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1st Timothy Lesson

11-19-2017

1. Last week I taught in part 1Ti 6:5 and when the clock tolled noon we were about to complete an analysis of verse five by exegeting a phrase found in the KJV: "from such withdraw thyself."
2. Before returning to that analysis, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Let's begin this morning's exegesis with an expanded translation of 1Ti 6:3-4.

Expanded Translation

1Ti 6:3 Since there will be false teachers who will disregard the words of the Lord Jesus Christ, even His categorical teachings which foster godliness; 1Ti 6:4 this person is arrogant and knows little to nothing about the Word of God but likes to argue about religion; such arguments often lead to envy, strife, outspoken blasphemies and wicked suppositions;

4. So far, we have exegeted that portion of 1Ti 6:5 which in the KJV has been translated "*Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness ...*" noting it might better be rendered "**These false teachers will create constant friction within the body of Christ, for they are men of corrupt minds having purposefully deprived themselves of divine viewpoint; as a result, they think that their work for the Lord is a means to financial gain ...**"

5. The entire verse has been translated in the KJV:

KJV

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

6. Now let's return to our exegesis of 1Ti 6:5.
7. The final phrase "FROM SUCH WITHDRAW THYSELF" does not appear in the better manuscripts.

Summary Points

1. Paul reminds Timothy he will encounter false teachers in the city of Ephesus.

2. Paul makes clear many of these teachers will be in the business of “preaching” for the money.

3. From empirical evidence we know there are many false teachers in churches today. And many have amassed significant fortunes.

4. Without naming names, in the United States the richest 9 ministers in terms of net worth are:

1 \$760M

2 \$600M

3 \$100M

4 \$42M

5 \$40M

6 \$27M

7 \$25M

8 \$25M

9 \$8M

5.1 The average Christian pastor in the U.S. earns approximately \$42,000 per annum.

5.2 Many of the highest paid ministers in the U.S. fit the description of charlatans. Given the unchurch-like practices of the Church of Scientology and their bizarre beliefs, I left them out of our comparisons. This even though their wealth is estimated between one and two billion dollars.

6. Now let’s see what we can learn from an exegesis of verse six.

KJV-New Sentence

1Ti 6:6 But godliness with contentment is great gain.

NIV

1Ti 6:6 But godliness with contentment is great gain.

BUT GODLINESS ΔΕ ΕΥΣΕΒΕΙΑ

1. **De Eusebeia** is well translated “But Godliness ...”

2. **De** is a conjunction used as an adversative.

3. **Eusebeia** comes from the noun **Eusebes**. The verb form of **Eusebes** is **Eusebeo**.

3.1 The verb is a compound consisting of the prefix **Eu** meaning good and the verb **Sebomai** meaning “to worship.” **Eusebeo** came to mean the exercise of good worship practices. It soon came to mean any type of Christian service.

3.2 Let me give you several uses of first the noun and then the verb.

Eusebes

Acts 10:2 A **devout** man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

Acts 10:3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

Acts 10:7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a **devout** soldier of them that waited on him continually;
Acts 10:8 And when he had declared all these things unto them, he sent them to Joppa.

Acts 22:12 And one Ananias, a **devout** man according to the law, having a good report of all the Jews which dwelt there,

Acts 22:13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and **godliness**, through the knowledge of him that hath called us to glory and virtue:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2Pe 2:9 The Lord knoweth how to deliver the **godly** out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

1Ti 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto **godliness**.

1Ti 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Eusebeo

Acts 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly **worship**, him declare I unto you.

1Ti 5:4 But if any widow have children or grandchildren, let them learn first **to shew piety** at home, and to requite their parents: for that is good and acceptable before God.

4. Now for the phrase “with contentment.”

WITH CONTENTMENT **μετα αυτακρησ**

1. **Meta Autakres** is better translated “resulting in not just contentment but comfortable with one’s destiny ...”

2. **Meta** is a preposition followed by the noun **Autakres**, declined as a genitive singular.

3. **Autakres** is a compound consisting of **Autos** and **Arkeo**. The **Autos** is used here of being the same and **Arkeo** means to train one’s self. There is also a related noun: **Autakreia** meaning “to have all sufficiency to do what God would have you to do.”

Examples:

Acts 24:16 And herein **do I exercise** myself, to have always a conscience void of offence toward God, and toward men.

2Co 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

2Co 9:8 And God is able to make all grace abound toward you; that ye, always **having all sufficiency in all things**, may abound to every good work:

2Co 9:9 (As it is written in Psa 112:9, “He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever”).

IS GREAT GAIN. **ειμι πορισμος**.

1. **Eimi Porismos** is better translated “that is great gain.”

2. **Eimi** is a verb parsed as a 3rd person singular, present active indicative followed by the noun **Porismos** declined as a nominative singular.

3. **Porismos** appears two times in Scripture where it is translated “gain, great gain” or “financial gain.” Example:

KJV

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

4. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

1Ti 6:6 But serving the Lord is not just contentment but godliness as defined in this verse is being comfortable with one's destiny; now that is great gain.

5. And now for the exegesis of 1Ti 6:7.

KJV-New Sentence

1Ti 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

NIV

1Ti 6:7 For we brought nothing into the world, and we can take nothing out of it.

FOR WE BROUGHT NOTHING Γαρ ουδεν εισφερω

1. **Gar Ouden Eisphero** is better translated "For you see we certainly brought nothing ..."

2. **Gar** is an explanatory particle followed by the negative adverb **Ouden** and the verb **Eisphero** parsed as a 1st person plural, aorist active indicative.

3. **Eisphero** is a compound consisting of the preposition **Eis** and the verb **Phero**. **Eis** means "into, unto" or "in the direction of," and **Phero** means "to bear, to carry" or "to bring." Examples:

Mat 16:13 When Jesus **came into** the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Mat 16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Mat 16:15 He saith unto them, But whom say ye that I am?

Mat 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Luk 5:18 And, behold, men **brought in** a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

Luk 5:19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

Heb 13:11 For the bodies of those beasts, whose blood is **brought into** the sanctuary by the high priest for sin, are burned without the camp.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Heb 13:14 For here have we no continuing city, but we seek one to come.

INTO THIS WORLD, ΕΙΣ Ο ΚΟΣΜΟΣ,

1. **Eis Ho Kosmos** is well translated “into this world ...”

2. **Eis** is a preposition followed by the monadic noun **Kosmos** declined as an accusative singular.

3. **Kosmos** is the common word for world. It appears more than 150 times in Scripture where it is translated “world” or “world’s.” Examples:

Joh 3:16 For God so loved the **world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the **world** to condemn the world; but that the world through him might be saved.

Joh 16:33 These things I have spoken unto you, that in me ye might have peace. In the **world** ye shall have tribulation: but be of good cheer; I have overcome the **world**.

Eph 1:4 According as he hath chosen us in him before the foundation of the **world**, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

1Jo 3:17 But whoso hath this **world's** good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

1Jo 3:18 My little children, let us not love in word, neither in tongue; but indeed and in truth.

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