so desired it.

c. Their fruits.

1) Envy. This is resentful begrudging.

2) Strife. This is contention for
   superiority.

3) Slander. This is evil speaking.

4) Suspicion. This is described as evil.

5) Wranglings (perverse disputings). This
   is continual irritations. Protracted
   wrangling.

Note: The last phrase of v. 5 does not have proper
MSS evidence and should be omitted from the text.
It is obvious, however, that God does not pass a
pleasing judgment upon those described in these
verses. They are to be avoided!

Conclusion

The healthy words which Paul passes along to Timothy
are some which we all would do well to heed. Whether
we are servants or masters, God has a word for us.
If for any reason we have just fooled ourselves into
thinking we really are one of His, let us make cer-
tain that the activities and persons herein described
do not speak of us! The answer and key to a life of
abundance is found in v. 6. There with force and
thrust the Spirit of God notes that godliness with
freedom from the tyranny of things is great gain and
profit. This is so needed today to be preached, taught,
and lived. The future life does not depend upon
material things. Are you for real in your relation
with Christ? If not, why not make it so right now!

Amen.

THE BOOK OF FIRST TIMOTHY

"Wholesome Words"

1 Tim. 6:1-5

Introduction:

1. The easiest person in the world to fool is yourself.
   Perhaps this is why the Word of God is so full of
   personal admonitions to those who profess Christ.

2. All kinds of people need a message from the Lord. Two
   of these are mentioned in this text: the people who
   serve others (slaves) and the people who feign a
   knowledge of the Lord but who are in truth unreal in
   that profession of faith.

3. To such persons, God raises His voice and provides
   some solemn and helpful counsel. Consider prayerfully
   the details of this aid to two groups who need to
   learn God's evaluation of things.

I. SERVANTS vv. 1, 2.

The A.V. notes that it is impossible to serve two
masters (Matt. 6:24). The truth of the matter is—you
can and many are doing it! But, as the Greek points out,
you cannot be a slave to two masters! Some slaves have
good masters and others evil ones. How does one then
serve his master? Check this list out for advice:

a. With unbelieving masters.

   1) Their condition. A Christian servant in such
      a situation is "under the yoke." It is an
      undesirable condition. It is a hard row to hoe.

   2) Their action. The child of God is to weigh
      the matter carefully and know that even such
      evil masters are to be counted worthy! One's
      own (Greek) despot is to be honoured! Not
      an easy task, but one glorifying to God.

   3) Their intention. Motivation is so important.
      Why do I do what I do? The servant has his
      answer—the purpose clause of the text provides
      it: to keep the name and doctrine of the Lord
      from receiving evil speaking! What a high and
      noble reason. If actions were checked out with
      this in mind, how different things would be!
b. With believing masters.

1) Their lot of them. The word "despise" is the Greek verb for "look down upon" and notes what should not be done! Just because a master is a child of God, his brother in the Lord who is a slave should not seek for equality!

2) Their service to them. The word for "service" is the verb for "be a slave" and this is what is to be done. If anything, a Christian master is worthy of better slave-dom!

3) Their share with them. Being a believer would advance the idea of the master (employer) being a faithful man and one beloved in the Lord. As such, the slave should serve with greater vigor and not take advantage because his boss is a believer. Indeed, the end result will be mutual benefits for both. The verb used in the last phrase of the verse suggests that the slave actually gets part of what the master will receive from faithful servant-hood. There is a recompense!

Note: It is not the easiest thing in the world to urge conduct of this sort. Yet, the Word teaches: these things are to be taught and exhorted upon the children of God. For the preacher of the Word to be true to his call of God, he must lay these principles of living before the saints.

II. HYPOCRITES.

There is a particular group of people considered here. Apparently they are folk who have money (v.5) and they seek enlargement of their financial holdings. To do this, they enter into a practice of "godliness." The Greek for v.5b should read: "making godliness a source of livelihood." They look at their professed faith as a gain-making business! There is no reality to their profession. It is a sad state of affairs.

Paul by the Spirit has some counsel about them:

a. Their beliefs.

Two first class conditions are used here to show that these persons are both heterodox (teach otherwise) and have given assent to other truths (consent not). Hence, they are not orthodox in faith and have been drawn nigh to other doctrines! The second verb is the one from which the term "proselyte" is derived. Three specifics of this character are listed:

1) Sound words. The lot here is that healthy words are not heeded.

2) Christ's words. That which was spoken by Him has little value.

3) Godly words. This concerns doctrine which has as its standard godliness. The preposition is important here.

Even a cursory view of the situation here reveals that these people have great swelling words, but little or no content of substance!

b. Their persons.

1) Proud. By using the perfect passive form of the verb it is noted that this is their current status. They are puffed up.

2) Ignorant. This is a frequent companion of conceit. From the Greek word used here we receive the term epistemology, (science of method and ground of knowledge).

3) Argumentative. The AV is weak here and should read "sick" or "morbid". Actually, they have a certain kind of nausea. This sick feeling is in two directions: debates (questions of words) and logomachy (war about words).

4) Corrupted mind.

5. Bereft of truth. This is self-deprivation for it notes what they could have if they