

Today we Americans celebrate Veterans Day. Tommie has pictorially honored the deceased heroes with white lilies and the living heroes with red roses. Both the deceased and the survivors were ready to protect our freedom.

Men worth their salt must be ready to fight and to die for their homes and their families.

The nobility of this concept was captured by General Douglas MacArthur.

"The soldier, above all other men, is required to practice the greatest act of religious training--sacrifice. In battle and in the face of danger and death, he discloses those divine attributes which his Maker gave when He created man in His own image. No physical courage and no brute instinct can take the place of the divine help which alone can sustain.

"However horrible the incidents of war may be, the soldier who is called upon to offer and to give his life for his country is the noblest development of mankind ... the soldier above all other people, prays for peace, for he must suffer and bear the deepest wounds and scars of war. But always in our ears rings the ominous words of Plato "only the dead have seen the end of war."

We in the United States have been fortunate to have fought our last several wars and police actions on the soil of other lands and thus avoided the first-hand ravages of war. The reason for our blessing comes from our client-nation status which spawned a brave cadre of fighting men who time and again have risen to every challenge and risked everything when duty called.

Let us pray.

1. Earlier on October the 28th I completed the analysis of 1Ti 6:16 and when the clock tolled noon we were in the process of studying 1Ti 6:17.
2. Before I return to the study of Paul's charge to Timothy, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let's review some of that learned on the 28th and then begin new material on page two with a word study of the Greek word πλουσιος translated in the KJV "rich."

KJV-New Sentence

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

CHARGE THEM THAT ARE RICH Παραγγελλω ο πλουσιος

1. **Parangelo Ho Plousios** is better translated “Timothy you must charge those who are wealthy ...”

2. **Parangelo** is a verb parsed as a 2nd person singular, present, active, imperative. The significance of the parsing teaches Paul is commanding his acolyte to again and again charge his congregates in Ephesus who are rich.

3. **Parangelo** appears more than 30 times in the New Testament where it is variously translated as “and commanded, commanded, charged, charging, commandeth, declare” and “mightest charge.” Examples:

Mat 10:5 These twelve Jesus sent forth, and **commanded** them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Acts 1:4 On one occasion, while he was eating with them, he gave them this **command**: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.

Acts 16:23 And when they had laid many stripes upon them, they cast them into prison, **charging** the jailor to keep them safely:

2Th 3:4 And we have confidence in the Lord touching you, that ye both do and will do the things which we **command** you.

1Co 11:17 Now in this that I **declare** unto you I praise you not, that ye come together not for the better, but for the worse.

1Co 11:18 ... I hear that there be divisions among you; and I partly believe it.

4. **Plousios** appears more than 25 times in Scripture where it is translated in the KJV “rich.” Examples:

Mat 27:57 As evening approached, there came a **rich** man from Arimathea, named Joseph, who had himself become a disciple of Jesus. [Joh 9:39-40]

Luk 16:19 There was a certain **rich** man, which was clothed in purple and fine linen, and fared sumptuously every day:

Jam 1:10 But the one who is **rich** should take pride in his low position, because he will pass away like a wild flower.

Jam 1:11 For the sun rises with scorching heat and withers the plant In the same way, the **rich** man will fade away even while he goes about his business.

5. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

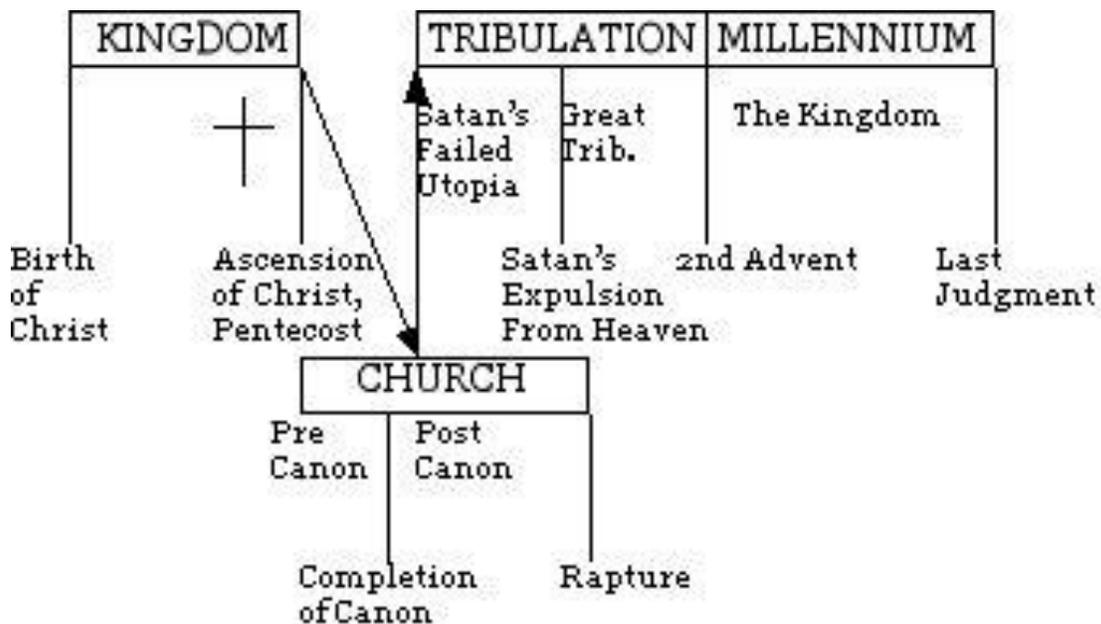
1Ti 6:17 Timothy you must charge those who are wealthy ..."

6. Now for the phrase "in this world."

IN THIS WORLD, $\nu\nu\nu \ \varepsilon\nu \ \omicron \ \alpha\iota\omega\nu$

1. **En Ho Nun Aion** is better translated "in this present age—the Age of the Church."

2. **Nun** is an adverb which is virtually always translated "now." Literally we have "now in this world or age." Let me provide a chart which makes clear Paul is stressing rules, regulations, doctrines etc., appropriate for citizens of an intercalated dispensation.



3. **Aion** is translated “world” some 36 times in the KJV. As earlier seen it is also translated “ever” or “forever.” I want to give you several uses of **Aion** where it is used of an age or various ages. The word **Aion** or **Aionios** is also used of the world. Examples:

Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Eph 2:7 That in the **ages** to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Eph 3:5 Which in other **ages** was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Eph 3:21 Unto him be glory in the church by Christ Jesus throughout all **ages**, world without end. Amen.

Mar 4:19 And the cares of this **world**, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

4. Now for the phrase “that they be not highminded.”

THAT THEY BE NOT HIGHMINDED, μη υψηλοφρονεω

1. **Me Hupselophroneo** is better translated “that they stop being high-minded, haughty, proud, and full of lofty thoughts ...”

2. **Me** is a negative adverb followed by the verb **Hupselophroneo** parsed as a present active infinitive.

3. **Hupselophroneo** can be found one other place in the New Testament. In Rom 11:20 we find it translated in the NIV “arrogant.”

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not **highminded**, but fear:

Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

NOR TRUST ουδεις ελπίζω

1. **Oudeis Elpizo** is well translated “nor trust ...”

2. **Oudeis** is a negative adverb followed by the verb **Elpizo** parsed as a perfect active infinitive.

3. **Elpizo** is often translated “trust.” The noun form of **Elpizo** is **Elpis**; it is also used of “hope.” Clearly the admonition here is: “do not put your trust in wealth.” **Elpizo** is an interesting word. We are told to trust in the Lord with all our heart and soul and to not lean on our own understanding.

4. The verb **Elpizo** explodes in Scripture demanding confidence in something greater than ourselves, it is not found in science, medicine, government, or technology.

IN UNCERTAIN RICHES $\epsilon\pi\iota$ $\alpha\delta\eta\lambda\omicron\sigma$ $\pi\lambda\omicron\upsilon\tau\omicron\sigma$

1. **Epi Adelos Ploutos** is better translated “in the uncertainty of material things ...”

2. **Epi** is a preposition followed by the noun **Adelos** declined as a locative singular and the noun **Ploutos** declined as genitive singular ...”

3. **Adelos** appears twice in the New Testament where it is translated either as “aimlessly” or “uncertain.” 1Co 9:26; 14:8

1Co 9:26 Therefore I do not run like a man running **aimlessly**; I do not fight like a man beating the air.

1Co 14:8 For if the trumpet give an **uncertain** sound, who shall prepare himself to the battle?

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