

1. Last week, I taught 1Ti 6:17 by way of the *Doctrine of Wealth* and when the clock tolled noon, I was in the process of teaching the *Doctrine of Divine Good*.
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. Here is an expanded translation of 1Ti 6:17-18.

Expanded Translation

1Ti 6:17 Instruct those who are rich in this present age of the church not to be conceited nor to put their hope in the uncertainty of wealth; but instead to put their trust in God who richly provides all things for us to enjoy;
1Ti 6:18 additionally, urge those who are wealthy to do good, and to be ready to distribute to those less fortunate while also communicating what they know about the source of their wealth.

4. 1Ti 6:19 has been translated in the KJV.

KJV-New Sentence

1Ti 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

5. Let's return to the study of the *Doctrine of Divine Good*.

Doctrine of Divine Good

1. Divine good is production acceptable to God.
2. Divine good is often described in the Scripture by the words "good works."

2.1 In most cases the word for works is the noun **Ergon** preceded by the adjective **Agathos**. Ma 5:16; Joh 10:32; 1Ti 2:10; Heb 10:24; Acts 9:36; Eph 2:10; 1Pe 2:12;

2.2 Technically speaking, divine good is any production of a believer done while filled with the Spirit and motivated by Bible doctrine.

3. One reason for Scripture, according to 2Ti 3:17, is the production of divine good.

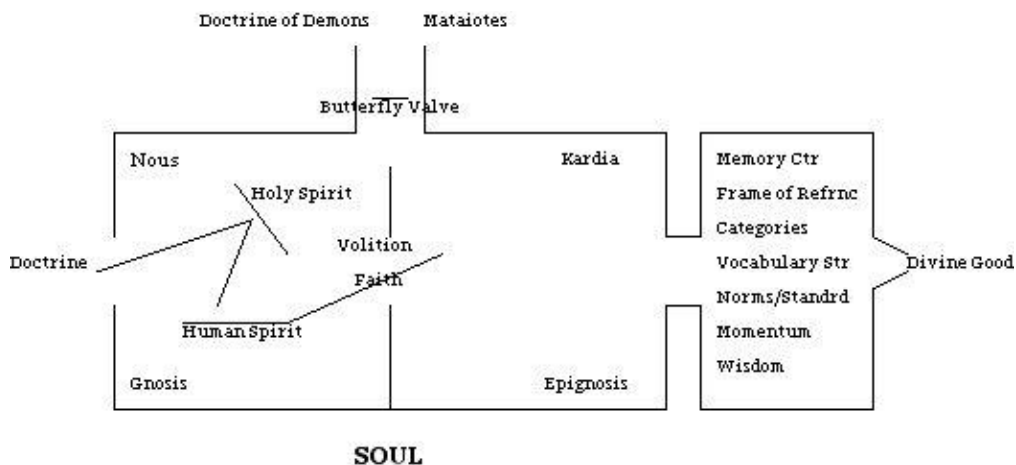
2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
 2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all **good works**.

3.1 In 2Ti 3:17 the words translated good works are **Agathos Ergon**.

4. James in Jam 1:25 by way of expanded translation tells us that works, acceptable to God, come from the consistent intake of the Word:

"But the believer who consistently takes in the Word becomes a doer of divine good and as a doer he is happy in his production."

5. God's grace apparatus for perception is designed for the production of divine good.



6. The source of divine good is Bible doctrine:

Jam 1:21 **Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.**

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the **word of the truth** of the gospel;

Col 1:6 Which is come unto you, as it is in all the world; **and bringeth forth fruit, as it doth also in you, since the day ye heard of it**, and knew the grace of God in truth:

Isa 55:11 **So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please**, and it shall prosper in the thing whereto I sent it.

2Ti 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

2Ti 3:17 so that the man of God **may be thoroughly equipped for every good work**.

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**.

7. In Rom 12:21 Paul indicates divine good is a means of overcoming evil thinking. Remember sin was judged on the cross but evil was not judged; evil is still an issue in the angelic conflict.

Rom 12:21 Be not overcome by evil, but overcome evil with **divine good**.

8. We are left in time for the purpose of performing divine good, i.e., to cycle doctrine in the soul in order to produce divine good. A believer's divine good was decreed in eternity past in order that they might be displayed in time.

Eph 2:10 For we are God's workmanship, created in Christ Jesus to do **good works**, which God prepared in advance for us to do.

9. Divine good will be rewarded at the **Bema**.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

10. Divine good is the direct result of doctrine being resident in the soul of the believer, where by faith doctrine taught by the Holy Spirit is believed and becomes **Epignosis**. A natural product of this occurrence is the production of divine good. *Footnote: supra pages two and three:*

Isa 55:11

Col 1:5-6

Jam 1:21

2Ti 3:16-17

2Pe 1:3-4

11. Let's see what we can learn from verse twenty.

KJV-New Sentence

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

NIV

1Ti 6:20 Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,

1. I think the best way to teach this verse is to review the *Doctrine of Gnosticism*.

The Doctrine of Gnosticism

Preface

1. Gnosticism is not directly mentioned by name in the New Testament. Nevertheless, its leaven constituted a most serious peril to the apostolic church.

2. In the 2nd century that strange movement, partly intellectual, partly fanatical spread with the swiftness of an epidemic over the church. It is therefore of high importance to gain an understanding of the nature of its Christian influence. Most expositors agree it was Gnosticism referred to by Jude in Jude verses three and four.

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

2.1. Let's see what we can learn about Gnosticism.

3. This is not easy. The difficulty in dealing with Gnosticism is that it was not a homogeneous system of either religion or philosophy, but embraced many widely diversified sects holding opinions drawn from a great variety of sources. The infinitely varied shapes render it almost impossible to classify, or even to give an account of their leading ideas, without raising objections.

Definition

1. Regarding the general definition of Gnosticism a few authorities may be cited. In his book *Early Church History*, Dr. Gwatkin (c. 313) has written:

“Gnosticism may be provisionally described as a number of schools of philosophy, oriental in general character, but taking in the idea of a redemption through Christ, and further modified in different sects by a third element, which may be Judaism, Hellenism, or Christianity.

“The Gnostics only embraced the idea of redemption through Christ, not the full Christian doctrine, for they made it rather redemption ... from matter, rather than a redemption of mankind from sin.”

2. Dr. Orr writes in his book *The Early Church*:

“Gnosticism may be described generally as the **bizarre** fantastic product of the blending of certain Christian ideas-particularly that of redemption through Christ with speculation and imaginings derived from a medley of sources. It involves, as the name denotes, a claim to ‘knowledge,’ knowledge of a kind of which the ordinary believer was incapable, and in the possession of which ‘salvation’ in the full sense consisted. This knowledge of which the Gnostic boasted, related to the subjects ordinarily treated in religious philosophy; Gnosticism was a species of religious philosophy.”

3. Neander in his book *Antignostikus* has described Gnosticism as "the first notable attempt to introduce into Christianity the existing elements of mental culture and to render it more complete on the hitherto rather neglected side of theoretical knowledge; it was an attempt of the mind of the ancient world in its yearning after knowledge, and in its dissatisfaction with the present, to bring within its grasp and to appropriate the treasures of this kind which Christianity presented. Gnosticism originally incorporated many existing tendencies; it is an amalgam into which quite a number of different elements were fused. A heretical system of thought, at once subtle, speculative and elaborate, it endeavored to introduce into Christianity a so-called higher knowledge.”

4. It was grounded partly on the philosophic creed in which Greeks and Romans had taken refuge. For a long time the pagan beliefs in the panoply of gods had ceased to be considered legitimate truth by thoughtful men. Hercules, Zeus, Juno, Hera, Poseidon, Odysseus, Cupid and Eros had been displaced by various creeds derived from philosophical speculation. One such popular creed was Gnosticism.

5. An attempt was made to affect an alliance with Christianity. A section of the church was dissatisfied with the simplicity of the gospel, and sought to advance to something higher by adopting various current speculations. It soon threatened the church from within.

Nature of Gnosticism

1. Gnosticism is Christianity perverted by speculation, born of dissatisfaction. The intellectual pride of the Gnostics distorted the gospel into a philosophy.

1.1 The clue to the understanding of Gnosticism is given in the word from which it is derived-**Gnosis**, "knowledge."

2. To the Gnostic the great question was not, "What must I do to be saved?" but "What is the origin of evil?" "How is the primitive order of the universe to be restored?" The Gnostic believed that in the answers to the latter two questions, there was redemption.

3. Gnostics lived in the conviction that they possessed a secret and mysterious knowledge; in no way accessible to those outside the Gnostic fraternity, which was not to be proved or propagated, but believed in by only the initiated. Its secrets were anxiously guarded and thought to be beyond the average believer.

4. Their knowledge was thought to be derived directly from the Savior Himself and His disciples and friends, with whom they claimed to be connected by a secret tradition. It was laid out in mystic writings, which were only in the possession of their fraternal order.

End Lesson

We do not authorize any third party to solicit donations on behalf of the Church.