1 Timothy 6

1 As many as are under a yoke as slaves, let them suppose (reckon, esteem, count, lead) their own masters (despotes not kyrios, a despotes is an authority figure who exercises unrestricted power and absolute domination, latin- dominos) worthy of all value (latin-honore-honor), so that the name of God and the teaching should not be blasphemed.

2 And those having believing masters, let them not despise (scorn, think little of, have a negative/down perspective), because they are brothers; but rather let them slave, because they are believing ones and beloved, who by their benefiting service (latin-beneficii-benefit) are being helped (latin-participes-share). Teach and entreat these things.

3 If anyone teaches another doctrine (teaches a different teaching) and does not draw near (latin- non adquiescit- not acquiesce) to being healthy (sound, well working not debilitated) in the words of our Lord Jesus Christ and the teaching according to godliness (piety, well-venerating, reverence),

4 He is puffed up, standing upon (gaining knowledge from prolonged understanding) nothing, but rather diseased (sick) about questions (debates, controversies, meaningless questions investigating specific practices, latin-quaestiones) and word-disputes (strife of words, contention about words, unprofitable controversy, word fights/contentions, latin-pugnas verborum- battles of words, logomachy-a war of words), from out of which come envy (spite, grudges, ill-will, embittered), strife (latin-contentiones), blasphemy, evil (ponerai) suspicions (latin- malae suspiciones),

5 Constant arguing (latin-conflictationes-conflicts) among men corrupted (defiled) in mind (understanding) and deprived (defrauded) of the truth, assuming godliness (piety, reverence) to be a means of gain. Withdraw (stand away from, depart away from, lead away from) away from such.

6 However there is great gain in godliness with self-sufficiency (greek- autarkeias- autos arkeo- self - to suffice, be sufficient, latin-sufficientia-sufficiency).

7 For we brought nothing into (unto) the world, and neither are we able to bring anything out.

8 And having adequate provision (diatrophe- thorough for a period of time, adequate provision- thorough food and supplies, latin-alimenta-food) and coverings (latin-tegamur- clothing) we will be sufficient with these.

9 And those determined (resolutely planned) to be rich, fall into (unto) temptation (testing) and a trap (snare) and many thoughtless (without thought, non-thinking) and injurious (hurtful) strong urges (focused upon passionate desires, lusts), which plunge (sink root is deep) men into (unto) ruin (latin-interitum) and destruction (apollumi- to destroy away from, latin-perditionem-perdition-entire loss or ruin).

10 For the love of money (love of silver) is a root of all rotten malices (kakon- evils, rottennesses, bads), which some are stretching after (reaching after, yearning after), have been caused to wander away from the faith and have pierced themselves through with many consuming grieves (pains, distresses, latin-doloribus-pains roots are pain/grief).

11 However, you, O man of God, flee (shun, escape) these things; and pursue (hunt after) righteousness (justice), godliness (piety), faith, love, endurance, and meekness (mild gentle strength, latin roots are mild and meek).

12 Fight (struggle, contend for a prize, English term for agonize) the good (kalon) fight of the faith. Lay hold upon (aggressively take upon) the eternal (age-long) life unto which you were called and did confess (speak the same, to speak to a conclusion together) the good confession in the sight of many witnesses.

13 I command you in the sight of God, who is giving life to all things and Christ Jesus, the One having testified upon Pontius Pilate the good confession,

14 That you keep (guard) the end-result of the commandment (latin-mandatum) without stain and without reproach until the appearing (epiphaneias-appearance like epiphany- to become apparent upon) of our Lord Jesus Christ;

15 Which He will display (show, exhibit) in His own opportune time, the One who is the blessed and only Sovereign (greek- dynastes like dynasty, latin-potents- KJV makes this Potentate), the King (rex) of those being kings, and the Lord of those being lords;

16 Who alone has immortality (freedom from death), dwelling in unapproachable light, whom no one of men has seen, nor is able to see; to whom be honor (price, valuing) and dominion forever (age-long, not focused on the future per se rather the quality of the age now and outside of time). Amen.

17 Command them that are rich in this present age not to be high-minded (high-perspectived, self-exalted outlook, self-inflated ego, self-greatness, latin-sublime sapere-high relishing like relishing sublime, sublime=high in place=high in excellence=exalted by nature=loftiness of style/sentiment), nor to have hope in the uncertainty of riches; but rather upon God who is providing (to have from close beside, giving to in an up-close-and-personal way) us all things richly unto enjoyment;

18 To do good, to be rich in good works, to be good imparting (well at giving over, generous, willingly sharing, generous in distributing), ready to partner with/fellowship in,

19 Treasuring up for themselves a good foundation unto the future (about to happen, latin-futurum-future), so that they might take hold upon that which is really life.

20 O Timothy, guard the entrustment committed to you (latin- depositum), avoiding (turning away) the profane (permitted to be trodden, latin-profanas), empty talks, and opposing ideas, falsely named knowledge,

21 Which some are professing, have gone off-target (not on target, missed the mark) concerning the faith. Grace be with you. Amen.