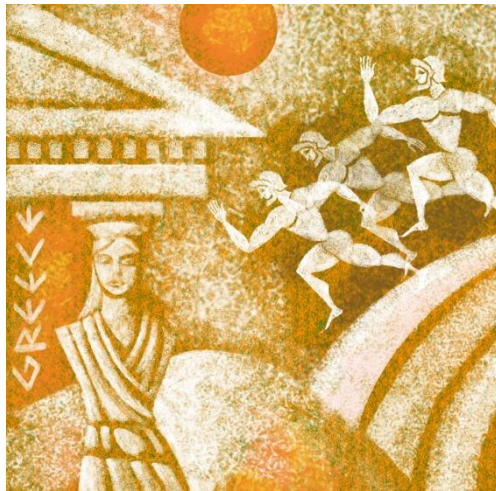


Ι ΤΙΜΟΤΗΥ

Ι Τιμόθεος



Calvary Bible Church 1 Timothy 6:2b-10 One-week Study Guide

Wednesday Night Small Groups

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All material can be downloaded from: <http://calvary-bible.org>

The Inductive Method

Observation

What does the text say?

Overview

Establish Context by determining Historical Background

Where does it fit in the Bible timeline?

Ask: Who, What, When, Where, Why, and How?

Make simple lists of people, places, and events mentioned in the text

Make simple lists of key words that are used throughout large portions of the entire book

Determine Book and Chapter Themes

Mark questions to return to later for future study

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Chapter Studies

Ask: Who, What, When, Where, Why and How?

Make more thorough lists of people, places and events

Make more thorough lists of Key Words in chapter or section

Ignore chapter divisions when the theme is carried forward

Mark Contrasts, Comparisons, Expressions of Time, Terms of Conclusion

Beginning of Interpretation: Tie this all together by examining text verse by verse

Outline or complete Structural Analysis to break down difficult text

Examine meanings of Key Words as you study verse by verse

Meditate on text to determine paragraph themes

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Interpretation

What does the text mean in correct context?

What principles do I see that tie to other sections of scripture?

Complete Cross References of those passages of scripture

Complete examination of Key Words: meaning, tense, voice

Notice and examine meaning of verbs & descriptive adjectives

Note commands and warnings

Consult commentaries after completing your own study

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Application

Based on correct interpretation of the text:

What must I do?

How can I apply this truth to my life?

How does this affect me?

How does this better knowledge of God change me?

Meditate on scripture and Memorize important, applicable passages of scripture

What do I see? What does it *mean*? How does this *change* me?

Digging in: Observing, Interpreting & Applying the Text

Read and study prayerfully each day. “Prayer is really a key to effective Bible study. Learn to pray before, during, and after your reading of the Scriptures. Prayer is especially crucial when you come to a place in your study where you are stuck and confused.”¹

The Text: Everyone studies in their own unique way; therefore, there are several study options for you to choose from to assist you in studying 1 Timothy 6:2b-10.

- (1) If you prefer to work from one marked copy, remove the working copy at the end of the Overview material, place it in a three-ring binder, and use it for our entire study of 1 Timothy.
- (2) If you don’t like the above option, the text will be printed throughout this material; therefore, you can use this Study Guide alone. The entire book of 1 Timothy is printed at the back to help you keep this section in context within the book.
- (3) Or, use your own bible and simply refer to this material for study suggestions.

This week we will focus in and observe 1 Timothy 6:2b-10 carefully and thoroughly.

The importance of careful, thorough Observation continues:

“The more time you spend in **observation**, the less time you will need to spend in interpretation, and the more accurate will be your results. The less time you spend in observation, the more time you will need to spend in interpretation, and the less accurate will be your results.”²

In this material, we move from Observation to Interpretation to Application.

“Start with God’s Word; pray that the Spirit gives you clarity; then study to see what the text actually says. The Holy Spirit inspired the writing of the Bible, so who better to help us as we seek to understand it? Scripture tells us that the Spirit not only inspired the Bible, but also illumines it for us today (1 Cor. 2:12-16 and 2 Tim. 3:16).

“Exegesis: an attempt to discover the meaning of the text objectively, starting with the text and moving out from there.

“Eisegesis: to import a subjective, preconceived meaning into the text.

“The word *exegesis* comes from a Greek word, meaning ‘to lead out’...You start with the text and draw out its meaning. *Eisegesis*, on the other hand, is when you start with an idea or conviction, then search for verses in the Bible to prove your point...The danger in this is that we can take verses out of context to support just about any point of view. For years people have used this style of interpretation in order to justify greed, lust, divorce, and countless other sins. Cults have also used eisegesis to justify their beliefs...The bottom line is that we can easily pursue just about any lifestyle we desire, then find Scriptures to show everyone it’s all right to live that way. **But what would it look like to live *exegetically*? If we were to start with Scripture and allow it to dictate our actions, how would we live?**”³ This type of interpretation and application is the goal of Spirit-filled believers.

This material is designed to help you achieve correct interpretation and life-changing application.

Turn the page to begin your initial observations of 1 Timothy 6:2b-10, which is given in two different translations. **As always, use any study suggestions that help you; skip those that don’t.**

¹ Howard G. & William D. Hendricks, *Living by the Book*, Chicago: Moody Publishers, 2007, pg. 100.

² *Ibid.*, 43.

³ Francis Chan, *Forgotten God: Reversing our Tragic Neglect of the Holy Spirit*, Colorado Springs: David C. Cook, 2009, pg. 23-24.

Day One, Focus on this: What do I see (Observation)? We'll learn what it *means* later.

Contemplate the text in at least two translations. Observe the details.

1 Timothy 6:2b-10 (NIV 1984)

These are the things you are to teach and urge on them.

3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, **4** he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions **5** and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

6 But godliness with contentment is great gain. **7** For we brought nothing into the world, and we can take nothing out of it. **8** But if we have food and clothing, we will be content with that. **9** People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

Keep in mind the three main charges Paul has given Timothy: **1) Protect the church from the false teachers; 2) Protect your spiritual walk while dealing with lies; 3) Put the church back together**

Use the time God has given you. Skip or adjust any of these suggestions to suit your own study aims.

First Steps:

1. **Read through all of 1 Timothy 5:1-6:2a to set this passage in context (pg. 19-20).** How does this previous section connect to 1 Timothy 6:2b-10? What does 6:2b say?
2. **Read 1 Timothy 6:2b-10 above and on the facing page.** Reading a text in more than one translation gives us new insight. **Compare the wording of each.**
3. **Write down observations and questions so you can investigate them later. Mark it up.**
4. **Remember** what you observed about the main charges of Paul's letter to Timothy (listed above by the scroll). **What type of instruction is in 6:2b-10? Mark the portions that address each charge.**
5. Turn to **page 18-20** and review the portions of the letter that deal with **false teachers and elders: 1 Timothy 1:3-11, 18-20; 3:1-7; 4:1-10; 5:17-25.** **Then review Acts 20:13-38 on pg. 17**—the message Paul gave to the Ephesian elders five to seven years before he wrote this letter to Timothy.
6. **How** does 6:2b-10 illustrate Paul's reason for writing? "I am writing you these instructions so that, if I am delayed, **you will know how people ought to conduct themselves in God's household**, which is the church of the living God, the pillar and foundation of the truth (3:14b-15 NIV)."
7. **Review Paul's first instruction for church reformation: Read 1 Timothy 2:1-6, pg. 18.**
8. Make a word-for-word outline, if it helps *you* unpack the text. Some find this highly helpful.

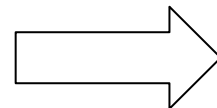
1 Timothy 6:2b-10 (ESV)

Teach and urge these things. **3**If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, **4**he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, **5**and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain. **6**Now there is great gain in godliness with contentment, **7**for we brought nothing into the world, and we cannot take anything out of the world. **8**But if we have food and clothing, with these we will be content. **9**But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. **10**For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

What do you see? Look at the text. Circle your observations or jot them in the margins.

- **What** is Timothy to teach and urge on the Ephesian elders and church members? **Might** this command refer to the entire content of the letter, as well as the last section (5:1-6:2a)?
- Consider again what you learned in 5:17-25 about the difficulties in a church with elder(s) who are teaching false doctrine. More information is given here. **What** other problems are there, 6:3-5?
- **What** does v. 3 say that the one who teaches false doctrine is not in agreement with? **Aren't** these two things the bedrock of Christian life and growth?
- **What** do we learn about the character of a false teacher/elder, v. 4-5? Remember 1 Timothy 5:24-25: Some sins are obvious; some will trail behind. Harmful deeds cannot be hidden. **Ponder on how the sinful character traits in v. 4-5 might display themselves. What** type of mess would they cause?
- **What** is the unpleasant result of the qualities listed in 6:4? **What happens within the church, 6:5a?**
- **What** character traits of the false teacher/elders (men of corrupt mind) are listed in v. 5?
- **Of what** have they been *robbed*, v. 5b? **What** do they think is to be used for *gain*?
- **In v. 6, how** does Paul counter this greedy motive? **What** is said to be *great* gain? **What** have we already learned about godliness? **Take a look at 1 Timothy 3:16; 4:6-16; 5:1-4, 16 (pg. 18-20).**
- **What** is the truth that undergirds contentment, v. 7? **What** eternal perspective does this give?
- **With what, in v. 8,** does the Scripture say we should be content? **Consider that.** We're Americans. **Are** we usually content with just food and clothing? **How** does that challenge you? Most of the world lives at subsistence level, earning only one to two dollars a day. **Yet, are we** content?
- **What** happens to people who *want* to get rich, v. 9? **As Americans, do** we often find ourselves in this category? **What** three things do people who desire to get rich fall into? **Ponder on how** the *desire* to be rich ensnares us. **Into what does this desire plunge people, v. 9b?**
- **What does v. 10a tell us is the root of all kinds of evil?** "The love of money" is one word in the original language. Money isn't the root of all kinds of evil; *love of it* is. Money itself is just an object.
- **According to v. 10b, what** two things have happened to some people who were eager for money? **What** two results have occurred in their lives?
- **What** problems have we already observed in the church in Ephesus that relate to irresponsible or sinful choices with money? **What** obvious issues do you see in 1 Tim. 2:9-15; 3:3b, 8b (important qualifiers); 5:3-18? **How** had bad teaching about money and love of it infiltrated all of these areas?
- **As Americans—some of the richest people on the planet, we have to take a hard look at this. Has** this letter provided a portrait of the American church? **Consider your own attitudes toward money. Does** it have a grip on your heart? **Do** you love it? **Embrace the biblical solution.**

Day Two, Key words: What do I see (Observation)?



Read through 1 Timothy 6:2b-10 thoughtfully one more time.

Mark the words you now understand to be crucial—the words that have definitions you *must* know in order to understand the text.

HOW: Use **color** or **pencil** or **ink**, whichever you prefer. Mark each key word with a unique mark for that word (a different color for each key word, or a different way of circling it, or drawing a box around it, or any other creative mark you want to use for each particular word). **The purpose of marking is to help us see the details of the passage.** (1) If you are using the working copy you used to complete your Overview, you will see that some of these words are marked already—words that are significant for the entire letter. (2) If you're not using the working copy, use the text on the facing page (pg. 7), or (3) complete this exercise in your own bible. Or do any combination of the three; it's entirely up to you.

Mark these words with unique markings for each one:

- God, Christ Jesus, Holy Spirit
- Author (Paul, including pronouns [I, me, my, we])
- Recipient (Timothy [you, your, we])
- Other persons (anyone/he/men of corrupt minds/who/people who want to get rich (describes false teachers here, but applies to all the church)/some people/themselves)
- Key/Significant Words observed and marked during the Overview (refer to the Overview material, if needed)
- Other Significant Words which are crucial for understanding 1 Tim. 6:2b-10: *teach, urge, teaches false doctrines (one word), sound instruction, godly teaching, conceited, unhealthy interest (one word), controversies, quarrels about words (one word), envy, strife, malicious talk (one word), evil suspicions, constant friction (one word), men of corrupt minds (one word), have been robbed, godliness, contentment, content, want, temptation, trap, plunge, ruin, destruction, love of money (one word), eager for money (one word), have wandered, pierced, griefs.*

Do you notice anything new that you missed before? What do you observe?

Using the space below and on pg. 7, list your observations:

what is said about godly/godliness

what is said about riches & the love of money

1 Timothy 5:17-25 (NIV 1984), 17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. **18** For the Scripture says, “Do not muzzle the ox while it is treading out the grain,” and “The worker deserves his wages.” **19** Do not entertain an accusation against an elder unless it is brought by two or three witnesses. **20** Those who sin are to be rebuked publicly, so that the others may take warning. **21** I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism. **22** Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure. **23** Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses. **24** The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. **25** In the same way, good deeds are obvious, and even those that are not cannot be hidden.

1 Timothy 6:2b-10 (NIV 1984)

These are the things you are to teach and urge on them.

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6 But godliness with contentment is great gain. **7** For we brought nothing into the world, and we can take nothing out of it. **8** But if we have food and clothing, we will be content with that. **9** People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

What more do we learn here about the false teachers?


Previously seen qualities of false teachers

- 1:3, teach false doctrine (have a platform to teach)
- 1:4, devote themselves to myths and endless genealogies, promoting controversy
- 1:6, don't have pure hearts, good consciences, or sincere faith; have turned to meaningless talk
- 1:7-11, want to be teachers of the law, but know nothing—don't practice sound doctrine
- 1:19, have rejected fighting the good fight and holding on to faith and a good conscience, and so have shipwrecked their faith
- 1:20, include Hymenaeus and Alexander, who have been turned over to Satan to be taught not to blaspheme
- 4:1, have abandoned the faith, followed deceiving spirits and things taught by demons
- 4:2, are hypocritical liars, consciences seared
- 4:3, forbid people to marry
- 4:3b, order them to abstain from certain foods
- 4:7, promote godless myths and old wives' tales
- 5:19, 20, after the witness of two or three, those false teacher/elders who refuse to stop sinning are to be rebuked publicly. Favoritism cannot be shown.
- 5:22, removal from their office will prompt the need for more elders to be appointed
- 5:24, 25, the false teachers' sins will become evident

Traits of false teacher(s) seen in 6:2b-10, including results of his (their) actions

Day Three: What do I see (observation)? What does it *mean* (interpretation)?

Mark Grammatical Phrases: This exercise will help you see how the main ideas of this section tie together. Note these with marks in the working copy or in the copy of 1 Tim. 6:2b-10 on page 9. 

-  ➤ Mark **words of contrast** (*but, however, nevertheless, not, neither, whether, etc.*) with a lightning bolt mark above the word. **In the margin of your working copy, write what is being contrasted.**

6:5b...*who think that godliness is a means to financial gain*

BUT


godliness with contentment is great gain

- Mark **words of comparison** (*likewise, as, and, in the same way, etc.*) with an = sign or arrow (or any mark you choose). **For example, vs. 10 is a description that contains a metaphor:**

6:10, *For the love of money*

IS

a root of all kinds of evil.

-  Draw a little clock face (or another mark you choose) above words showing **expressions of time** (*then, once, after, until, later times, etc.*). **Why are these words or phrases important?**
- Mark with an **"x"** words that show **conclusions or an end result** (*therefore, so that, or, for this reason, because, etc.*) and **draw arrows** to connect the linked ideas. **What is the author trying to show or prove? What is the conclusion or result he is emphasizing? For example:**



*People who want to get rich fall into temptation and...**FOR** the love of money is a root of all kinds of evil*

- The New Testament was written in Koine Greek. These things are obvious in the original language:
- Mark the one **command** in a way that draws the eye, such as highlighting.
 - 6:2b, *"These are the things you are to teach and urge on them."* Compare this verse with 4:11.
 - In the Greek, these words express continuous or habitual action. Mark like this (~):
 - 6:2b, *"teach," "urge"* (both commands are to be done continuously)
 - 6:3, *"sound instruction"*
 - 6:4, *"understands," "an unhealthy interest"*
 - 6:5, *"think," "is"*
 - 6:7, *"take nothing"*
 - 6:8, *"have"*
 - 6:9, *"want," "to get rich"*
 - 6:10, *"eager"*
 - These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this (→):
 - 6:4, *"is conceited"*
 - 6:5, *"corrupt mind," "have been robbed"*
- **Notice the *if* in 6:3 and in 6:8.**

1 Timothy 6:2b-10 (NIV 1984)

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Record new observations here:

Day Four: What does it *mean* (interpretation)? How does this *change* me (application)?

Focus now on comprehending the text. Use the following steps. **If a particular step or idea doesn't help, try something else.** Come at the text from as many angles as possible.

PRAY FIRST! Ask the Holy Spirit to help you comprehend.

1. What words or phrases do you need to investigate in order to comprehend the text? **Question the text (see box below).** Commands and instructions are always significant.
2. Read the word and its surrounding text in another translation. Sometimes just reading the passage stated in another way helps us to comprehend.
3. If the meaning is still unclear, look up word definitions in the concordance. **How?**
 - **Page 12 details "how to use a concordance,"** or ask your group leader.
 - For additional help, use your concordance to **find other places these same key words are used** (called finding the "cross references"). Look up the words that are assigned the same Greek reference numbers. **Consult page 12 for "how to find a cross reference."**
 - **There are instructions and additional study helps for 6:2b-10 on pg. 12-13, including assistance with: *teach and urge, godliness, contentment, love of money, and men of corrupt mind.* A list of free online study sites is also given.**
4. Next re-examine each sentence or verse and paraphrase it using the definition. Write it out in your own words to be sure you understand. Then move on to the next word you want to examine.
5. Final option: Examine the notes at the bottom of your study bible or in one of the listed commentaries (pg. 15), after you've completed the above steps.

AS YOU'RE DOING THIS: Question the text: ask **who, what, when, where, why, and how.**

"If you want to understand a biblical text, you've got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn't mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you're going to ask questions, you've also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process."⁴

EXAMPLE: We now discover a source of much of the mess in Ephesus. **How** is love of money entangled with lack of elderly widow care and other problems within the church? **Have** you ever seen the love of money prompt teachers or leaders to make unwise decisions or teach false doctrine? **What** does this look like? Paul describes them as men of corrupt mind, who have been robbed of the truth. **What** do v. 4-5 tell us their views cause in the church? **How** ugly is this? **How** is this tied to financial gain? **What** type of people display a false godliness in order to get rich? In Phil. 4:11b-13 (NIV 1984), Paul wrote, "I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every circumstance, whether well-fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength." **Is** that what is urged in 1 Tim. 6:6? **What** did you bring with you into the world? **What** will you carry out of it? **What** is the purpose of money? **What** are the appropriate uses of it? **How** can we keep from loving it? **How** can we protect ourselves from our culture's obsession with it? **Ponder on this.** The answer is given in this letter. **Can** you find it? **How** is the love of money a root of evil? **In what ways?** **How?** **Into what** kinds of temptations and traps do people who love money fall? **What** foolish and harmful desires destroy their lives? **How** can we avoid that? **What** is the worst thing that can befall one who is eager to get money, according to v. 10? **How** does this section apply to you?

⁴ Howard G. & William D. Hendricks, *Living by the Book*, (Chicago: Moody Publishers, 2007), 43.

Use this page to write down definitions and to put verses into your own words:

The Sinful Heart Problem:

Desire to be rich (6:9a)

↓ RESULTS:
*Fall into temptation—a trap—
many foolish & harmful desires,*

↓ 6:9b
*These plunge people into
spiritual ruin and destruction,*

↓ 6:9c
WHY?

Love of money is a root,

(6:10a).

↓ RESULTS:
*Temptation to all kinds of evil
(desire for the things made
available by money, the status
given by money, AND MORE),*

↓ 6:10b
*Some eager for money make it
their god. They wander from
the faith and pierce themselves
with many griefs,*
6:10c

***What is the solution given in
this letter?***

HELP PAGES

How to use a Concordance & Cross Reference Help:

Complete Word Studies: The Old Testament was originally written in Hebrew (some Aramaic). The New Testament was originally written in Koine Greek.

How to use a Concordance:

1. Look up the word in the alphabetized front section of the concordance. (Remember: If you're using a Strong's concordance, you have to find how the word was translated into English in the KJV. "urge," 6:2b in the NIV, is translated "exhort" in the KJV, for instance; so you look up "exhort" in the Strong's).
2. Under the word, look for the verse reference where that specific word is used.
3. Look for the number on the right. Each number corresponds to a Greek or Hebrew word.
4. Turn to the appropriate dictionary or lexicon in the back of the concordance (Hebrew for the Old Testament and Greek for the New Testament).
5. Look up the number for the definition.
6. The words in italic are the definition. Write down the Greek word's transliteration (in English alphabet); and write the definition down next to your key, essential word.

How to Find a Cross References: Using the concordance, compare references in the Bible which use any word or quoted passage of scripture that you determine needs further study—you won't do this with every word, just the ones you feel need additional investigation. For instance, **teach** and **urge (6:2b)** are words used throughout this letter. In 1 Timothy 1:3, we encountered **urge** (Strong's #3870/GK, NIV #4151), the first of the various words used in this letter for Paul's charge to Timothy. This same word was used in **1 Timothy 2:1; 5:1**, translated *exhort*; and **6:2 (here)**. It was used for how Paul instructed Timothy and how he was to instruct others. A similar word was used in **4:13**, translated *preaching* (Strong's #3874). Find other uses in the NT. **Here Timothy is instructed to *urge* and *teach*.**

This letter has had much emphasis on **teaching and teach**. These words are used of Timothy's goal: to teach sound doctrine. And it is used of the false teacher's goal: to teach a false or different doctrine. **All uses in the letter: 1 Timothy 1:3** (*to teach false doctrines* is one word in the Greek, Strong's #2085), **1:7** (*teachers of the law*, one word in the Greek, Strong's #3547), **1:10** (translated *doctrine* instead of *teaching*, Strong's #1319); **2:12** (women not permitted to *teach*, Strong's #1321, or have authority over men in the church, prohibiting women from holding the position of elder); **3:2** (elders must be *able to teach*, one word in the Greek, Strong's #1317); **4:1** (*things taught* by demons, Strong's #1319), **4:2** (such *teachings*, Strong's #1319); **4:6** (good *teaching* followed by Timothy, Strong's #1319), **4:11** (command and *teach* these things, Strong's #1321), **4:13** (*teaching*, Strong's #1319), **4:16** (translated *doctrine*, Strong's #1319); **5:17** (elders working hard at *teaching*, Strong's #1319); **6:2b** (*teach*, Strong's #1321), **6:3**, used **2x** (*teaches false doctrines*, one word in the Greek, Strong's #2085) and (godly *teaching*, Strong's #1319).

The biblical definition of *teaching* involves more than just providing information to others. It involves inculcating or instilling information in such a way that changes the listener. Both definitions below are from *The Complete Word Study New Testament*, Spiros Zodhiates, Th.D., AMG Publisher, 1992, pg. 896:

Teaching, #1319 (v. 3, noun): *Didaskalia*, "that which belongs to a *didaskalos* (#1320), teacher. That which is taught, teaching, instruction...doctrine...Distinguished from *didache* (#1322), the art of teaching, instructing, tutoring. *Didaskalia* refers not only to that which is taught but also to the authority of the teacher, thus not simply the subject taught but also the act of teaching or instructing.

Teach, #1321 (v. 2b, verb): *Didasko*, "to know or teach...*Didasko* has inherent in it the calculation of the increase of understanding of the pupil...The thing aimed at when teaching (*didasko*) is the shaping of the will of the pupil. *Didasko* is used absolutely of Christ's teaching...; as instruction in the Christian faith and Christian teaching."

"Godliness" (a significant word in this letter) is Strong's #2150/GK (NIV) #2354. This word is used many times in 1 Timothy: 2:2 (our prayer for authorities is so we may live peaceful and quiet lives in all *godliness* and holiness); 3:16; 4:7 (*godly*), 8; 6:3 (*godly*), 5, 6, 11. "Put their religion into practice," 5:4 is Strong's #2151/GK (NIV) #2355—godliness in action. "Worship God," 2:10, is also a synonym, Strong's #2317/GK (NIV) #2537—godliness shown in the action of worship. **Here it is coupled with contentment (next pg.)** Look up these same concordance numbers in other passages to aid your comprehension. Examine how our belief in Christ should affect our attitude, manner of living, and fight against greed within our hearts: **Matt. 22:37-39; Heb. 11:6; 2 Peter 3:5-13**. Consider these people who twisted the use of money: Ananias & Sapphira (Acts 5:1-11) and Simon the Magician (Acts 8:9-24).

Additional Help

Contentment: “Having warned Timothy, Paul goes on to tell him about the value of contentment, which is ‘an inner sufficiency that keeps us at peace in spite of outward circumstances.’ It is the same word Paul used when he wrote to the Christians in Philippi saying, ‘I have learned in whatever situation I am to be content...I have learned the secret of facing plenty and hunger, abundance and need (Phil. 4:11-12). When we are content, we are satisfied with having the basic necessities of life (1 Tim. 6:8). Rather than being driven by a desire to accumulate money and possessions, our greatest aim is to please God and hear him say, ‘Welcome, good and faithful servant’ when we finally stand before him.”⁵ “An eternal perspective (6:7) helps believers to avoid the allure of greed, with the result that they are content with what God has given them, even if it consists of food and clothing.”⁶

Love of money: “What is condemned here is the **desire to be rich**, not material things per se when rightly used for the glory of God. The desire to be rich leads one to **fall into temptation**. This in turn results in **the love of money**, which Paul identifies as **a root of all kinds of evils** (v. 10). The connection between false teaching and the desire to be rich has been a problem from the church’s very beginning. **Wandered away from the faith:** The warning is not simply that ‘love of money’ is harmful but that this has led some to deny the faith, showing themselves to be unbelievers (cf. 1:19).”⁷ “Paul warns Timothy that the desire to accumulate wealth is dangerous. It presents people with the temptation to do something sinful to bring about financial gain. It will be ‘a snare’ to trap them and it will lead them into ‘many senseless and harmful desires that plunge people into ruin and destruction’ (v. 9). The basic problem with this desire is that it is never satisfied; the more one has, the more one will want. A newspaper once ran a competition for the best definition of money. The winning entry said, ‘**Money is an article that may be used as a universal passport to everywhere except heaven and a universal provider of everything but happiness.**’ (John Blanchard, Truth for Life, Evangelical Press, 1982, pg. 42). Does this mean that a wealthy person cannot be a Christian? No, because Paul goes on to give instructions to those who are rich (6:17). The pitfall lies in the love of money. This is the trap these wayward elders have fallen into and, in doing so, ‘have wandered from the faith and pierced themselves with griefs,’ (v. 10).”⁸

Men of corrupt mind, who have been robbed of the truth: “The heart of the problem is that they are ‘men of corrupt mind, who have been robbed of the truth’ (6:5). When Paul gave his farewell address to the elders of the church in Ephesus, he warned them that ‘fierce wolves [would] come in among [them], not sparing the flock; and from among [their] own selves [would] arise men speaking twisted things, to draw away disciples after them’ (Acts 20:29-30). These are the same men who are causing Timothy such problems. They had let their thinking drift from God’s Word and had filled their minds with ideas that harmed them. Consequently, the truth had been snatched from them and their minds had become corrupted.

“**Before we think about people who fit this description, we should take a look at our own lives.** Do we display any of these characteristics? If the answer is, ‘yes,’ we should think about the ideas we have been entertaining and the things with which we have been filling our minds. Every concept and thought that comes into our minds should be tested by God’s Word. ‘Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things’ (Philippians 4:8).”⁹

Watch your thoughts; they become your words.

Watch your words; they become your actions.

Watch your actions; they become your habits.

Watch your habits; they become your character.

Watch your character; it becomes your destiny.

--Frank Outlaw

Free Online Resources: Try these sites: www.mystudybible.com, www.esvstudybible.org, www.blueletterbible.org, www.biblegateway.com, and www.crosswalk.com. All have online concordances.

⁵ *Opening up 1 Timothy*, via Logos Bible Software, electronic.

⁶ ESV Study Bible, Crossway Bibles, 2008, pg. 2334.

⁷ *Ibid.*, pg. 2334.

⁸ *Opening up 1 Timothy*, via Logos Bible Software, electronic.

⁹ *Ibid.*

Day Five: What does it *mean* (interpretation)? How does this *change* me (application)?

After completing your word studies with the concordance, integrate all the information you discovered. Pull it all back together.

Identify themes within this section, then define the entire section:

As we worked through 1 Timothy 6:2b-10, we meditated on the meaning of all we discovered by observing and questioning the text, completing the word studies, and examining any cross references that were helpful. Therefore, we should now be able to construct a theme for each smaller paragraph that summarizes the content within this section.

Why do this? Just as paraphrasing helped us to ponder on the text and to see if we really comprehended the verse clearly, so stating the theme allows us to pull together the basic ideas of this section so that we retain what we've learned when we go about our daily lives.

This step aids our meditation on scripture by organizing in our minds what's here. See if you can write a concise sentence that summarizes the theme of each paragraph.

1 Timothy 6:2b-10 (NIV 1984)

Theme of v. 2b: _____

These are the things you are to teach and urge on them.

Theme of v. 3-5: _____

3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, **4** he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions **5** and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

Theme of v. 6-10: _____

6 But godliness with contentment is great gain. **7** For we brought nothing into the world, and we can take nothing out of it. **8** But if we have food and clothing, we will be content with that. **9** People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

Theme of entire section, 6:2b-10: _____

Next, check your conclusions:

Now consult a commentary. Now is the time to check your conclusions. You'll gain from someone else's study by doing this; but remember, commentary notes aren't scripture. Commentators aren't infallible. Opinions will vary. Save *final* interpretation until you've finished studying the entire book and have had time to contemplate your study.

Good commentaries (hard copies are available in the church library):

- *The NIV Application Commentary: 1 & 2 Timothy, Titus*, by Walter L. Liefeld, Zondervan.
- *The MacArthur New Testament Commentary: 1 Timothy*, by John MacArthur, Moody Press.
- *The Expositor's Bible Commentary, Abridged Edition*, Barker & Kohlenberger III, Zondervan.
- *ESV Study Bible*, Lane T. Dennis, Exec. Editor; Wayne Grudem, Gen. Editor, Crossway Bibles.

Check the online sources to see what commentaries they have. Investigate the commentary sections of these: blueletterbible.org, crosswalk.com, and/or biblegateway.com.

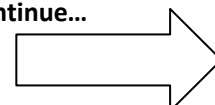
Now apply it. Let it change you. Begin to live it.

Begin to implement the specific portions which the Holy Spirit moved you to realize were areas of growth necessary for your own life. What additional applications did you discover?

Consider these personal questions:

1. In coming to 6:2b-10, what did I find to be the most significant statements? Why?
2. What do I learn about God's church? Are false teaching and greed universal problems that have occurred within the church since the first century? Will this continue until Christ returns? What do I learn about God's character in view of the fact that He provides instruction for the way to guard oneself against this type of false teaching and moral corruption?
3. Am I praying about these types of problems within the church, if I see them? Have I taken action to go to the other elders with my concerns, if these types of harmful sins are evident and being promulgated by one of the elders or teachers? Am I praying for healing for the church from situations where these types of problems arose in the past?
4. How can these truths about God and His church affect *my* life and change it? Am I resisting petty disputes about controversies and quarrels about words? Am I avoiding malicious talk about others? Do I guard myself from having evil suspicions? Am I a cause of constant friction, or am I a peacemaker? Do I guard myself from desiring to be rich and loving money? Am I content? Do I live in a way that prevents slander to God's name and the biblical teaching I've received?
5. What positive motivations do I find in the passage and the book as a whole that convince me to lead a godly life? How can I grow in contentment? How do I avoid being sucked into the idolatry of greediness? How can I escape the lie that money will solve all my problems?
6. Do any portions of 1 Timothy 6:2b-10 produce a sense of conviction within me?
7. What type of prayer does this section provoke?
8. Do any parts of this section cause me to want to live differently?
9. Is there a verse or verses to memorize?

Continue...



What a mess!

Timothy's task in Ephesus was stickier than first imagined—we now see that clearing up the mess and reforming the church involved the greedy monster of idolatry and the love of money intertwined and wrapped tightly into all the crevices of the false teaching. This was a spiritual stronghold, and Timothy had to pry fingers off the allure that wealth promises. Money and all it provides will not make us happy, nor will it solve all our problems; but we sure think it will! More of the answer is given at the end of this chapter; but for now, Paul reminds Timothy to instruct the church about the value of godliness with contentment. Godliness with contentment is *real* gain—eternal gain; whereas, the gain of money is temporary. We can't take it with us.

The false teachers had been motivated by love of money and had twisted the sound instruction of Jesus Christ in order to allow and encourage desire for wealth and the corruption of the proper use of money. Believers in Ephesus had quit taking care of their aged mothers and grandmothers, so they could hold onto their money. The women of Ephesus were arriving at church bejeweled, well-coiffed, and clad in expensive apparel, but without prepared hearts and good deeds appropriate for women who profess to worship God. Women seem to have been tempted to avoid having children in order to have more money for such trinkets and temporal items—Paul has to spell out that having children and raising a family is a good thing. Children require the expenditure of resources that could be spent on jewelry and expensive clothing—items that give a public display of our wealth. In Ephesus, the support of the elders who ruled well and who worked hard at preaching and teaching was subpar. Paul had to instruct the church to honor their worthy elders with financial support, and he had to remind the church that deacons and elders cannot be people who love and corrupt the honest use of money. What a mess!

Once more Paul had to return to the topic of godliness. How should the mystery of godliness be lived out? Next, as always, he cushions this instruction about the false teachers with personal instruction to guide Timothy.

In moving forward, don't make these mistakes:

1. Don't substitute interpretation for application and do nothing.
2. Don't substitute superficial obedience for substantive life-change.
3. Don't substitute rationalization for repentance.
4. Don't substitute an emotional experience for a volitional decision to change.
5. Don't substitute communication for transformation and merely talk about what you've learned.¹²

Acts 20:13-28 (NIV 1984): On the way to Jerusalem, a stop in Ephesus, 57 A.D.

¹³ We went on ahead to the ship and sailed for Assos, where we were going to take Paul aboard. He had made this arrangement because he was going there on foot. ¹⁴ When he met us at Assos, we took him aboard and went on to Mitylene. ¹⁵ The next day we set sail from there and arrived off Kios. The day after that we crossed over to Samos, and on the following day arrived at Miletus. ¹⁶ Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

¹⁷ From Miletus, Paul sent to Ephesus for the elders of the church. ¹⁸ When they arrived, he said to them: “You know how I lived the whole time I was with you, from the first day I came into the province of Asia. ¹⁹ I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews. ²⁰ You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. ²¹ I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

²² “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. ²³ I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. ²⁴ However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace.

²⁵ “Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. ²⁶ Therefore, I declare to you today that I am innocent of the blood of all men. ²⁷ For I have not hesitated to proclaim to you the whole will of God. ²⁸ **Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.** ²⁹ **I know that after I leave, savage wolves will come in among you and will not spare the flock.** ³⁰ **Even from your own number men will arise and distort the truth in order to draw away disciples after them.** ³¹ **So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.**

³² “Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified. ³³ I have not coveted anyone’s silver or gold or clothing. ³⁴ You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. ³⁵ In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’

³⁶ When he had said this, he knelt down with all of them and prayed. ³⁷ They all wept as they embraced him and kissed him. ³⁸ What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship.”

1 Timothy (NIV, 1984)

1 Timothy 1

1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

2 To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer **4** nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work—which is by faith. **5** The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. **6** Some have wandered away from these and turned to meaningless talk. **7** They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.

8 We know that the law is good if one uses it properly. **9** We also know that law[a] is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, **10** for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine **11** that conforms to the glorious gospel of the blessed God, which he entrusted to me.

12 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. **13** Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. **14** The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. **16** But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. **17** Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

18 Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, **19** holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith. **20** Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

Footnotes:

- a. 1 Timothy 1:9 Or *that the law*

1 Timothy 2

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women[a] will be saved[b] through childbearing—if they continue in faith, love and holiness with propriety.

Footnotes:

- a. 1 Timothy 2:15 Greek *she*
b. 1 Timothy 2:15 Or *restored*

1 Timothy 3

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer,[a] he desires a noble task. **2** Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, **3** not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. **9** They must keep hold of the deep truths of the faith with a clear conscience. **10** They must first be tested; and then if there is nothing against them, let them serve as deacons.

11 In the same way, their wives^[b] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well. **13** Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

14 Although I hope to come to you soon, I am writing you these instructions so that, **15** if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. **16** Beyond all question, the mystery of godliness is great:

He^[c] appeared in a body,^[d]
 was vindicated by the Spirit,
 was seen by angels,
 was preached among the nations,
 was believed on in the world,
 was taken up in glory.

Footnotes:

- a. 1 Timothy 3:1 Traditionally *bishop*; also in verse 2
- b. 1 Timothy 3:11 Or *way, deaconesses*
- c. 1 Timothy 3:16 Some manuscripts *God*
- d. 1 Timothy 3:16 Or *in the flesh*

1 Timothy 4

1 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. **2** Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. **3** They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. **4** For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, **5** because it is consecrated by the word of God and prayer.

6 If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed. **7** Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. **8** For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

9 This is a trustworthy saying that deserves full acceptance **10** (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

11 Command and teach these things. **12** Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. **13** Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. **14** Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

15 Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. **16** Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

1 Timothy 5

1 Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, **2** older women as mothers, and younger women as sisters, with absolute purity.

3 Give proper recognition to those widows who are really in need. **4** But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. **5** The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. **6** But the widow who lives for pleasure is dead even while she lives. **7** Give the people these instructions, too, so that no one may be open to blame. **8** If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.

9 No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband,^[a] **10** and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds.

11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. **12** Thus they bring judgment on themselves, because they have broken their first pledge. **13** Besides, they get into the habit of being idle and going about from house to house. And not only do they

become idlers, but also gossips and busybodies, saying things they ought not to. **14** So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. **15** Some have in fact already turned away to follow Satan. **16** If any woman who is a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. **18** For the Scripture says, “Do not muzzle the ox while it is treading out the grain,”^[b] and “The worker deserves his wages.”^[c] **19** Do not entertain an accusation against an elder unless it is brought by two or three witnesses. **20** Those who sin are to be rebuked publicly, so that the others may take warning.

21 I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

22 Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

24 The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. **25** In the same way, good deeds are obvious, and even those that are not cannot be hidden.

Footnotes:

- a. 1 Timothy 5:9 Or *has had but one husband*
- b. 1 Timothy 5:18 Deut. 25:4
- c. 1 Timothy 5:18 Luke 10:7

1 Timothy 6

1 All who are under the yoke of slavery should consider their masters worthy of full respect, so that God’s name and our teaching may not be slandered. **2** Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them.

These are the things you are to teach and urge on them.

3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, **4** he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions **5** and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

6 But godliness with contentment is great gain. **7** For we brought nothing into the world, and we can take nothing out of it. **8** But if we have food and clothing, we will be content with that. **9** People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

11 But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. **12** Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. **13** In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you **14** to keep this command without spot or blame until the appearing of our Lord Jesus Christ, **15** which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, **16** who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. **18** Command them to do good, to be rich in good deeds, and to be generous and willing to share. **19** In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

20 Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, **21** which some have professed and in so doing have wandered from the faith.

Grace be with you.