that if they have a master who is a believer (a fellow Christian), then they must not expect their master to release them. The Christian master has no obligation to let his Christian slave go free, and the Christian slave has no right to become angry or bitter if he chooses not to do so. There would be a strong temptation to "despise" a brother for holding them in slavery when they want to be free.

"*kataphroneo*... lit., to think down upon or against anyone (*kata*, down *phren*, the mind), hence signifies to think slightly of, to despise." Vine Vol 1 p 301

"*kataphroneo*... to contemn, despise, disdain, think little or nothing of..." (Thayer, p. 338; 2706)

One of three possibilities exist here. Either both the slave and the master are converted at the same time, the slave is converted and then the master is later converted (with or without the agency of the slave), or the slave is converted (with or without the agency of the master). As time passes and their understanding of brotherly and agape love grows, the slave may begin to feel that (or even have compelling reasons for) the master to let him go free. The reasons for the master not being able to do so may be financial, or as a result of law, but whatever the reason (and God does not categorize them into good or bad ones), the master decides to keep his slave.

The slave may feel that as the master grows he will see the need to free him. As time passes and he is not allowed to go free, he begins to doubt either the validity of the conversion or the goodness of the man. It will be at this moment that he will begin to disdain, or think little of the man. Our own culture now looks back on slavery with disdain. But we are wrong to do so. The Holy Spirit forbids this emotion. Under no circumstances, can a slave look down on his Christian master because he kept him as a slave. The reason for this is summed up in the term "because:"

"*hoti*... I. the substance or contents (of a statement), *that*; 1. joined to verbs of saying and declaring... II the reason why anything is said to be or to be done, *because, since, for that, for*, (a causal conjunct. ...)... a. it is added to a speaker's words to show what ground he gives for his opinion;... b. *hoti* makes reference to some word or words that precede or immediately follow it..." (Thayer p 458-460; 3754)

The reason God gave this was simple. A brother in Christ should not despise his master because his master is his brother in Christ! Regardless of the reasons why the slave has not been freed, it is always wrong for a brother to despise or set at nought his brother. Christians must learn to respect and love one another even under the most trying circumstances. Regardless of our feelings toward slavery, if they reach a level where we no longer feel respect and love to a brother then we are in the wrong. All slaves must learn this truth. Instead of despising them because they are a master, they are to serve them because they are a brother.

but rather serve them

There are two adversative copulas (*de* and *alla*) in Greek one is mild (*de*) and the other is stronger. Paul used the stronger one here.

"*alla*... an adversative particle... hence properly, *other things* sc. than those just mentioned. I *But*. So related to the preceding words that it serves to introduce 1. an opposition to concessions; *nevertheless, notwithstanding*:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, *nay rather, yea moreover*..." (Thayer, p. 27-28; 235)

A slave is to be exhorted to stop or never to begin despising his believing master, and in place of

that he is “rather” to serve.

“*mallon... more, to a greater degree; rather*; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, *more, more fully...* b. In comparison it often so stands that ‘than before’ must be mentally added, [A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered *rather, sooner...*” (Thayer, p. 387-388; 3123).

To a much greater degree he is to serve rather than hate and set at nought. The one poisons the mind, the other brings a greater bond of love and devotion. To a much greater degree serve rather than hate. The term “serve” is another term for slavery.

“*douleuo...* 1. prop. *to be a slave, serve, do service...* 2. metaph. *to obey, submit to*; a. in a good sense: absol. *to yield obedience... to obey one’s commands and render to him the services due...* b. in a bad sense, of those who become slaves to some base power, *to yield to, give one’s self up to...*” (Thayer, p. 157; 1398)

Obey his commands, give yourself up to him, be his slave, do service to him. Human nature being what it is, this is a wonderful command. All who despise another are eaten up and destroyed emotionally, physically and spiritually. It ruins them completely. On the other hand, all who truly serve with lowliness of mind purge themselves of animosity and become truly happy. Paul would have them serve with the following motivation:

because those who are benefitted are believers and beloved.

Paul again gives the reason and motivation they are to use to fulfill this (*hoti... the reason why anything is said to be or to be done, ... it is added to a speaker’s words to show what ground he gives for his opinion*).

This is what will keep a servant from despising his master. This is how he will learn to serve with all his heart. The labor and toil he puts forth is benefitting a believer. If he has to slave and toil, at least it is for the cause of the Lord. “Those who are benefitted” is a phrase made up of two Greek terms.

“*antilambano...* *to taken in turn or in return, to receive one thing for another given, to receive instead of...* 1. *to lay hold of, hold fast to anything...* 2. *to take a person or thing in order as it were to be held, to take to, embrace*; with a gen. of the pers., *to help, succor...* with a gen. of the thing, *to be a partaker, partake of...* *tes euergesias* of the benefit of the services rendered by the slaves, I Tim. 6:2...” (Thayer, p. 50; 482)

“*euergesia... a good deed, benefit...*” (Thayer, p. 258; 2108)

When the Christian slave treats his Christian master in the manner described above, he is returning a good deed or a benefit to him. The master is receiving a good deed from the slave. The master is only receiving this kind of service because his slave is a Christian. He is greatly blessed with the honor and hard work of his Christian slave. If a Christian must be a slave, and give his master such wonderful service, instead of being bitter or angry, he should take solace that the person receiving the benefits of his good deeds is a brother in Christ.

There appears to be a dual purpose to this command. First, since the Christian cannot do anything about being a slave, without hurting his influence as a Christian, he is to be the best slave possible. Second, he is to give reverence and respect to his master. This is true whether the master is an unbeliever or a Christian. Both masters would give difficulty to the slave, but the slave is to rise above it. Instead of grumbling and complaining about the nature of a Christian not allowing his slave to go free, the slave should be pondering the fact that he could be slaving for a heathen instead of a Christian. At least the recipient of all the good he does is a fellow-believer. This will help the servant not to poison his mind with hate or bitterness. Instead it leads to just the opposite. The servant is to find his master to be one of his “beloved” brethren.

“*agapetos, ... beloved, esteemed, dear, favorite...* is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life... But Christians bound together by mutual love, are *agapetoi* to one another... ” (Thayer, p. 4-5; 27)

Christians are to be beloved one of another. There is a great deal of growth that would be necessary before an embittered slave could be made to see his master as a beloved fellow Christian. It takes a great deal of consideration for those of us who live in America and have such an aversion to slavery to even understand this concept.

Again, the only legitimate means for us to do so is to fully realize that slavery is only an evil when the master mistreats the slave or the slave hates the master. If both are Christians, then the relationship could be a very good one as is often seen in the Scriptures. Think of Joseph and Potiphar (before his wife's lies), of Nehemiah and the king, or of Daniel. In such cases the slave becomes the confidant and friend of the master and the master treats the servant with respect and honor.

Teach and exhort these things.

There must be a great deal of teaching and exhorting on this matter as it is not one to be accepted without a full understanding of God's intent. The term "teach" is defined:

"didasko... 1. absol. a. to hold discourse with others in order to instruct them, deliver didactic discourses:... b. to be a teacher ... c. to discharge the office of teacher, conduct one's self as a teacher... 2... to impart instruction, instil doctrine into one... to explain, expound, a thing..." (Thayer, p. 144; 1321)

Timothy is to hold discourses with others in order to instruct them. He is to impart this instruction and instill the doctrine into the slaves by explaining and expounding it. He is also to "exhort:"

"parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach..." (Thayer, p. 482-483; 3870)

This is more of a friendly and brotherly discussion. Somewhat like Paul did the book of First Corinthians:

Let each one remain in the same calling in which he was called. 21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. 22 For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave. 1 Cor. 7:20-22

There are spiritual benefits to being a slave or being free. Timothy is to exhort the slaves to consider the great eternal consequences of their life here on earth. Being a slave to another does not hinder one from being a good Christian.

3 If anyone teaches otherwise

Paul now discusses the possibility that some will not accept this teaching. He begins with the conditional particle "if," which "with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be... (Thayer, 1487).

The possibility that some would refuse to teach this doctrine is so obvious Paul simply stated it as a fact. Cultures will arise and men who lean on their own understanding will teach slaves that it is their right to be free and that they should not be respectful. They will instill insubordination and hatred in the hearts of others. Paul here lays down a principle that all would do well to ponder. For it is a principle that applied to all Paul's writings for they are all the commands of the Lord.(1Cor. 14:37).

When Paul wrote a command it was sound doctrine from God. When someone else "taught otherwise" some serious consequences will follow.

"heterodidaskaleo... to teach other or different doctrine; i.e. deviating from the truth..." (Thayer, p. 254; 2085)

“heteros... 1. the other; another, other; It refers 1. to number, as opp. to some former person or thing;... 2. to quality; another i.e. one not of the same nature, form, class, kind; different...” (Thayer, p. 254; 2087)

This passage reveals that there are two types of teaching or doctrine. Those that comply with the writings of the apostles and prophets, and those that are of a different kind. Those written by the apostles and prophets come forth from God as directed by the Holy Spirit(I Cor 2:9-13), while those proceeding from men come from Satan through the hypocrisy of men speaking lies(I Tim. 4:1). The Scriptures call the first doctrine or Scripture, the other the wisdom of men or different doctrine. All doctrine that cannot be found in Scripture, or all doctrine that openly contradict Scripture are different doctrine.

and does not consent to wholesome words,

Not only is the person teaching different doctrine if they teach something different from what Paul did, but they are not “consenting” to the wholesome words the Spirit revealed through Paul.

“proserchomai... to come to, approach... a. prop.... foll. by an infin. indicating the reason why one has drawn near... b. trop. aa. to draw near to God in order to seek his grace and favor... bb. l. q. to assent to...” (Thayer, p. 545)

Those who teach different doctrines often do so because they refuse to consent to or agree with the wholesome doctrines taught by Christ. They cannot be made to draw near to the true doctrines by assenting and agreeing with them. Some men are just as impressed with the ideas of their own mind as they are those that proceed from God. It is difficult to imagine such pride and arrogance, but such is the case. Only the doctrines of Scripture are “wholesome.”

“hugiaino... to be sound, to be well, to be in good health prop ... metaph. is used of one whose Christian opinions are free from any admixture of error... the sound l. e. true and incorrupt doctrine...” (Thayer, p. 634; 5198)

Words are like people. Some are healthy, strong and hard working, others are sickly, weak and are unable to accomplish anything of value. The words that come from Jesus Christ, found in the Sacred Scriptures revealed by the Spirit of God are healthy and sound and tend toward that which is good, wholesome and right. When we heed them we too will be in good health.

even the words of our Lord Jesus Christ,

The Holy Spirit here makes a very important point. One overlooked by false teachers and those who follow them. There is no break in the New Testament. It is a whole, and that whole is entirely characterized as the words of Jesus Christ. It did not matter whether Jesus introduced these things while on earth(Matthew, Mark, Luke, John) or whether He introduced them later through the Holy Spirit. Jesus informed the apostles in John that there would be many such things, revealed later that were His teachings.

“I still have many things to say to you, but you cannot bear them now. 13 “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. Jn. 16:12-13”

Jesus did not complete His teaching before His ascension. He left it to his apostles to do for Him.

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 “teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Mt. 28:18-20”

He told them that it would be their responsibility to do two important things. First, to go out and complete His work by making disciples of all the nations, and second to complete His work by teaching them to observe all His commands. This is why Paul could affirm the following to the Corinthians.

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 1 Cor. 14:37

When someone takes issue with Paul's commands, when they contradict them, refuse to submit to them, or teach something different then they are arguing with the Lord Jesus Christ. The apostles had no authority on their own. They had no right to teach any of their own ideas and never did so. When their teachings are followed one has fellowship with Jesus Christ. When they are rejected, then the Lord himself is being rejected.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." Lk. 10:16

We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. 1 Jn. 4:6

The gospel from Matthew 1:1 through to Rev 22:21 contains the words of Jesus Christ. Whether He spoke them directly or through the apostles makes no difference. All must be submitted to without question by the disciples of Christ.

and to the doctrine which accords with godliness,

This is Paul's final point on healthy or diseased discussions. The first is based on the words of Jesus placed in Scripture. The second, the teachings of men that contradict what God has revealed. The healthy words of Scripture create the doctrines and teachings that "accord" with godliness.

"kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of..." (Thayer, p. 328; 2596)

This is the preposition used to take two differing concepts and make them equal. Doctrine and godliness are only terms of equality when they are found in Scripture. The doctrines revealed by the apostles and prophets that have been placed in the NT are doctrines that bring proportionate godliness. The more fully they are held fast, believed and obeyed the more godliness they will bring. Holding them fast makes one godly and rejecting them makes one ungodly. True "godliness" is measured by compliance to these doctrines.

"eusebeia... from eu, well, and seboimai, to be devout, denotes the piety which, characterized by a Godward attitude, does that which is well-pleasing to Him..." (Vine, W. E. Expository Dictionary. Vol 2 p. 162).

"eusebeia... reverence, respect; in the Bible everywhere piety towards God, godliness..." (Thayer, p. 262; 2150)

One's reverence and respect of God hinges on his compliance toward Paul's teaching. If one holds God in the highest reverence and respect, then he will hold Paul's words in the same reverence and respect. If he loves God and seeks to please him then he will love Paul's words and seek to comply with them. If a man will not do that, then some necessary conclusions must naturally follow. Paul now directs us to the teacher or follower who will not submit to these words. He speaks of the character flaws one must have to do such a thing.

4 he is proud,

First of all such a person is "proud." This term is defined:

"tuphoo... (tuphos, smoke; pride) prop. to raise a smoke, to wrap in a mist; ... used only metaph. 1. to make proud, puff up with pride, render insolent; pass. to be puffed up with haughtiness or pride, ... 2. to blind with pride or conceit, to render foolish or stupid..." (Thayer, p. 633; 5187)

They are puffed up with their own feelings to self-importance, self-worth, wisdom and intelligence that they become insolent and blinded with conceit. With such a blindness covering their eyes they become "foolish and stupid" and cannot even see it. God's divine word is the final authority on any subject. Those who reject His teaching for whatever reason are blinded with their own self-importance. Only a fool will reject the authority of God and replace it with their own. In light of the

coming judgment, it is sheer folly to do such a thing. But pride makes one this kind of fool.

knowing nothing,

This term for “know” is different and seldom used in Scripture.

“epistamai... to put one’s attention on, fix one’s thoughts on;... is prop. to turn one’s self or one’s mind to, put one’s thought upon a thing... a. to be acquainted with... with reference to what is said or is to be interpreted, to understand... b. to know...” (Thayer p 242; 1984)

They are unacquainted with and do not understand or know anything. The root idea of the term is that of fixing the thoughts on something, or putting one’s attention on it. A person who is unable to fix their minds on something long enough to understand it does not know or understand it. The type of person who would teach something different than that set forth by an inspired apostle knows absolutely “*nothing*” about the gospel.

“medeis,... it is used either in connection with a noun, no, none, or absolutely, no one, not one, no man, neut. nothing,... a. with an imperative: medeis being the person to whom something is forbidden... [A. V. have thou nothing to do with etc.], “ (Thayer, p. 411; 3367).

They do not have even an elementary grasp of the gospel. Anyone who would knowingly set aside any part of the gospel has no concept whatever about it. They quite literally know absolutely nothing about the authority of Jesus Christ, about the authority of the apostles and prophets. They know nothing about faith in God which would require them to submit to His laws. Those who know nothing about these matters are truly the most ignorant of all people.

but is obsessed with disputes and arguments over words,

These are strong words written as only an inspired man could do so. When someone will argue with Paul and not only dispute with but actually reject his teaching then the Holy Spirit accused him of being “obsessed.” with disputes and arguments.

“noseo... to be sick; metaph. of any ailment of the mind... peri ti, to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for, I Tim. 6:4...” (Thayer, p. 429; 3552)

“noseo... signifies to be ill, to be ailing, whether in body or mind; hence to be taken with such a morbid interest in a thing as is tantamount to a disease, to dote, I Tim. 6:4(marg., “sick”). The primary meaning of dote is to be foolish (cp. Jer. 50:36), the evident meaning of noseo, in this respect, is to be unsound.” (Vine Vol 2 p 334).

From the definition of the term, it is evident that Paul is making a play on words here. He has spoken of sound and healthy words in verse three. This individual does not consent to such healthy words, but instead want to teach something else. Those who do this not only know nothing, but are sick in their minds. They do not like healthy words, but instead become sick with disputes and arguments. They would rather win an argument than be right. Those who enjoy arguing are not healthy in mind. In order to emphasize how an unhealthy mind dwells on very unhealthy things he uses the preposition “with.” This is the Greek term “*peri*” which our word perimeter perfectly illustrates. When we walk within the perimeter of a circle we are staying within its boundary. These people stay within the boundary of an unhealthy mind. The proof of this is their interest in “disputes.”

“zetesis... a. a seeking... b. inquiry... c. a questioning, debate: Acts 15:2; .. d. a subject of questioning or debate, matter of controversy: I Tim. 1:4... II Tim. 2:23; Titus 3:9...” (Thayer, p. 272; 2214)

That which could be a zealous seeking after and inquiring into something good has been turned by these into a subject of question and or debate. They simply love matters of controversy and they love debate. This is not the lover of God’s truth who seeks to destroy error and sin, but the one who simply loves to argue for the sake of a good argument seeking to manifest his own great wisdom and knowledge. Such a one also enjoys arguments over words. It is sad that some are drawn to the gospel only to find things to argue about, but it is so prevalent that it does not even have to be illustrated. Such people love to “dispute about words:”

“logomachia... dispute about words, war of words, or about trivial and empty things... “ (Thayer, p. 380; 3055)

Again, there are those who enjoy the joy of a good fight. The joy of pitting intellect against intellect. They care nothing for truth, for uprightness or for God’s will, only that they might win an argument and come out looking wiser. These are the ones Jesus gave gifts to the church to protect against:

that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, Eph 4:14

Some very bad fruits come from such people.

from which come

The term “from” is the word we derive exit from. What exits out of or comes from within such a mind now follow. Like the source of all rivers reveals its beginnings, so here the beginnings of what follow “come” from the sickness of a mind that would rather argue with God than obey Him.

“ginomai... to become, and 1. to become, i.e. to come into existence, begin to be, receive being... to be born... of the origin of all things... 2. to become i.q. to come to pass, happen, of events... 3. to arise, appear in history, come upon the stage of men appearing in public... 4. to be made, done, finished... 5. to become, be made, “in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character ... “ (Thayer, , p. 115-116; 1096)

These things are actually brought into being from such a sick mind. They were not in existence prior to the disputes and arguments occurred, but as a result of them, the following things are born and have their source.

envy,

“phthonos... envy, is the feeling of displeasure produced by witnessing or hearing the advantage or prosperity of others; this evil sense always attaches to this word...” Vine vol 2 p 37

This is the emotion that comes when those with a sick mind meet another who is better than they. Instead of having a righteous standard which tends to humility, they have a proud and arrogant mind that leads to envy. Envy is an evil emotion that prompts vile deeds. It is one of the vile fruits that those who reject the plain teachings of the Scripture must contend with.

strife,

“eris... contention, strife, wrangling... (Thayer, p. 249; 2054)

“eris... strife, contention is the expression of enmity...” (Vine vol 4 p. 82)

Again, enmity and bitter anger at one another brings to the surface this bitter strife and contention. Those who are proud cannot handle the stress and strain on the emotions that these continued wranglings and fighting bring into being. Instead of forgiving and removing the bitter feelings, they allow them to grow and open strife begins.

reviling,

“blasphemia... railing, reviling,... a. univ. slander, detraction, speech injurious to another’s good name... b. specifically, impious and reproachful speech injurious to the divine majesty...” (Thayer p 102-103)

We simply transliterate this term when we speak evil of God, and then translate it “revile” or “rail” when speaking evil of our fellow man. To the Greek, it was blasphemy whether you were speaking evil of God or of your fellow man. To speak evil of another was an act of wickedness. This too comes as a bitter fruit of rejecting the word of God.

evil suspicions,

“huponoia... to suppose, conjecture, surmise, is translated “deemed” ... “think ye” ... “suppose ye;”... “supposed.” (Vine vol 1 p. 284

“poneria...(poneros)... depravity, iniquity, wickedness ... [so A.V. almost uniformly] malice ... evil purposes and desires...” (Thayer, p. 530; 4189)

Their suppositions and conjectures about others always center on that which is evil and full of malice. They put the worst possible motives on the activities of others, always placing sinful and wicked intentions on what others do. They are far away from the *agape* love Jesus came to teach His disciples:

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 1 Cor. 13:4-7

Those who do not love the Lord with all their heart and their neighbor as themselves are the only ones who could put the worst possible motives on the activities of others. God wanted just the opposite from those who love the truth. He wanted us to accept His doctrines as revealed by the apostles and prophets. If we reject them, the mind becomes sickened, and these terrible emotions are created.

5 useless wranglings of men

The term “useless wrangling” is defined:

“diaparatribe... constant contention, incessant wrangling or strife (paratribe attrition; contention, wrangling);...” (Thayer, p. 140; 1275)

It is fighting that never comes to an end and is therefore useless because it never gets anywhere or accomplishes anything. The fighting and bickering among such people is such that it is absolutely useless. It never does any good. It appears that Paul used this when being falsely accused by the Jews.

But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!” 7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. 10 Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks. Acts 23:6-10

of corrupt minds and destitute of the truth,

The term “corrupt” is a general term describing the corruption and dissolution of things.

“deaphtheiro... 1. to change for the worse, to corrupt: minds, morals... 2. to destroy, ruin, ... a. to consume, of bodily vigor and strength... of the worm or moth that eats provisions, clothing, etc. b. to destroy...” (Thayer, p. 143; 1311)

It is what a worm does to an apple, or a moth to clothing. This is what sin can do to the mind. It continually erodes the mind making it growing ever worse. The truth could help, but they reject it. Without the cleansing power of truth, their minds continue to change for the worse. As they grow more and more corrupt, their “minds” are ruined.

“nous,... 1. the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; hence spec. a. the intellective faculty, the understanding...b. reason... in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil... c. the power of considering and judging soberly, calmly and impartially... 2. a particular mode of thinking and judging... i.q. thoughts, feelings, purposes... desires... (Thayer, p. 429; 3563).

Their most precious possession is slowly being destroyed, corrupted and changing for the worse. Their ability to perceive and understand becoming twisted and perverted. As time passes they finally reach the point where all truth is removed from their mind and they are completely “destitute.”

“apostereo... to defraud, rob, despoil... Mid. to allow one’s self to be defrauded... to deprive one of a thing; pass. to defraud one of a thing, to withdraw or keep back a thing by fraud...” (Thayer, p. 68; 650)

Their own misunderstanding and rebellion has led them to be defrauded and robbed of the truth.

With the perfect passive, this event that occurred in the past has now led to everything being stolen and nothing is left. They are destitute because everything has been taken from them. They have become the hard hearted of the parable of the sower. The seed cannot enter such a heart. The truth is simply absent, stolen away by Satan.

“When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. Mt 13:19

The truth that could make them free is forever removed from their minds. Those who are perverted in this manner see religion not as a means of salvation, but only as a means to become wealthy.

who suppose that godliness is a means of gain.

They “suppose” that the godliness revealed in the Scriptures is a means for them to make a living.

“nomizo... to hold by custom or usage, own as a custom or usage; to follow custom or usage; pass. ... it is the custom, it is the received usage... 2. to deem, think, suppose... “ (Thayer, p. 427; 3543)

This is the sad reality of many who call themselves preachers. Just as the false prophets of old, they deny the power of God’s word, but still set themselves forth as preachers of it. Why would they even bother? Because acting godly gives one power over the minds and hearts of others. It brings the opportunity of “gain.”

“porismos... (porizo to cause a thing to get on well, to carry forward, to convey, to acquire; mid. to bring about or procure for ones self, to gain fr. poros... a. acquisition, gain... b. a source of gain...” (Thayer, p. 531; 4200)

This is Peter’s point in his second letter.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber. 2 Pet 2:1-3

Paul has only one piece of advice to Timothy when he meets men like this.

From such withdraw yourself.

Once it has been determined that this is the sort of person one is dealing with:

“toioutos... such as this, of this kind or sort... a. joined to a noun... with the article ... one who is or such a character, such a one...” (Thayer, p. 627; 5108)

The only thing to do with this sort of person is “withdraw from them:”

“aphistemi... 1. transitively, to make stand off, cause to withdraw, to remove; trop. to excite to revolt... 2. intransitively, to stand off, stand aloof, in various senses... to go away, depart, from any one, ... to desert, withdraw from, one, ... to fall away, become faithless... to shun, flee from, ... Mid. to withdraw one’s self from absol. to fall away... to keep one’s self away from, absent one’s self from...” (Thayer, p. 89; 868)

One must stand away from them. They cannot be helped, and they are very dangerous. They will only create a poisonous atmosphere in the church. It was for this reason that God gave a strong delusion to such people.

and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. 11 And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. II Th 2:10-12

6 Now godliness with contentment is great gain.

The point of the previous section was to illustrate the folly of those who suppose that godliness is a way to gain financial benefits or power over others. Anyone seeking to use the gospel and godliness as a means to gain benefits and advantages over others is indeed “*proud, knowing nothing*” has a “*corrupt*” mind and “*destitute of the truth.*” But this in no way indicates that the proper use of godliness has little value. The truth revealed earlier in the book still stands.

For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 1 Tim 4:8-9

Godliness reaches it's highest potential of value to a faithful servant of God when it is joined “with” contentment. This preposition (*meta*) describes something that is “*in the midst of*” or accompanied by something else. Godliness must be accompanied by contentment. Each true servant of the Lord must cultivate both. The implication may be that godliness without this contentment could actually lead someone to the attitudes described above. This may be what happens for the cares of this world and the pleasures of life to choke the word. Christians must learn to be fully content with the quality of life described as godliness. They should not want for more. The term “contentment” describes a perfect condition of life where nothing else is wanted.

“autarkeia, ... a perfect condition of life, in which no aid or support is needed... hence, a sufficiency of the necessities of life: II Cor. 9:8 subjectively, a mind contented with its lot, contentment I Tim. 6:6;” (Thayer, p. 85; 841).

“The idea of autarkeia is ‘independence of external circumstances.’ Compare II Cor. 9:8... Socrates, when asked ‘who was the wealthiest,’ replied, ‘he that is content with least, for autarkeia is nature’s wealth” (Lightfoot, Paul’s Epistle to the Philippians p 163)

This is a term God’s children would do well to ponder. It is the ability to feel that they are in a perfect condition of life because of godliness and no other aid or support is needed. Truly godly Christians do not need wealth, peace and health to be content. They are content with or without them. Thus those who learn to be godly with a contentment that is independent of external circumstances have found something very special. Paul spoke earlier in his life about how this contentment had been a great gain to him.

Not that I speak in regard to need, for I have learned in whatever state I am, to be content: 12 know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. Phil 4:11-12

Learning how to be content in whatever state one finds oneself in while being godly is therefore the real key to “great gain.”

“megas... great; ... 2 predicated of rank, as belonging to. . . b. things to be esteemed highly for their importance, of great moment, of great weight, important... 3. splendid, prepared on a grand scale...” (Thayer, p. 394-395; 3173).

“porismos...(porizo to cause a thing to get on well, to carry forward, to convey, to acquire; mid. to bring about or procure for ones self, to gain... a. acquisition, gain... b. a source of gain...” (Thayer, p. 531; 4200)

It is God’s pronouncement that godliness should be the key to contentment and nothing more. Anything additional only leads to what follows: temptations, snares and many foolish and hurtful lusts that drown men in destruction and perdition. Consequently those who view godliness as the highest goal and greatest attainment in this life, and who by striving to reach it feel that they have all that there is to be gained in this life have truly found the greatest and most important thing that can be procured and acquired. The desire to be pleasing to and honoring God (godliness) is man’s all as Solomon himself pointed out, though the fact that he did not live it in his own life led to tragic consequences for him.

Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is man’s all. Eccl 12:13

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

By beginning with “*gar*,” the Spirit now introduces the reason why the above statement is so important to accept. It is pointless to want any more than godliness out of this life when the truth is that we brought nothing in and can take nothing out. No matter what else we gain in this life, only godliness can be taken with us. Therefore to make other things necessary to contentment is a very foolish thing to do. The truth of this statement is so obvious that it hardly requires a thought. Like Job’s words after he lost all his material blessings, it is self-evident:

And he said: “Naked I came from my mother’s womb, and naked shall I return there. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.” Job 1:21

An infant comes naked with only the gifts God has given him to develop. As he lives his life, he gets involved in many things, but regardless of accomplishments in this life, when the time to die comes, he takes none of it with him. All the things that seem so important as they are lived through end up being of no value in the end. It is futile to make them important to our contentment. Only godliness will matter when we leave this life and our whole life is assessed. Blessed are those who see this now and make it their highest priority and have their contentment based solely upon it.

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

The practical application of the above is also the point Jesus made in the sermon on the Mount as He sought to lead His disciples to this same truth. God gives us all that is needful. We must train ourselves no need no more for contentment. The godly who are satisfied and “content” with the necessities of life being fulfilled are spared the dangers set forth in the passage below.

“arkeo... to be possessed of unfailling strength, to be strong, to suffice, to be enough (as against any danger; hence to defend, ward off)... Passive (as in Greek writing) to be satisfied, contented ...” (Thayer, p. 73; 714)

Those who are seeking more, specifically those who have desires that tend toward wealth and the possessions of this life are setting themselves up for severe hardships and difficulties:

9 But those who desire to be rich

The normal word for lust and desire (*epithumeo*) is much stronger than the one the Holy Spirit chose here to describe the antithesis of those who are content with godliness. This “desire” is only the setting of the mind on a goal or an intention that one resolves to do.

“boulomai...to will, wish; and 1. commonly to will deliberately, have a purpose, be minded... 2. of willing as a affection, to desire...” (Thayer, p. 105; 1014)

In its other two uses in Timothy, it only involved Paul’s resolve as an apostle that the church fulfill it’s duties to the Lord.

*I **desire** therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 1 Tim 2:8*

*Therefore I **desire** that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. 1 Tim 5:14*

This is not covetousness. It is not to that level of intensity. This word only takes in the decision to set wealth as a purpose or goal. The consequences described here are already working once that desire and purpose have been made. When a child of God sets as his purpose and is minded to become rich. They place themselves in grave danger. When one begins to do what is necessary to gain this desire, they have already sown and will soon begin to reap. The simply takes things a step back. Those who lust and covet are already in sin, but preceding these sins is the setting the mind to desire and purpose to be rich. God wants Christian’s to be content with what they have. He wants them to keep themselves from a love of money.

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.” 6 So we may boldly say: “The Lord is my helper; I will not fear. What can man do to me?” Heb 13:5-6

One of the main reasons this is so important is set forth by Jesus in the sermon on the Mount.

No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Mt. 5:24

Once a child of God makes up their mind to be rich that are placing themselves between the two goals of being godly(serving God) or being rich(serving mammon). Since these two destinations are direct opposites to each other, when one purposes to become rich they are setting themselves on the path away from God. This is why godliness with contentment is such a great gain. Those who are content with godliness have no room in their hearts to desire or plan to be “rich,” and are thus able to place their full attention on spiritual things.

“plouteo... a. to be rich, to have abundance; prop. of outward possessions, b. metaph. to be richly supplied...” (Thayer, p.519; 4147)

fall into temptation and a snare,

The Spirit now explains the progression. After setting the will and purpose on becoming rich, the next step is temptation and snares. They come with the territory of that path and those walking that path will “fall” into them.

“empipto... to fall into... to fall among robbers... in metaph. phrases... into one’s power....” (Thayer, p. 208; 1706)

This is only used a few times in the NT and each time it is a bad outcome. The blind leading the blind “fall” into a ditch(Lk. 6:36), one filled with pride “falls” into the condemnation of the devil(1Tim. 3:6), and it is a fearful thing to “fall” into the hands of the living God(Heb 10:31). When someone walks down certain streets of a city they set themselves up to be robbed. When a person with a weakness makes the provisions to be in front of the enticement, they are setting themselves up to be tempted. In the same way, those who set their minds on being rich must walk in areas that are filled with temptation. Just like a trap door, or a pit dug and skillfully covered in the middle of a road, so also are the desire to be wealthy leads to paths that will give way and cause them to fall. To further emphasize the connection, Paul used the Greek preposition “eis” which generally describes the direction toward which or the actual entrance into something. These people are falling in the direction or, or falling into temptation and snares. A desire(intent, purpose or the setting of the goal) to become rich places pits and traps all around the Christian. By desiring to become wealthy, they will fall into “temptation” and snares.

“peiras... an experiment, attempt, trial, proving... a. univ. trial proving... b. spec. the trial of man’s fidelity, integrity, virtue, constancy... also an enticement to sin, temptation, whether arising from the desires from outward circumstances... an internal temptation to sin, ... of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand... of a condition of things, or a mental state, by which we are enticed.....” (Thayer, p. 499; 3986)

Though it is used a few times to describes a test God placed before us in hopes we would be successful, most of the time it is used of the tests the devil casts upon us in hopes that we will fail and be destroyed. Jesus taught us to pray that we would not be led into temptation(Mt. 6:13), the devil sought to destroy Jesus with temptation(Lk. 4:13), Jesus warned that the seed that is sown in rocky soil falls away in times of temptation(Lk. 8:13). From these passages it is clear that a temptation is something to flee and fear. Not to bring upon ourselves by foolish purposes.

Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. James 1:14-14

Yet as though temptation would not be enough to deter us from such a purpose, those who seek for wealth also fall “snares.”

“pagis,... prop. that which holds fast... a snare, trap, noose; a. prop. of snares in which birds are entangled and caught,... as a snare, i.e unexpectedly, suddenly, because birds and beasts are caught unawares,...b. trop. a snare, l. e. whatever brings peril, loss, destruction: of a sudden and unexpected

deadly peril... of the allurements and seductions of sin...the allurements to sin by which the devil holds one bound..." (Thayer, , op. cit. p. 472; 3803)

The further into wealth one travels the more events and circumstances arise that ensnare and entrap them. These traps will bring peril, loss and destruction. God here pictures the desire for wealth as a snare that the bird is suddenly caught within and has no hope of escape. Those who harbor the desire to be wealthy open up terrible temptations and entrapments that contentment keeps closed. God would spare us this terrible danger. If riches come with no intent and purpose then we will avoid these things, but if we set out to be wealthy as a destination then temptations and snares will be continually arising along that way.

and into many foolish and harmful lusts

Not only do those who desire wealth have the above to contend with, but they also fall into many other perils. Paul repeats the preposition "eis" to again emphasize the direction these people are traveling and the destination they will sooner or later enter into. There are "many" of them.

"polus,... much used a. Of multitude, number, many numerous, great... abundant, plenteous... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, much l. q. great, strong, intense, large... c. of time much, long... d. Neut. sing. POLU, much, substantively, l. q. many things... much, adverbially, of the mode and degree of an action..." (Thayer, p. 529; 4183)

This is the most perilous aspect of this situation. The dangers come from all directions and seldom one at a time. There are an abundant amount of temptations that encircle the desire to be rich. Like the stirring up of a wasp nest, there are multitudes of "lusts" to swarm around those who desire to be rich.

"epithumia...desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust..." (Thayer, p. 238-239; 1939)

It begins with the goal and an intent, but the process of bringing that goal into being leads to temptations and the cravings that drive them. No one who purposes to become wealthy can long keep the cravings and powerful desires that lead to sin dormant. These lusts cannot come into being until one purposes within themselves to be rich. But once that purpose is formed they slowly gather strength and intensity, further and further ensnaring and falling under their power until finally they reach a level where they can no longer be controlled and they destroy the one who possessed them.

These lusts are both "foolish," because we cannot carry anything out of this world. It is folly to harbor cravings and desires for things that have no eternal value. While service to God leads us to the wisdom to flee such things, the desire to be rich overthrows the mind and they begin to make foolish choices.

"anoetos... 1. not understood, unintelligible... 2. generally active, not understanding, unwise, foolish..." (Thayer, p. 48; 453)

Such people do foolish and unwise things. Their priorities begin to change and they begin forsaking the assembly, lying, cheating, stealing or other things they never would have dreamed of doing. Lusts have a way of turning the most sensible man into a fool. That is why God condemns them. These lusts are also "hurtful."

"blaberos... hurtful, noxious, disadvantageous..." (Liddell and Scott Greek Lexicon. NT# 983)

It is sad to watch people driven by their cravings into destroying themselves. These lusts are not benign. They are injurious and hurtful. They cause those who hold to them to harm themselves. It is sad that those not under their influence see how noxious they are while those under their spell cannot.

There is a severe evil which I have seen under the sun: riches kept for their owner to his hurt. Eccl 5:13

which drown men in destruction and perdition.

All the above is now combined together. The desire to be rich leads to temptations and snares, which leads to many foolish and harmful lusts, which “drown” men.

“buthizo... to plunge into the deep, to sink... so that they began to sink, Lk. 5:7; metaph... [A. V. drown] I Tim. 6:9...” (Thayer, p. 106; 1036)

This purpose finally leads to death by drowning in “destruction.” No one can handle the forces unleashed within themselves when they seek to be rich.

“olethros... ruin, destruction, death... l. q. the loss of a life of blessedness after death, future misery...” (Thayer, p. 443; 3639)

They ruin all their hopes and dreams both for this life and for the life to come. The desire for wealth leads in exactly the opposite direction of what one *thinks* (*there is a way that seems right but the end is the way of death*). The desire to be rich leads to lusts that destroy and bring death. It also leads to “perdition.”

“apoleia,... 1. actively, a destroying, utter destruction... 2. passively, a perishing, ruin, destruction... in particular, the destruction which consists in the loss of eternal life, eternal misery, perdition, the lot of those excluded from the kingdom of God.” (Thayer, p. 70-71; 684)

Complete and utter destruction is the best such a path can offer. The moral of all this is that no Christian should desire to be rich so that they might avert these terrible things.

Where is the line between a faithful Christian who through hard work, industry, and the grace of God becomes wealthy, and Christian who desires to be rich. The line is drawn in the will and mind. The man who longs to be wealthy who sets a goal to be wealthy and seeks it by every possible means is the person who falls under the grave danger here. It is not money gained as a benefit of honesty integrity and labor, but the love of money that motivates the heart.

10 For the love of money

Paul uses “*gar*” to give “the reason and cause of a foregoing statement.” This verse explains, makes clear and illustrates his previous point. This will also help clarify who is under consideration and the exact feelings that must be avoided and carefully watched for. It is “the love of money” that should be feared. This was one of the things in the qualifications for the elder that would disqualify him. No one with a love for money is qualified to be an elder. It is therefore the “love of money” that one must flee! One can safely become wealthy without a “love of money,” but must carefully monitor their attitude toward money.

“philarguria... from phileo, “to love,” and arguros, “silver,” occurs in 1 Tim 6:10 (cf. philarguros, “covetous, avaricious”). Trench contrasts this with pleonexia, “covetousness.” (Vine’s NT:5365)

“*philos*” always describes things that bring pleasure, enjoyment and contentment. No one can allow money to be one of those things that brings pleasure, enjoyment and contentment. It is this pleasure that money brings that the root for noxious and vile fruits. Yet it seldom begins with this love. It begins with the purpose to become rich and gradually turns into love.

is a root of all kinds of evil,

Just as every plant receives stability and nourishment from its root, so also the love of money becomes the root for all kinds of evil. A root is used in Scripture to describe the cause, source or strength of something. In this case the love of money is the source, cause and strength of “all” kinds of evil.

“pas,... all or any of the class indicated... b. any and every, of every kind, ... esp. with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs...” (Thayer, p. 491-493; 3956).

There is no class of “evil” that the love of money will not tap into as a root in order to gather more.

“kakos... bad 1. univ. of a bad nature; not such as it ought to be. 2. [morally, i.e.] of a mode of thinking, feeling, acting; base, wrong, wicked:... neut. kakon, to evil i.e. what is contrary to law, either divine or human, wrong, crime... spec. of wrongs inflicted... 3. troublesome, injurious, pernicious, destructive, baneful... (Thayer, p. 320; 2556)

This is a terrible indictment of money. It leads to every class and kind of that which has a bad nature. It leads to all the modes of thinking feeling and acting that are base and wicked. Every vile lust, every wicked deed, every sinister motive has been cultivated and brought into being by the love of money.

Yet one thing must be said, this verse is often misquoted as money is the root of all evil. Money is a neutral object used to exchange goods. It is not evil alone. It is the love for this money that is the root, not the money itself.

for which some have strayed from the faith

The term “for which” opens the final indictment of the purpose to gain and the love and affection for money.

“hos... I. a demonstrative pronoun, this, that, ... II a relative pronoun who, which, what; 9. Joined to a preposition it forms a periphrasis for a conjunction... II Th. 2:10; for which reason, wherefore... “ (Thayer, p. 454-456; 3739)

This desire has caused certain ones to stray from the faith. What further indictment against this could be offered than this? A love for money is such a powerful and insidious love that it can actually lead people to “stray” away from their faith in God, Jesus Christ and the Spirit’s guidance through the Scriptures.

“apoplanao... to cause to go astray, trop. to lead away from the truth to error... pass. to go astray, stray away from...” (Thayer, p. 66; 635)

Like a sheep safely in the fold of his own will strays out from the safety of the hedge or fence to be lost and destroyed. This is the figure used here to illustrate how a Christian’s love for money finds himself confronted by so many evils he walks out of the safety of being a Christian back into the world. “From” often describes “the separation of a part from the whole.” The rest of the church remains faithful, but those with a love of money go astray from them. It is impossible to miss the point here. Just as the Lord said one cannot serve both God and mammon Paul now adds that those Christians who desire wealth will someday find themselves having strayed from the faith. He adds another term to help further identify this emotion and hopefully get those who have any of these feelings to remove them.

in their greediness,

English translations have struggled seeking the best way to convey its meaning.

<i>which some reaching after</i>	ASV	<i>Some people, eager for money,</i>	NIV
<i>some by longing for it</i>	NAS	<i>which while some coveted after</i>	KJV
<i>through this craving</i>	ESV		

all translate the term:

“orego:... Eng. reach...from Homer down; to stretch forth... to stretch one’s self out in order to touch or to grasp something, to reach after or desire something:... I Tim 3:1; Heb 11:16; ... (Thayer, p. 452; 3713)

“orego, to reach or stretch out, is used only in the Middle Voice, signifying the mental effort of stretching oneself out for a thing, of longing after it, with stress upon the object desired ...” (Vine, W. E. “Vine’s Volume 1 p. 298)

The other two passages where it is used in the Scriptures help qualify and explain the nature of this morally neutral term.

*This is a faithful saying: If a man **desires** the position of a bishop, he desires a good work. 1 Tim 3:1*

But now they **desire** a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. Heb 11:16

These two good uses of the term help explain exactly what it is. The man who desires the office of a bishop wants to be able to do this so badly that he is stretching and reaching for it with all his being. Those who desire the city whose builder and maker is God are also filled with a desire and longing for it that is so strong that they no longer feel that they are a part of this world. This emotion is so compelling that they are now strangers and pilgrims. So what does it mean here? The plan and purpose has changed to a lust and a settled stretching and reaching for. It is as powerful an emotion when used for evil as when used for good. It definitely brings itself to the destination desired. The love of money is something some stretch out for and embrace with longing. But those who do so will not be led where they believe they are going, instead it leads them away from the faith in into many sorrows.

and pierced themselves through with many sorrows.

This is perhaps the saddest reality about this lust. It leads become to willingly and even joyfully destroy themselves. The term “pierce” describes one driving a sword or some other object through themselves.

“peripeiro... to pierce through... metaph. ... to torture one’s soul with sorrows...” (Thayer, p. 504; 4044)

We can envision someone accidentally driving a nail through their hand, or piercing themselves with a knife when they slip. But these are not physical objects, they are spiritual and emotional ones, and they are many. There are numerous and multitudes of the pains that one drives into themselves when they begin to love money. It leads to “sorrows.”

“odune... consuming grief... pain sorrow...” (Thayer, p. 438; 3601)

One only has to imagine the rich man in torment in Hades thinking about what he gave up to be rich, or the rich fool who was going to build bigger barns, or the rich young ruler who could not give up his wealth to follow Jesus to understand how deep the sorrow could become. But what of parents who neglect their children for wealth and then see them destroyed and know it was due partly or fully to their neglect. What of the man who loses his friends, family, youth and health to wealth? There are more sorrows than can be imagined that one will bring upon themselves if they fall in love with money.

11 But you, O man of God, flee these things and pursue

Although this next section is directly applied to Timothy, it is generic enough that those who read it later can also make the same application. This is not *aner*, but *anthropos*, so it is not even gender specific. Anyone who considers themselves to be of God would do well to apply this passage to themselves. This once again carries the theme of knowing how one ought to conduct themselves in the house of God(3:15). Having expounded on the risks and dangers of purposing and planning to be rich which leads to a love for money and the many and hurtful lusts that follow, any “*man of God*” must “flee.”

“pheugo... to flee, i.e. a. to flee away, seek safety by flight: absol. ... b. metaph. to flee(to shun or avoid by flight) something abhorrent, esp. vices: ... c. to be saved by flight, to escape safe out of danger... d. poetically, to flee away l. q. to vanish...” (Thayer, p. 651; 5343)

God’s advice to all who want to belong to Him that they must flee these things. The plan to be rich, the temptations and snares, the foolish and hurtful lusts, the drowning in destruction and perdition, the love for money, the straying from the faith, and the greed are all things to flee. When they come into one’s life in whatever form it might be, they must be recognized as a serious danger flee for th their lives. It is the sure path to ruin and destruction, heading right back to the world and the loss of one’s soul.

“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Mt. 6:24”

Like many other things in Scripture the surest way to flee on thing is to “*pursue*” something else, leaving no room for it.

“dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue l. e. to seek after eagerly, earnestly endeavor to acquire...” (Thayer, p. 153; 1377).

Instead of flirting with the love of money, we must run swiftly in order to catch something far better. This term captures both effort and emotion. There is zeal, effort and diligence. This is something one is pressing on toward them. The energy, time and effort that those above are sucked into putting toward getting rich, the man of God eagerly seeks and earnestly endeavors to acquire righteousness, godliness, faith, love, patience and gentleness. Such a man has no time for the desire to be rich, or for a love of money and thus escapes all the terrible things they bring. The best way to avoid a desire to be rich is to have one’s attention captured by these infinitely more valuable attributes.

righteousness,

The essential nature of righteousness is found in the understanding that God has a code of conduct that He lives by and that He demands all created beings to be governed by. Those who live up to the standards of that conduct are considered righteous, while those who reject them and live for themselves with no concern about how it affects others is unrighteous. God had an intent and purpose for man and the emotions He gave us. He had a role for the male and the female, and desires for how they would treat others. When one submits to all that God desires then that person is considered “righteous.”

“dikaiosune... the virtue or quality or state of one who is dikaios; 1. in the broad sense, the state of him who is such as he ought to be, righteousness... the condition acceptable to God... a. univ. ... the doctrine concerning the way in which man may attain to a state approved of God... b. integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting...” (Thayer, p. 149; 1343)

After man’s fall into sin, only through God’s grace and mercy can true righteousness be obtained. God has made His righteousness a part of obedience to the gospel.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that

believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith. (ASV)Rom 1:16-17

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; Rom 3:21-22

and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; Phil 3:9

Yet not only can one pursue righteousness by putting all their faith and trust in the gospel, but they can also pursue it as a personal goal for their life. To live as God designed and created us to live is a noble goal to strive for by those who have been given that righteousness as a gift of grace.

If you know that He is righteous, you know that everyone who practices righteousness is born of Him. 1 Jn 2:29

The man of God is to pursue the righteousness that comes by faith in the gospel and that which comes by practicing it in his personal life.

godliness,

The reader is directed to the comments in I Timothy 2:2; 3:16 and 4:7-8 for an exposition of the term. The point Paul is making here is that this needs to be a high priority to the man of God. He should earnestly pursue a close relationship with God. To have a “Godward attitude” in all the activities of his life. The strong desire to be pleasing to God should be earnestly pursued. To feel that God’s feelings are more important than our own.

faith, love,

These terms were the ones that opened the book. They were the goal of the preaching of the truth.

Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 1 Tim 1:5

A sincere and genuine faith in God that grows deeper and more filled with trust and respect is something to be earnestly pursued by a man of God. Added to this is the need to have unselfish care and concern for God and for man. Everything possible must be done by the man of God to pursue these things.

patience,

This is the only use of this term in the book. It is found many times elsewhere. It is the “patience” of Job (James 5:11), that leads us to count it all joy when we fall into manifold trials (Jas 1:2-5), and also leads to hope (Rom 5:3-4). It is translated elsewhere with perseverance, steadfastness, and endurance.

“hupomone... 1. steadfastness, constancy, endurance... in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings... 2. a patient, steadfast waiting for... 3. a patient enduring, sustaining...” (Thayer, p. 644; 5281)

Patience is the determination that one will carry their faith till the end of their life no matter what happens. It is the conviction that no trial or trouble will drive them away. All Christians believe they will remain faithful to God no matter what the trial, those with patience actually accomplish it.

gentleness.

This term describes a character that is gentle, mild and meek.

“praotes... gentleness, mildness, meekness...” (Thayer, p. 535; 4236)

These three terms capture the three broad areas that this term encompasses. It is the gentleness that speaks kindly and softly to sooth and calm. It is the mildness that it does not retaliate and the meekness that submits to the mighty hand of God. Every man of God is to pursue a gentle mild and

meek demeanor.

12 Fight the good fight of faith,

Paul now advises Timothy that if he wants to accomplish all that has been set forth in this letter both positively and negatively, he is going to strive for it. Although “fight” has a more limited use in English, all the translations chose it. But “strive” might be a better term to capture its breadth.

“agonizomai... 1. to enter a contest; contend in the gymnastic games... 2. univ. to contend with adversaries, fight... 3. fig. to contend, struggle, with difficulties and dangers antagonistic to the gospel... 4. to endeavor with strenuous zeal, strive, to obtain something...” (Thayer, p. 10; 75)

agonizomai ... denotes (a) "to contend" in the public games, 1 Cor 9:25 ("striveth in the games," RV); (b) "to fight, engage in conflict," John 18:36; (c) metaphorically, "to contend" perseveringly against opposition and temptation, 1 Tim 6:12; 2 Tim 4:7 (cf. A, No. 1; in regard to the meaning there, the evidence of Koine inscriptions is against the idea of games-contests); to strive as in a contest for a prize, straining every nerve to attain to the object Luke 13:24; to put forth every effort, involving toil... See LABOR, STRIVE.” (Vine's #75).

All Christians are going to contend with difficulties. There will be struggles with dangers and with strenuous zeal we must strive to obtain the great and wonderful things contained in the gospel. But there will always be adversaries. He must contend earnestly for the faith (Jude 3), by standing up against error and teaching truth. Since the word of God is the absolute standard of right and wrong, all that oppose it must be fought against. This can also include the personal battles we fight against the flesh, or to the entire scope of Christianity from one's baptism until one's death.

And He said to them, 24 "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. Luke 13:23-25

*And everyone who **competes** for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. 27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. 1Cor. 9:25-27*

*I have **fought** the good fight, I have finished the race, I have kept the faith. 2Tim. 4:7*

God wants His people to see their lives as a Christian in the light of a great contest or battle that they are involved in. They are to contend and struggle with the difficulties of being a Christian with their greatest efforts and strenuous zeal. With the same root as above, the term fight is too narrow if all we think of is boxing.

“agon... 1. a place of assembly... spec. the place in which the Greeks assembled to celebrate solemn games... hence 2. a contest of athletes, runners, charioteers... any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel... b. intense solicitude, anxiety...” (Thayer, p. 10; 73)

No matter where or what the battle, the devout Christian will enter the contest and struggle with the dangers. Whether one fights their own will, or the adversaries who seek to destroy the faith, it is a good fight and it must be fought.

lay hold on eternal life,

In the process of fleeing wealth, pursuing virtues, and fighting the good fight, Timothy will term “lay hold” of eternal life.

“epilambano... to take in addition... to take, lay hold of, take possession of, overtake, attain to. ... a. prop. to lay hold of or to seize upon anything with the hands... hence univ. to take hold of, lay hold of... b. by a metaph. drawn from laying hold of another to rescue him from peril, to help, to succor...” (Thayer, p. 240).

By using this term, it is evident that the things just described are the very things that will give the ability lay hold, seize or take possession of eternal life. This is wonderful motivation to do that above. These are the necessary steps for a man of God to attain “eternal life.”

“*aionios*... 1. *without beginning or end, that which always has been and always will be*... 2. *without beginning*... 3. *without end, never to cease, everlasting*...” (Thayer, p. 20; 166)

“*zoe*... life; 1. *univ life, i.e. the state of one who is possessed of vitality or in animate*... 2. *used emphatically, a. of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic LOGOS and to Christ in whom the LOGOS put on human nature*...” (Thayer, p. 272-274).

to which you were also called

“to which” is a compound preposition made up of “*eis*” and “*hos*.” It could also be translated for the purpose which or into which or whereunto. Eternal life was the purpose each of us is called by the gospel and what we will receive if he heed and hold fast to it. Eternal life and the things that he must do to attain it are the very reason God “called” each individual out of darkness into His marvelous light(1 Pet 2:9-10).

“*kaleo*... *to call*... a. *to call aloud, utter in a loud voice*... with gen of place, l. q. *to call out, call forth from metaph. to cause to pass from one state into another*... b. *to invite*... (... everywhere in the N. T. Epp. only those who are spoken of as *called* by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ...” (Thayer, p. 321-322; 2564)

God calls to all through the preaching of the gospel. Those who obey it are those He has called.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. II Thess. 2:13-15

and have confessed the good confession

Fighting the good fight is also the goal and purpose of the good confession. All who confess that Jesus is Lord just prior to their baptism are agreeing to fight the good fight of faith.

that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. Rom 10:9-10

The “confession” was the acknowledgement that all that God had said about Jesus was the truth. That He is Lord and Christ(Acts 2:22-38)

“*homologeō*... 1. *prop. to say the same thing as another, l. e. to agree with, assent, both absol. and with a dat. of the pers.* 2. *univ. to concede i.e. a. not to refuse, l. e. to promise*... b. *not to deny, l. e. to confess; declare*... 3. *to profess*... l. e. *to declare openly, speak out freely, [A. V. generally confess;...]* ... “ (Thayer, p. 446; 3670)

Paul had come into town preaching that Jesus was the Christ the Son of God, the King of Kings and Lord of Lords. Timothy was persuaded that this was the truth and said exactly the same thing himself.

in the presence of many witnesses.

Though the Ethiopian Eunuch and the Philippian Jailor were baptized with very few to witness, other times such as after Peter’s first sermon there would have been many to witness. Timothy fell into the latter category. Not only God, but many other people had heard Timothy confess that Jesus was His Lord. He did it in the sight of them all.

“*enopion*... (l. q. *ho en opi on, one who is in sight*...) ... *before, in the sight of any one*... 1. *of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes*... 2. *before one’s eyes; in one’s presence and sight or hearing*...” (Thayer, p. 219-220; 1799)

All those who see another make the good confession become witnesses to this fact. Like other great covenants, this one too is a solemn occasion. After repentance, and making it known that the person wants to be baptized, the individual is asked in the presence of all if they believe that Jesus

is the Christ the son of the Living God. Upon that confession they are baptized and enter into covenant with God. Those who are present are therefore called “witnesses.”

*“martus... [etymologically one who is mindful, heeds...] ... a witness(one who avers, or can aver, what he himself has seen or heard or knows by any other means); a. in a legal sense... b. in an historical sense... one who is a spectator of anything... c. in an ethical sense those are called *martures iesou*, who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death. ...”* (Thayer, p. 392; 3144)

13 I urge you in the sight of God

The term “urge” is the same term Paul started the epistle with in 1:3:

“paraggello... 1. prop. to transmit a message along from one to another... to declare, announce. 2. to command, order, charge... ” (Thayer, p. 3853)

Paul transmits this message from Christ to Timothy, and by using this term he seeks to impress this upon Timothy. He is thereby doing exactly what Jesus asked His apostles to do just prior to his ascension.

“teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Mt. 28:20).

Paul also reminds Timothy that he is in the presence of God. This term is defined:

“enopion... (i.q. ho en opi on, one who is in sight...) ... before, in the sight of any one... 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes... 2. before one’s eyes; in one’s presence and sight or hearing...” (Thayer, p. 219-220; 1799)

God is watching, all walk in His sight at all time. There is nothing more solemn or awesome than to be reminded that all that we do is in plain sight of God. He assesses all that we do and gives favor or wrath depending upon which path we choose to walk. But Paul is not through with the solemn admonition. He wants to remind Timothy even more strongly of the grave seriousness of what they are involved in.

who gives life to all things,

God has given life to all things. The term “gives life” is defined:

“zoopoieo... 1. to produce alive, beget or bear living young... 2. to cause to live, make alive, give life...” (Thayer, p. 274; 2227)

Timothy must take seriously and solemnly the things Paul is saying because he is serving the God who created all life and to whom is due the respect and honor of all created beings.

and before Christ Jesus who witnessed

Paul also included Jesus who was then sitting at God’s right hand and whom Timothy was also in His sight. Jesus has not asked from any of His followers what He did not do Himself. He asks us to confess him before men and to be faithful to him even up to the point of death. God wanted us to know that our Savior had also “witnessed” the good confession.

“martureo... to be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or experienced something, or that (so in the N. T.) he knows it because taught by direct revelation or inspiration... a. in general; absol. to give(not to keep back testimony... i.q. to prove or confirm by testimony... to bear witness concerning one...” (Thayer # 3140)

What Jesus went through in the garden of Gethsemane was far greater than anything any disciple would ever face. When He stood before Pontius Pilate, He had no less need to fight the good fight of the faith to the very end as any other either. Paul reminds us of this so we can meditate both upon the sacrifice and the great results that came from it.

the good confession before Pontius Pilate,

Jesus testified to the good confession, just as Timothy did while he was on the earth. He too fought

to good fight of the faith. An abbreviated record of this confession is found in the John.

Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" 34 Jesus answered him, "Are you speaking for yourself about this, or did others tell you this about Me?" 35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" 36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." 37 Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." (Jn. 18:33-37).

It took great courage for Jesus to witness to the truth before Pontius Pilate.

14 that you keep this commandment without spot,

This is the order and charge Paul had passed to Timothy in the sight of God and Jesus. He worded it this way emphasize the great solemnity of this responsibility to "keep" the commandment.

"tereo... to attend to carefully, take care of; i.e. a. prop. to guard... b. metaph. to keep, ... to hold firmly... c. to observe ... d. to reserve..." (Thayer, p. 622; 5083)

Timothy was to give his utmost care to fulfill this "command" of God. It is as important a part of keeping the confession as any other.

*"entole...an order, command, charge, precept; 1. univ. a charge, injunction... 2. a commandment, i.e. a prescribed rule in accordance with which a thing is done... a. used of the commandments of the Mosaic law:... esp of particular precepts of this law as distinguished from *ho nomos*(the law) their body or sum:..." (Thayer, p. 218; 1785)*

God's laws are here summed up as the orders, charges and precepts contained in the gospel. Which such order, charge or precept is Paul referring back to? Is he still speaking of the need to flee the love of money and pursue righteousness, godliness, faith, love, patience, and gentleness? Is this a reference to fighting the good fight of faith? Since all these verbs are in the imperative mode they are all commands. Since fighting the good fight is the broader category into which all the others fit, it seems best to see this as the command. Timothy was commanded to fight to good fight of the faith, and is now encouraged to keep that commandment and carefully guard it without "spot."

"aspilos... metaph. free from censure, irreproachable, ... free from vice, unsullied..." (Thayer, p. 81; 784)

He is to do his utmost to fulfill the commands of God so that there is no reproach from God on the judgement day.

blameless until our Lord Jesus Christ's appearing,

Paul's final point dealt with the permanent nature of this commitment. Timothy (and all men of God) are to keep the commandment "*without any blame*" right up to the Lord's appearing. Paul used the same word as a qualification for elders in 3:2.

anepileptos, lit. that cannot be laid hold of, hence, not open to censure, irreproachable (from *a-*, negative, *n*, euphonic, and *epilambano*, to lay hold of), is used in I Tim 3:2; 5:7; 6:14... 'irreprehensible' (Vine, Vol 1, p 131)

Timothy must conduct his life as a man of God in such a way that no one can apprehend or censure him. He is to struggle to fight the good fight of the faith in such a way that no one could rebuke or lay hold on him and condemn him for his lack of care or concern in how he fulfilled it. He was to keep this "until" Jesus Christ's appearing.

"mechri,... as far as, unto, until; 1. it has the force of a preposition with the gen...and is used a. of time... b. of place... c. of measure and degree... so that he did not shrink even from death." (Thayer, p. 408).

Once the good confession is made, the responsibilities and obligations which having Jesus as Lord

create must be maintained blamelessly right up to the Lord's appearing. God had made it very clear in Ezekiel that righteousness must be maintained right up to the very end of one's life.

But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. Ezek. 18:24

When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die. . . .18 When the righteous turns from his righteousness and commits iniquity, then he shall die in it Ezek. 33:13, 18

Jesus also used several parables to emphasize the same thing Paul says to Timothy here.

"Take heed, watch and pray; for you do not know when the time is. 34 It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. 35 Watch therefore, for you do not know when the master of the house is coming-- in the evening, at midnight, at the crowing of the rooster, or in the morning-- 36 lest, coming suddenly, he find you sleeping. 37 And what I say to you, I say to all: Watch!" Mark 13:33-37 see also Mt 24:42-51

The expectation of both God and Jesus Christ is that all faithful servants will maintain their integrity and the purity of their confession right up to the end of their lives. There is to be no easing off, no retirement, no modification. Right up to the "appearing" of the Lord Jesus Christ or to their death

"epiphaneia... an appearing, appearance... often used by the Greeks of a glorious manifestation of the gods, esp. of their advent to help..." (Thayer, p. 245-246; 2015)

This refers to the second coming of Christ which all Christians earnestly seek. Yet with the truth of Hebrews 9:27 in mind it makes little difference whether one's death intervenes prior to His coming.

And as it is appointed for men to die once, but after this the judgment, (Heb. 9:27).

The state of a man at death will be the exact state at the second coming. The intervening years mean nothing.

15 which He will manifest in His own time,

The Spirit never addressed when this would occur. Timothy knew the Scriptures on this matter.

But concerning the times and the seasons, brethren, you have no need that I should write to you. 2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. 1 Th. 5:1-2

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 2Pet. 3:10-12

It is not in the timing, but in the certainty of it's coming. When every day is lived in harmony with the good confession right up to the very end, we will always be ready.

"He" will manifest Christ's appearing in "His" own time. Whenever a pronoun is used after two nouns, it is not always easy to know which one it refers back to. Since Timothy is in the sight of God and in the sight of Jesus, there is some question whether the Father or the Son is the "He." Though the antecedent noun was Jesus Christ in verse fourteen, verse thirteen gave both the Father and Jesus. Those who have studied the verse are fairly consistent in their understanding that it was the Father. Eerdman, Lenski, Barnes, Expositors, Hendriksen, Swete, Barclay, and the Pulpit Commentary all agreed that it was speaking of the Father. Only Lipscomb/Shepherd stated their belief that it was Jesus.

The most persuasive argument in favor of the Father comes in the next verse where it is revealed that no man has seen or can see this "He." Though it might be argued that this refers to Jesus in His spiritual body, It is difficult to imagine Paul saying that no man has seen or can see Him. Did

Stephen see Him (Acts 7:55-56)? This can be said of the Father, but would have to be qualified if it were spoken of Jesus. The following verses may also have some bearing on how one interprets this passage.

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. Jn. 1:18

Not that anyone has seen the Father, except He who is from God; He has seen the Father. Jn. 6:46

Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?" Jn. 14:9

It doesn't really matter, since there is nothing said here about the Father or Jesus that is not taught about both of them elsewhere. Jesus is called by all these terms. He is now the King of kings and the Lord of lords, and until the end, He will rule over the kingdoms of men.

Yet I have set My King on My holy hill of Zion. 7 I will declare the decree: the LORD has said to Me, "You are My Son, today I have begotten You. 8 Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. 9 You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel." 10 Now therefore, be wise, O kings; be instructed, you judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him. Ps 2:6-12

"These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful." Rev 17:14

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death. . . . 28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. 1 Cor. 15:24-26, 28

God the Father also rules in the kingdom of men and gives it to whomever He pleases.

'This decision is by the decree of the watchers, and the sentence by the word of the holy ones, in order that the living may know that the Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men.' Dan 4:17

It is therefore left to the reader to ponder these verses and make the decision, for all that is said here is true whether it be spoken of the Father or of the Son.

The appearing of Jesus will be made "manifest."

"deiknuo... to show, exhibit; 1. prop. to show l. e. expose to the eyes... 2. metaph. A. with acc of the thing, to give evidence or proof of a thing ... b to show by words, to teach..." (Thayer, p. 126-127; 1166)

It is wise for all Christians to ponder this powerful truth. At the Lord's return, every eye will see Him, and for those who have been faithful to the end it will be a time of great joy.

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. Rev. 1:7

when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed. 2Th. 1:10

When this time of God's choosing arrives, then all the above will occur.

He who is the blessed and only Potentate,

These are further descriptions of the "He who will manifest in His own time." He is the "blessed" and only Potentate.

"makarios... blessed, happy: joined to names of God...In congratulations, the reason why one is to be pronounced blessed..." (Thayer, p. 386; 3107)

The blessedness that comes to man by obedience to God's standards is the natural state of God's life. He lives in a blessedness that He can offer to all those who serve Him.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. 18 Of His own will He brought us forth by the word of truth, that we might be a kind of first fruits of His creatures. Jas 1:17-18

It is from the Father that all good and perfect gifts come. This is why He is a blessed potentate, and there is none like Him in heaven or on earth.

"monos,... 1. an adjective alone(without a companion); a. with verbs... b. it is joined with its noun to other verbs also so that what is predicated may be declared to apply to some one person along... 2. alone, only, merely... referring to an action expressed by a verb" (Thayer, p. 418; 3441).

No idol, no man, nothing other than God can confer such things to man. Timothy is to keep the command without spot because of the blessed nature of this only God and because of the power set forth in the term "potentate."

"dunastes... powerful; 1. a prince, potentate..." (Thayer, p. 160; 1413)

He alone has the fullness of power that this word defines. Earthly kings may hold it in the political realm, but God holds in universally.

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. Eph 3:20-21

For of Him and through Him and to Him are all things, to whom be glory forever. Amen. Rom 11:36

the King of kings and Lord of lords,

These terms could be translated more literally: *"the King of the ones who are kinging(rule) and the Lord of the ones who are lording(have dominion)*. The terms describing God are nouns while the ones describing men are participles(verbs working as nouns). The nouns describe a person while the participles describe action. God is King and Lord, while the men of the earth only do the actions.

"basileus... leader of the people, prince, commander, lord of the land, king..." (Thayer, p. 98; 935)

He is the leader of leaders, the prince of princes, the commander of commanders the Lord of those who Lord, the king of those who are kings. How could Paul put it any clearer than this. God is the absolute sovereign ruler of the universe.

Those over whom God rules are called "kings" which is defined:

"basileuo... to be king, to exercise kingly power, to reign..." (Thayer, p. 98; 936)

God is also the Lord over all those who Lord. The first term "Lord" is defined:

"kurios... having power or authority... he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used a... of the possessor and disposer of a thing, the owner... in the state, the sovereign, prince, chief... b. is a title of honor, expressive of respect and reverence with which servants salute their master... c. this title is given a. to GOD, the ruler of the universe... B to the MESSIAH; ... to JESUS as the Messiah, since by his death he acquired a special ownership of mankind, and after his resurrection was exalted to a partnership in the divine administration..." (Thayer, p. 365-366; 2962)

God holds authority over all other lords. They belong to Him and He has the power to decide what they can and cannot do. He sets the boundaries. He is their master and Lord. Those God rules over are called "lords" but only in the sense of the role He has given them.

"kurieuo... to be lord of, to rule over, have dominion over... of things and forces i.q. to exercise influence upon, to have power over..." (Thayer, p. 365; 2961)

The entire nature of this relationship is set forth in Romans.

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. . . 4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Rom 13:1,4

God wanted this taught to Nebuchadnezzar.

'This decision is by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.' Dan. 4:17

Man may exercise some authority for a short time, but when all stand before God in judgment, they will too. This too is an important consideration for those who preach the word. There are higher considerations than the power men wield.

16 who alone has immortality,

“Alone” is repeated from the previous verse and continues to describe uniqueness. He is the only one who possesses this. No one else possesses “immortality.”

*“athanasia... lit., deathlessness (a, negative, *thanatos*, death), is rendered “immortality” in I Cor 15:53,54 of the glorified body of the believer; I Tim. 6:16 of the nature of God. ... the word had the wide connotation of freedom from death... In the N.T., however, *athanasia* expressed more than deathlessness, it suggests the quality of the life enjoyed...” Vine Vol 2 p. 249)*

God is deathless, and has the power to make us deathless as well. We were originally created without death and serve God who will conquer death and give us immortality. What a glorious God we serve! What a glorious Lord to make the and keep the good confession.

dwelling in unapproachable light,

God's eternal existence is now summed up under the idea of dwelling. He has immortality, and exists in that immortality in unapproachable light. This is one of the reason why no man has or can see Him. He dwells in light that is inaccessible to man.

“aprositos... unapproachable, inaccessible... “(Thayer, p. 70; 676)

*“aprositos... unapproachable, inaccessible (a, negative, and an adjective from *proseimi*, to go to), is used in I Tim. 6:16, of the light in which god dwells (A. V. “which no man can approach unto;” R. V., “unapproachable”) Vine Vol 1 P. 71)*

One cannot draw near to God because the light within which he dwells and which evidently emanates from within himself is not accessible to man. One is reminded of Moses glowing face, and God's statement that man cannot see Him and live. Like the sun or the stars, God also emits light. Yet the light that proceeds from Him is brighter and more powerful than that of the sun or any star. Man cannot even approach to this light.

whom no man has seen or can see,

The term “no man” eliminates everyone.

“oudeis... and not one, no one, none, no; it differs from MEIDEIS as OU does from ME... 1. with nouns... 2. absolutely, ... nothing whatever, not at all, in no wise...” (Thayer, p. 462; 3762)

There is no one who has ever seen God in the unapproachable light that the Bible reveals that He dwells in. Moses saw His back side, but did truly not “see” Him, or this passage could not be true.

*“eido... lat. *video*... The tenses coming from *eido* and retained by usage form two families, of which one signifies *to seed*, the other *to know*... 1. *to see* 1. *to perceive*(with the eyes)... 2. lat. *video*, *to perceive by any of the senses*... 3. *univ to perceive, notice, discern, discover*... 4. *to see*, i.e. *to turn the eyes, the mind, the attention to anything*; a. *to pay attention, observe*... b. ... *to see about something* i.e. *to ascertain what must be done about it*... c. *to inspect, examine*... d. *to look at, behold*... 5. *to experience, any state of condition*... 6. *to see i.e. have an interview with, to visit*...” (Thayer, p. 172-174; 1492)*

No one has ever perceived God with the sense of sight. No eyes have ever beheld Him It is an

impossibility. It simply “can” not be done.

“*dunamai... to be able, have power, whether by virtue of one’s own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom... to be able to do something... to be able, capable, strong, powerful...*” (Thayer, p. 158-159; 1410)

No one has the power to do so. They are unable for no one is capable enough, strong enough or powerful enough to accomplish it.

to whom be honor and everlasting power.

Paul winds down this great statement of praise to God with what man’s reaction to all this ought to be. Man ought to “honor” Him. This term is defined:

“*time... (fr. tio, to estimate, honor, ...)... (a valuing, rating)... 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold... 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence... veneration, ... deference, reverence...*” (Thayer, p. 624; 5092).

When all the above is truly contemplated and meditated upon, one cannot help but desire to give God great honor. When one uses the above as the measurement to determine the value and benefit we receive from Him, we must conclude that He is priceless to us. We cannot live without Him, we have nothing and are nothing. We owe so much to Him that it cannot be calculated. We must therefore venerate and revere Him. Give Him the best we have. His power is “everlasting.”

“*aionios... 1. without beginning or end, that which always has been and always will be... 2. without beginning... 3. without end, never to cease, everlasting...*” (Thayer, p. 20; 166)

It has no beginning and will have no end. It matters little whether we personally submit to that power or not. We will ultimately be made to submit to it. We cannot fight it. It existed long before we were created and will continue to exist long after this universe has been destroyed. God possesses eternal “power.”

“*kratos, ...1. force, strength. 2. power, might... the might of his strength, Eph 1:19; 6:10;... mightily, with great power,... a mighty deed, a work of power.... 3. dominion...*” (Thayer, p. 359; 2904)

Amen.

Paul closes this with the solemn term for truth and veracity. These are true statements and he closes it accordingly. The term is defined:

“*amen, ... 1. verbal adj. ... firm, metaph. faithful... 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, surely, of a truth, truly; so freq. in the discourses of Christ in Mt. Mk. and Lk.... the repetition of the word (AMEN AMEN), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, most assuredly... b. at the close of a sentence; so it is, so be it, may it be fulfilled... It was a custom which passed over from the synagogues into the Christian assemblies, that when he who had read or discourse had offered up a solemn prayer to God, the others in attendance responded Amen and thus made the substance of the prayer their own...*” (Thayer, p. 32; 281).

17 Command those who are rich in this present age

Paul again repeats the term “charge” which contains the authority Jesus gave in Mt 28:18. All of Jesus’ commands have been “*transmit a message along from one to another*” by the apostles. This time the command has been passed from Jesus to Paul and then from Paul to Timothy. Now it is Timothy who is doing the commanding and charging. This is the final phase of authority from God. All authority belongs to God. God then gave that authority to Jesus. Jesus gave that authority to the apostles, who then placed it into the Scriptures. Today through the Scriptures that authority is now placed in the evangelists, shepherds and teachers.

The command is to be passed on to those who “*are rich.*”

“*plousios... rich; a. prop. wealthy, abounding in material resources... b. metaph. and univ. abounding, abundantly supplied... of the thing in which one abounds...*” (Thayer, p. 519; 4145)

Since Paul had just finished speaking of those who are “minded to be rich,” these are not the same people. There is clearly a subtle difference between those who are “*minded to be*” and those who “*are*” rich. What Paul actually said was “*The rich in this present age charge...*” How they became rich is not described or implied. Before becoming a Christian they may have been “*minded to be rich*,” or they may not have been. After their conversion and call, they were or have become wealthy. It could be inherited or come as a result of hard work and God’s providence which they did not purpose. This is wealth in the “present” age.

“*nun... adv. now ... 1. adv. of Time, now, i.e. at the present time; a. so used that by the thing which is now said to be or to be done the present time is opposed to past time. b. opp. to future time.... used to distinguish this present age, preceding Christ’s return, from the age which follows that return... c. Sometimes NUN with the present is used of what will occur forthwith or soon... d. with the imperative it often marks the proper or fit time for doing a thing... 2. Like our now... it stands in a conclusion or sequence; as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is...*” (Thayer, p. 430; 3596)

The “now” time. The “*present*” time, which excludes both the “*past*” time and the “*future*” time. Added to “time” is another word that the time that now exists prior to the beginning of eternity. This is another way of saying, “*we brought nothing in and can take nothing out.*” It only exists in the “present age” and in the now.

“*aion... In Greek authors 1. age ... a human lifetime ... life itself ... 2. an unbroken age, perpetuity of time, eternity... In the N. T. used 1. for ever ... 3. ... most of the New Testament writers distinguish... this age... the time before the appointed return or truly Messianic advent of Christ... the period of instability, weakness, impiety, wickedness, calamity, misery,...*” (Thayer, p. 18; 165).

This is the “life that now is.” The time after we brought nothing in and before the time we take nothing out. This puts wealth into a better perspective. It only lasts in this age(lifetime). Yet it has a powerful bearing on the outcome of God’s judgment. It is another “talent” and “gift” over which a stewardship will be required. Just another key to being faithful or unfaithful. Those who possess wealth must be warned that it has a factor and role in how judgment will be conducted. He gives the specific things God will assess.

not to be haughty,

First, they must be careful that it does not make them “haughty.” This term is defined:

“*hupselophroneo... hupselos and phroneo to have an arrogant, haughty attitude - 'to be haughty, to be arrogant.'*” (Lou & Nida Greek-English Lexicon 5309)

This is a compound word. The word “*hupselos*” means something that is lofty, high or exalted, while the second term “*phroneo*” means to think or have in ones mind. Hence wealthy people are not to allow their wealth to bring their minds up into the clouds. Wealth is no reason to think of oneself more highly than they ought to think. It does not make one better than others, nor does it set them on a higher plain or make them a cut above. They must avoid the temptation to think like this. Wealth is a tool to help others with, a blessing and gift from God and never a badge of honor, or reason to think highly.

nor to trust in uncertain riches but in the living God,

The second thing wealthy people must guard against is putting any “trust” in riches.

“*elpizo...Sept for... to trust;... to flee for refuge... to wait, to hope; to hope(in a religious sense, to wait for salvation with joy and full of confidence)... hopefully to trust in... direct hope unto one...*” (Thayer, p. 205; 1679)

Though riches can bring opportunities to do good, it must never supplant the God who gave it and the God who will continue to bless us after this life is over. This may be the greatest risk wealth poses. Trust involves hope and confidence. Wealth is too “uncertain” to put hope and confidence in. First, because it is fleeting and no one knows how long it will last, but more importantly because of the variables. There are too many things wealth cannot help us with. Wealth cannot help anyone

in death, sickness, war, famine, spiritual difficulties or etc. God's children who possess it can learn how to use it wisely and profitably, but they must never use it in such a way that it supplants in any way their feelings of trust and confidence in the living God whom He just finished describing. He is the only one worthy of such trust and confidence.

who gives us richly all things to enjoy.

Paul makes a play on words when he speaks of the reason why one ought to trust in the living God. He is the only one who can truly deliver on the trust that people place in Him. He has the ability to give all things richly to be enjoyed. Without life and health riches are worthless. Without peace and prosperity, riches fly away. Only God has the omnipotent and complete power to be entrusted with our lives. Only God can "give" us a quiet life of joy and pleasure.

"parecho... a. to reach forth, offer... b. to show, afford, supply ... c. to be the author of, or cause one to have; to give, bring, cause, one something--either unfavorable.... or favorable... Mid. 1. to offer, show, or present one's self ... 2. to exhibit or offer on one's own part..." (Thayer, p. 488; 3930)

God is the author of and causes people to have all things. He is the giver, the benefactor and one through whom all blessings of life flow.

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 1:17-18

When considering the quality of giving that our God can give it far exceeds what wealth can ever do. The blessings that come from him are "rich." This term is defined:

"plousios, adv., ... abundantly, richly..." (Thayer, p. 519; 4146)

This takes us back to the creation where God richly gave everything that exists in this present age. Anything that money can buy was given to us then and without those rich gifts given then wealth would have no value or purpose. What good is money when there is nothing to buy and no need that it can fulfill. God far exceeds money as someone to trust and to find "enjoyment."

"apolausis... enjoyment (from apolauo, to take hold of, enjoy a thing) suggests the advantage or pleasure to be obtained from a thing (from a root lab-- seen in lambano, to obtain); it is used with the preposition eis in I Tim. 6:17, lit., 'unto enjoyment,' rendered "to enjoy"... (Vine, vol 2 p. 31)

All enjoyment man receives in this life comes from the hands of God. There is no other.

18 Let them do good,

Timothy is also to pass on from the Lord the command to "do good."

"agathoergeo... to be agathoergos, beneficent (towards the poor, the needy)... Found besides only in eccl. writ., but in the sense to do well, act rightly..." (Thayer, p. 2)

This is a compound word made up of "agathos" and "ergeo." Since these are (ergeo – works or deeds) that are good, the key to understanding is in the word "good."

"agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished..." (Thayer, p. 2-3; 18)

Those with wealth are in the position to work things that excel and are useful. Things that are pleasant, joyful and happy. Hence rich are to consider how they can do things that will bring this about. This leads right into the next clause

that they be rich in good works,

In another play on words those who are rich are to be rich. But they are to be "rich" in good works. Paul now uses the verb, which differs slightly from the noun:

"pluteo... a. to be rich, to have abundance; prop, of outward possessions, b. metaph. to be richly supplied..." (Thayer, p.519; 4147)

There is to be an abundant supply of good works. Many such good works should be accomplished in a lifetime when wealth itself is and opportunity.

Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. Gal 6:10

Though a different term for “good” is used, it is very similar to the first.

“*kalos*... Sept for ... beautiful, but much oftener for ... good; *beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*;... a. *beautiful to look at, shapely, magnificent*:... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*: ... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*... d. *honorable, conferring honor*:...” (Thayer, p. 322).

While “*agathos*” looks at the benefits that accrue from the gift, *kalos* looks at the nature of the gift as it is beheld, either by God or by man. These are good and useful works. They are beautiful and precious. They are admirable and excellent. And, they are in the grasp of those who are rich.

It should be the “business” of those who are wealthy to accomplish these things.

“*ergon*... 1. *business, employment, that with which anyone is occupied*... 2. *any product whatever, any thing accomplished by hand, art, industry, mind*... 3. *an act, deed, thing done*: ...” (Thayer, p. 248; 2041)

That which occupies their time, that which they produce with their wealth. As they look back over each day, month and year, they are to see these things characterizing how they live.

ready to give,

They must also be “ready to give.” This term is defined:

“*eumetadotos*... *ready or free to impart, liberal*...” (Thayer, p. 260; 2130)

“*eumetadotos*... *ready to impart (eu, well, meta, with, didomi, to give:...) is used in I Tim. 6:18, “ready to distribute.”*”

The term literally means that they are *well* with their giving. They do such a good job at giving that they are to be commended for it. Hence they are ready to impart, liberal in their giving and ready to distribute their wealth out to others as the need arises. They possess and use their possessions and not the other way around.

willing to share,

This term is defined:

“*koinonikos*...1. *social, sociable, ready and apt to form and maintain communion and fellowship*... 2. *inclined to make others sharers in one’s possessions, inclined to impart, free in giving, liberal*...” (Thayer, p. 352; 2843)

There is little difference in the one above and this one except in the stress on the fellowship and communion they hold with those to whom they give their money to. Those who are wealthy relish an opportunity to help those who need it and are therefore always ready to give to them. This creates a joint participation and a fellowship. In this case the rich are able to share and give liberally, while the poor can only share their communion and fellowship.

19 storing up for themselves a good foundation for the time to come,

Those who do all the above are being very wise for they are preparing for the future. In this respect Paul nearly repeats Jesus words.

“*Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; 20 “but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 “For where your treasure is, there your heart will be also. (Mt. 6:19-21).*”

Timothy is to make the wealthy see that by doing this they are storing up their wealth for future use. The term “storing up” is defined:

“apothesarizo... to put away, lay by in store, to treasure away... to store up abundance for future use...” (Thayer, p. 61; 597)

This is a similar word to the one used in 1Cor 16 in our giving. Here the rich are storing up there, the church is storing up so no collections need be made when Paul came.

Just as depositing one’s money in the bank is not money that is lost, but money that is stored for later use, so also, money that is used to benefit those who are poor and in need is never lost. This is what Jesus sought to impart to the rich young ruler.

So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." Lk. 18:22

No amount of money that is given to help the needy is money thrown away. It is money that is stored up for us for later use.

But when you give a feast, invite the poor, the maimed, the lame, the blind. 14 And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just." Lk. 14:13-14

In this case they are laying up this strong immovable “*foundation*” that will remain firm even if all else is lost.

“themelios (thema [i.e. thing laid down]), laid down as a foundation, belonging to a foundation,... the foundation (of a building, wall, city)... of the apostles as preachers of salvation, upon which foundation the Christian church has been built, Eph. 2:20; a solid and stable spiritual possession, on which resting as on a foundation they may strive to lay hold on eternal life, I Tim. 6:19... ” (Thayer, p. 286-287; 2310)

Timothy is to charge the rich to do all the above and if they heed his words they will find that what they gave away was still theirs at the resurrection of the just. When the “time to come” arrives, they will be blessed indeed.

“mello... to be about to do anything; so 1. ... for the future, hereafter ... things future, things to come, ... 2. joined to an infin. a. to be on the point of doing or suffering something... b. to intend, have in mind, think to... c. as in Grk. writ. fr. Hom. down, of those things which will come to pass(or which one will do or suffer) by fixed necessity or divine appointment... d. in general, of what is sure to happen...” (Thayer p. 396-397)

The future is an uncertain thing at best but those with uncertain wealth can use it to prepare for the future whatever it is.

that they may lay hold on eternal life.

The term “that” is a adverb of purpose. It is defined:

“hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction(for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... ” (Thayer, p. 302-304; 2443)

The purpose and intent of all the above is to give to them the opportunity to lay hold of eternal life. The term “lay hold” is defined:

“epilambano... to take in addition... to take, lay hold of, take possession of, overtake, attain to. ... a. prop. to lay hold of or to seize upon anything with the hands... hence univ. to take hold of, lay hold of... b. by a metaph. drawn from laying hold of another to rescue him from peril, to help, to succor...” (Thayer, p. 240; 1949).

Paul spoke of this concept in Romans. Each is given a gift and when they use that gift they are manifesting the faith necessary to lay hold of eternal life. The ability to give is one of them.

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. 4 For as we have many members in one body, but all the members do not have the same function, 5 so we, being many,

are one body in Christ, and individually members of one another. 6 Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; 7 or ministry, let us use it in our ministering; he who teaches, in teaching; 8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Rom. 12:3-8

This is how they will take possession of eternal life. This is how God made possible that which would otherwise have been impossible.

Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. 24 "And again I say to you, 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." 25 When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?" 26 But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." Mt. 19:23-26

20 O Timothy! Guard what was committed to your trust,

Paul now used the Vocative to draw as near to Timothy as he can over the long miles. He loves Timothy. He yearns for Timothy to succeed in this and all the quests he engages in for the cause of Jesus. His final words are personal and expressly to him, but can be broadened to take in all who read the epistle. He warned Timothy to "guard" what was committed to his trust.

"phulasso... 1. Active to guard a. to watch, to keep watch... b. to guard or watch, have an eye upon... c. to guard a person (or thing) that he may remain safe, l. e. lest he suffer violence, be despoiled, etc., l. q. to protect... d. to guard, l. e. to care for, take care not to violate, to observe... 2. Mid. a. to observe for one's self something to escape, l. e. to avoid, shun, flee from ... b. by a usage foreign to Grk. writ. but very freq. in the Sept. ... to guard for one's self (l. e. for one's safety's sake) so as not to violate, l. e. to keep, observe..." (Thayer, p. 659-660; 5442)

He is to keep his eye upon it, keep watch over it, guard and care for it, never violate it and observe it faithfully. Timothy has been given a trust. This term is defined:

"parakatatheke... a deposit, a trust..." (Thayer, p. 483; 3872)

"paratheke "a putting with, a deposit" (para, "with," tithemi, "to put"), and its longer form, parakatatheke, are found, the former in 2Tim 1:12, "that which He hath committed unto me," RV, marg., lit., "my deposit" (perhaps, "my deposit with Him"), the latter in 1 Tim 6:20, where "guard that which is committed unto thee" is, lit., "guard the deposit," and 2 Tim 1:14, "that good thing which was committed unto thee," i. e., the good deposit; RV, marg., "the good deposit. (from Vine's NT:3866),

What is the exact nature of this deposit. The book started with the charge Paul had given to Timothy.

This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, 19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 1 Tim 1:18-20

This charge was laid out to Timothy in the first chapter and was repeated in different ways throughout the book.

*As I urged you when I went into Macedonia — remain in Ephesus that you may **charge** some that they teach no other doctrine, 1 Tim 1:3-4*

*Now the purpose of the **charge** is love from a pure heart, from a good conscience, and from sincere faith, 6 from which some, having strayed, have turned aside to idle talk, 1Tim 1:5-7*

*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; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 1 Tim 6:13-14*

***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; 1 Tim 6:17*

The charge, given throughout the book("parangellos" "parangelleo") which was Jesus passed to Paul and Paul passed to Timothy is now the deposit he is to guard. All that was charged is now the deposit that must be carefully guarded as a deposit or trust that was given to him. He is to guard these things faithfully and give his life if necessary to see to it they are done. Taken in context, it is evident that Paul considered those who refused to add to or take from anything in the Scriptures

is faithfully keeping what was entrusted.

avoiding the profane and idle babble

The only way Timothy can keep the trust is to “avoid” its opposite.

“ektrepo... 1. to turn or twist out; pass. in a medical sense in a fig. of the limbs... lest it be wrenched out of (its proper) place, dislocated, (R. V. Mrg. put out of joint], ... to turn aside, go astray... 2. to turn off or aside; pass. in a mid. sense... to turn one’s self aside, to be turned aside... to turn aside... to turn away from, to shun a thing, to avoid meeting or associating...” (Thayer, p. 200)

He is to shun, avoid meeting or associating with, turn himself aside in order to stay away from these terrible influences. Nothing can damage faster than evil influence and the worst of such influence is found in these two things. “Profane” is defined:

“bebelos... 1. accessible, lawful to be trodden; prop. used of places; hence 2. profane, equiv. to ...[i.e. unhallowed, common], ... of men profane i.e. ungodly...” (Thayer, p. 100)

It is the opposite of God’s word. God’s word and will are sacred, holy, and sanctified. All the doctrines, morals and practices revealed in God’s word are sanctioned by Him as holy. All other things are profane. they are unhallowed and common. Thus they are worthless to Timothy and he is to avoid them. “Idle” is defined:

“kenophonia... (kenophonos uttering emptiness), (vaniloquium,...) empty discussion, discussion of vain and useless matters...” (Thayer, p. 343; 2757)

Again, every word that proceeds from the mouth of God is to be lived by. All else that is devised by man is empty discussion. For what is under consideration is vain and useless.

and contradictions of what is falsely called knowledge--

The term “contradiction” is defined

“antithesis... a. opposition... b. that which is opposed...” (Thayer, p. 50; 177)

“antithesis... a contrary position (anti, against, tithemi, to place; ENG., antitheses), ...” Vine Vol 3 p 143)

Those who engage in the idle and profane must consistently oppose God’s true revelations as they contradict them. Timothy is to avoid all such people when once he recognizes them for what they are. When true knowledge is set before them and they reject it, then they are of this sort. The term “knowledge” here is defined:

“gnosis... knowledge... the knowledge of God, such as is offered in the gospel... GNOSIS by itself signifies in general intelligence, understanding... objective knowledge: what is known concerning divine things and human duties...” (Thayer, p. 119; 1108)

This is a good term, but coupled to it is the term “falsely” which negates all that is good about it for it is falsely named. This term is defined:

“pseudonumos... (pseudos [pseudēs, rather] and onoma), falsely named [A.V. falsely so called]...” (Thayer, p. 676; 5581)

It does not deserve the title of knowledge. It is not knowledge. It is error. All that originates with man as its sole authority will always contradict what has originated with God. For if it is in God’s word it is sacred and when we it comes from the minds of men it is common. Jesus dealt very harshly with this as also should we.

He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me. 7 And in vain they worship Me, Teaching as doctrines the commandments of men.' 8 For laying aside the commandment of God, you hold the tradition of men — the washing of pitchers and cups, and many other such things you do." 9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition. ... 13 making the word of God of no effect through your tradition which you have handed down. And many such things you do." Mark 7:6-10, 13

In the parallel account in Matthew the disciples come to Jesus concerned about how the Pharisees

had reacted.

Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?" 13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted. 14 Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch." Mt. 15:12-14

21 by professing it some have strayed concerning the faith.

The term "profess" is defined:

"epaggello... 1. to announce. 2. to promise: Mid. to announce concerning one's self; i.e. 1. to announce that one is about to do or to furnish something, i. e. to promise(of one's own accord) to engage(voluntarily)... 2. to profess; ... an art, to profess one's self skilled in it..." (Thayer, p. 227; 1861)

They claim that this is what they believe. They profess this as their doctrine and because they have strayed from the faith. You cannot be a faithful Christian and hold to falsely called knowledge. They are mutually exclusive. The term "stray" is defined:

"astocheo... (to be astochos, fr. stochos a mark), to deviate from, miss(the mark): ... to deviate from anything..." (Thayer, p. 82; 795)

They have deviated from the true path or mark and will never reach the goal.

"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 "Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. (Mt. 7:13-14).

This straying is concerning the faith. It is the faith they have strayed from. The definition of "concerning" is:

"peri... prep., joined in the N. T. with the gen. and the acc. ... and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. circum, circa; around, about... I. with the GENITIVE it denotes that around which an act or state revolves; about, concerning, as touching, etc... a. about concerning... after verbs of speaking, teaching, writing, etc. ...after verbs of hearing knowing, ascertaining,... after verbs of thinking, deciding, supposing, doubting, etc. ... b. as respects [A. V. often (as) touching]... with regard to, in reference to... gg. at the beginning of sentences, concerning, as to..." (Thayer, p. 502; 4012)

Grace be with you. Amen.

Paul closes the letter as he began it, with grace. Grace is that wonderful commodity that gives us a second chance whenever we need it. It is defined:

"charis... grace; i. e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech... 2. good will, loving-kindness, favor: in a broad sense... (favor(i.e. act of favoring...)) ... used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men... ...the word charis contains the idea of kindness which bestows upon one what he has not deserved... pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept eternal salvation through Christ... charis is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues... II Th. 1:12... 4. thanks(for benefits, services, favors)... to be thankful to one..." (Thayer, p. p 665-666; 5485)

The Christian cannot perfectly do all that Paul outlined in this letter all the time. He/she will make mistakes. When mistakes are made, grace and grace alone is needed. Paul affirms to Timothy that he has this grace whenever he needs it. Amen.