

# First Timothy Chapter 6 Part 2

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## SUMMARY KEYWORDS

kingdom, god, life, called, verse, world, messiah, meaning, faith, eternal life, word, timothy, paul, pontius pilate, works, speaking, dwells, commandment, treasuring, immortality

We are called to be used by God. And that fact has great was, no longer am I living my life. But my life the scripture says is hidden in your shoe. And it's only when Messiah appears then and only then what my life truly has amounted to, will be manifested. Now, this is a testimony what Paul is sharing is a testimony of perspective pneus we need to have a proper perspective in order to make the right decisions and carrying out God's will. And more than anything else. Paul is instructing Timothy and Timothy is called to be a leader to to oversee a congregation or perhaps a few congregations, that he influences these individuals, fellow believers in a way that they will have a walk worthy of their call worthy of Messiah's Name being placed upon them. So with that said, take out your Bible, and look with me to First Timothy, and that final chapter, chapter six, First Timothy, and chapter six, we began this chapter last week, and God willing will conclude it this week. And hopefully next week, we'll begin Second Timothy. And we're going to see in this last part of chapter six insight, wisdom instructions from Paul to Timothy, so that he makes godly decisions and he serves in a God honoring way. Ask yourself a question. Does that describe you? Are you someone that truly wants to honor God, not just with our lips, but also in action in deeds and in work? This is what Paul is instructing Timothy. Now, he ended up last week by warning Timothy and he's going to continue doing just that. There is great danger in this world. And if we're not mindful of the instructions of God, we will oftentimes frequently fall prey to the schemes of the enemy. So Paul, as you recall, last week, he spoke about two primary things, first of all, that the love of money, not money in and of itself, but loving money, is the root of all evil, a very strong statement. And then he also warns sympathy about other desires or lust. There are contrary to our faith. So don't love money and don't desire. The things that are connected to this world. We are called to be different. We are called to be a particular people set apart by the will of God. So let's begin look with me. First Timothy, chapter six, beginning in verse 11, where he says, But you, oh man of God. Now he's speaking to Timothy. That's why he says, oh man of God, but what we're studying has great relevance for all believers, male and female, alike, once again. But you, oh man of God. These things, what things what I've mentioned, things that are related to desires that belong to the world, rather than the kingdom of God. So he says these things these ungodly desires, just wrong perspective. He said these things, and he commands for In other words, flee from these things. So the practical application is this, we have to be walking with discernment, seeing those things that are presented to us, those things that stand before us, and we need to make decisions. Do they belong to the things of the kingdom that we're supposed to pursue? Or are those things that we flee from the enemy, he gets an upper hand over us when we do not flee from those things. So he says, flee these things. And, and it's really a conjunction of of contrasts, he says, But in contrast to these things, he says, You pursue righteousness, godliness, faith, love, and he calls us to have an endurance and a perseverance, and a

gentleness. Now, I want to focus in on this list of a few things. On the first and the last verse, he says, righteousness, Pursue righteousness, and the only way that we can understand what is righteous is by utilizing the commandments of God. I've said this so frequently, the commandments of God, they are not instruments of salvation, they are not a tool for making us righteous, but they define, even in our times, they still define what is righteous and therefore what is unrighteous. So the Torah is an invaluable tool. For us. It is precious, it has great significance to teach us what is righteousness. So he says, Pursue righteousness, godliness, faith, love, persevere, endure, meaning overcome the things of this world, don't allow yourself to be defeated by that which is ungodly, and then finally says, a word of, of gentleness, some Bibles may translate it ain't meekness. Now, what's interesting is this. I can remember in seminary, hearing a message about this word, the person who was was sharing was a professor. And he was sharing about how this the reason why it's last in this passage is because it's been emphasize, and this gentleness, this meekness is emphasized as what's appropriate for God's people. Now, when he taught, he was seeing this, in contrast to warfare, this teacher was was very close, if not fully, but being close to being a pacifist, never seen conflict as something which is appropriate for a believer. He says, you know, be wrong, rather than be in conflict with someone. But here's the problem. That was his mindset, but it wasn't according to the will of God. How can I be sure, we'll just move on to the next verse. Notice what he says here. He says, fight, the good fight of faith, this word is word for contending. Fact may but many Bibles translated in that way contend, contend for the fighting of faith. It's the same word, it's a military term. So don't think that being gentle means that one is not not willing to go to battle for the faith. Now, we need to see this term gentleness simply means giving a place for God to bring about the results, not trying to to work out yourself what the results are, being faithful to God, in a quiet in a controlled faithfulness, that does not and this word gentleness, it means not calling attention to oneself, not putting your self at the forefront, but it's a term of submissiveness. But again, there's no conflict. There's no coming together between these two things in an adverse way. We can be gentle, meek, but also we are called to fight the good fight of faith by the way, that word for fighting first is a verb, that when it says the good fight, it's a noun, but the same word is being used twice. And this passage, so contain you contend for the good contending the good fight of our faith doing what? Taking hold of eternal life. Now we need to see eternal life in two ways. First of all, there's the full expression of eternal life, which is a kingdom expression. But there's also a foretaste. Now, this is what he's referring to, that we live in light of Kingdom truth, we take hold of any eternal life perspective now in this world, knowing that we have eternity, that we have the blessings and promises of God, that's what we're heading for. And in light of that, it is going to empower us it is going to give us illumination, insight, for making decisions in this world. So again, taking hold, this is a command, you take a hold of eternal life, for which also, you have been called, this is our call, to demonstrate Kingdom truth. So when it says contend or fight the good fight of our faith, and implies demonstrating those things, those laws, those principles of the kingdom, now in this world, that is what contending is all about. For which also you have been called and have confess the good confession before many witnesses. Now these words for witnesses can also be martyrs, those who have gone before you and have been put to death, before before others because of their commitment to God. So fight the good fight, be willing to lay down your life, for the things that relate to Kingdom truth. Now look, if you would to verse, verse 13. Pair, he's commanding many Bible say, I charge you, but it's a term of demanding. So he says, I charge you before the God. And what is God up to? It's in the present? It's a participle. So we see something that describes what God is presently doing, and what is he doing? He is making life. Now why is God defined in this phrase, in this phrase, in this way, as one who is making life? While the

answer is very simple, it is because when we are taking hold of Kingdom truth, displaying it, demonstrating it in our life, then God responds by making life meaning, making our lives, what they're called to be giving us direction, insight, helping us make decisions, meaning, when he makes life, he's giving us discernment. So all of these things God is doing once more, verse 13.

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I charge you before the God who is making life. Or we could say making life giving life is the implication to all things. God is the one who is creator, God given life, we see that he was able to do it in this creation, this world, this universe that we're living in, and he can also do it in the kingdom that's coming the age that is on the horizon. He says also Messiah Sure. And what did he do? Well, the one who had testified before Pontius Pilate, a good testimony. Now, here before Pontius Pilate, we see something. We see Messiah. He didn't panic. He didn't beg for his physical life because he knew something. There is kingdom life, which is far greater Maasai did not ever compromise. before Pontius Pilate. He spoke in a way that Pontius Pilate didn't understand why he wasn't committed to truth. And Pontius Pilate was all committed to the things of this world. And here's the principle when I am committed to the things of this world It causes Kingdom truth to be to be distorted to be blurred, I can't perceive it. Likewise, when you are committed to Kingdom truth, the things of the kingdom, then is going to give you a clarity to what's going on in this world. And that's why fellow believers that are committed to the kingdom will see things. So similarly, they will have that same guidance, that same illumination of the Holy Spirit. Now he writes, look now to verse, verse 14.

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To keep to keep you keep the commandment, without any spot, any type of blemish, and in a way that the next word is without reproach, meaning this, that we live in such a way we submit to that commandment, what commandment to be conformed to the character of that kingdom. Now we know the kingdom is a kingdom of righteousness. He says, Seek first the Kingdom. And it's righteousness. Righteousness, is expressed by what I've already mentioned, by the tour. So when he says here, look, again, you keep the commend. He's speaking about this commandment of being charged for Kingdom purposes, a kingdom character, the whole verse, verse 14, you keep the commandment, without spot, and in and on reproach, eatable way until, until the manifestation of our Lord Maasai your shoe. Now, why does he bring in this concept of manifestation of Messiah and of course, for believers, we're talking about that blessing, hoping Messiah gathers us up takes us away from this world prior to his wrath being poured out. Because we, up until that moment of the rapture, we are called to be servants. At the time of that blessing, hope, the rapture, we're going to be transformed. And then what our life really consisted of who we really are, remember I said, up until that manifestation that he spoke of our lives are hidden. People don't see who we truly are. They don't see what we possess, what we will receive. They don't know this, in our humble, our gentle conduct, they don't see it for reality. But when Messiah manifests himself, then all is going to change. So a wonderful promise unto the manifestation of our Lord, not just of Messiah shoe, but our Lord, Messiah shoe, which at his times, now, it's literally word one's own times, it's in the plural. And it's speaking about his time, when he comes to bring a conclusion to this world, at that season, at that proper time, he will show forth something, and he is going to show fourth, and who is he will keep reading. It says here, the blessing and the only sovereign, the king of the one serving as kings and the Lord of the one serving as Lord. Now we normally say, the King of kings, the Lord of lords, but here we have a different expression. It's not the king of kings, but

the kings of the ones who are behaving as kings meaning are in that position. He's over them, He's greater than them. And likewise the ones who are lording over ruling over those who are enslaving others. He is the true Lord of lords, the ones who are manifesting this, this power, this authority, he's truly over them. For he is the one the only one that has noticed this immortality, meaning he doesn't die, he has nothing connected to him concerning death. Now this is Messiah in his glorify for we need to understand something. Paul is revealing three things First of all, Messiah he always existed there was Never time that he did not exist. And we see that although equality with God was not something that that he grasp after because he had it. But he humbled himself taking upon human flesh, even though he never sin, therefore he would never die. But because your sins and my sins, the sins of humanity, were placed upon him. That's what brought about his death, a very important often overlooked theological term. C was not the cross that killed him, did he die on a cross? Yes, he did. But what brought about his death was not a physical death. But it was because sin and we always need to remember this relationship biblically between sin and death, he died because our sins were placed upon him, that's which brought about his death. So we read here, that he and he's in this condition. Now when he returns, he will be in that that perfectly restored state. Word says that He alone has immortality, there's nothing connected to him that's related to death, he is also the one who dwells in light. And notice it says, this light that he dwells it, in the natural, it is unable for one to approach, we have a term where it says dwelling in this, this an approachable, an accessible and accessible light, which no man is able to to approach and it says here, no, man, let's get it right at the end of verse 16, says, which no one No man has seen and no one is able to see. So in that natural state, the old man cannot be hold God. It's only the new man having been redeemed, that will a be able to do that. Again. He says here, he is the only one the only God who has immortality for himself and he can present it bestow upon us immortality, the one who dwells in this inexpressible, this an assessable light, what we cannot approach in the flesh, that no one no man has ever seen and unable to see to whom there is honor and power forever. Amen. Now, we had a call to worship. But let me share with you that that I was debating and praying about just this last phrase of verse 17, where it says to him, his honor, and power forever, amen. A great statement that prepares us to worship Him, verse 17. Now having made that benediction, he's going to wrap up things and he wants us to remember something. We're called to have that kingdom mindset. And that kingdom mindset is in opposition to the things of this world. That's why he says, Look at Verse 17.

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To the rich once, in this present age, he says, I command not to be and this is word for thinking in a high manner not to be high minded not to, and it's a idiom for having pride. So he says, Those who are rich ones in this world, this present world mean, it's going to give away it's now but it won't be eternal, this present world those who are wealthy, he says, I charge you I command you not to be high minded, nor to have hoped to be hoping upon this, this wealth, this these rich things. Why? He says these things are uncertain. So this wealth, these these possessions, there's nothing certain about them they do not have anything that is lasting that in doers, they, they they present, they, they have that which is uncertain. But rather you have hope, not in these uncertain riches, but rather in the living God, the One who provides to us in a generous way, all things for enjoyment. Now I'm going to pause for a moment because the words here in the original language are our most significant. He speaks here about God, look, again, he says, The God, you're supposed to have hope in Him not in uncertain riches, but in the living God who provides to us in a generous now it's the same word for being rich or wealthy in a

abundant in a, in a rich manner. He says all things why, for our enjoyment, God gives, He likes his people to be full of joy. God is a blessing God He gives abundantly. And in light of that, what are we called to do? That that bestowing his bestowing upon us these things for our enjoyment, should lead us look at verse 18. To work, good works. Now, it's the word it's two words actually, say to Mamet, in a verbal form, which means to work out that which is good, so to produce good things, in order that that one is wealthy, rich, and good works. And not just that he's rich and good works. But these things, he says, to give an abundance, and to share these. So what God does, he gives him for our enjoyment. And the next thing he says is that you be faithful to do good works, in order that you are able to share and give abundantly of these things that he provides why? Now, here's the principle. Now, have you learned this, your eternity is going to be very, very different. And the question is this, do we want a really different eternity? How can I have a wonderful Kingdom experience? Well, he tells us, Look again at verse 19, he says,

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having treasured up for oneself, so he says treasure up, we can understand and make it personal for yourself, a good foundation for the future. Now, this term for futures, really, that which is coming. And so frequently, this word in the Greek language is used for this coming this future kingdom. So what should we do? Well, he says, You know, God gives us many things generously in abundance, in a wealthy manner, for enjoyment. We received it. And we express our Thanksgiving for what God gives to us. By doing good deeds, being rich, being being wealthy, in good works, so that we can take those things of this world these blessings, and that we can give them generously to others, that we be sharing them in order that in doing so what is the outcome for us when we share generously when we take of the things of this world and give it to others? What's the outcome? Look at verse 19,

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treasuring up for oneself a good foundation for the future, in order to receive now we have a difference. And the Textus Receptus is simply says, in order to take hold of eternal life, meaning the things of eternal life, the rewards, the promises, the blessing. Now, don't get confused about what he's saying. He is not saying that these good works. This giving away material things, is a means to eternal life. He's not saying about entering into eternal life. He's talking to people that have eternal life, but here he's speaking about a different aspect of it. Turn of life. And these are the promises the blessings, think of this way, the rewards. So one, by faith through the grace of God not have any works whatsoever. They will be an inhabitant, a resident of the kingdom. But that says nothing concerning their kingdom experience. A foolish thing I said this not too long ago at our conference, a foolish mindset is this. As long as I'm in the kingdom of God, and I have eternal life, that's all that matters to me. A true believer doesn't say that. A true believer wants to have an abundance in that kingdom of God and abundance of rewards for two reasons. One of which this is going to relate to our appreciation or Thanksgiving to Messiah, it is going to demonstrate what our faith in Messiah amounted to. So we're not going to want to be in the kingdom of God and have no rewards. No, no, being not a recipient of his promises, his faithful rewards, we're gonna want them and that's what he's talking about here. So he says, treasuring up for oneself, a good foundation for the future, in order to take hold of eternal life. Now, some say, in fact, if you're looking at a modern translation, instead of simply saying eternal life, it will take a word eternal life out, and say, for that which is truly life. Now, I don't mind the the interpretation, for this is truly life. But it literally says in the best manuscript, eternal life and as I've said, when we hear that term,

eternal life, what should come into our mind is kingdom life. So that which is truly let what eternal light that kingdom, Paul, what it truly should produce, verse 20, he says, oh, Timothy, he says, that which has been deposited to you now that's implication says simply that which is deposited, meaning given to you provided to you he says, Keep this call this giftedness, all these things, which which Timothy has his call upon his life, God's provision, the insight that Paul sharing from from heaven to to Timothy, in this epistle, he says, all these things guard keep. And then he says, Turn away, remove yourself from what he says, worthless babble. And also opposing arguments, which are false knowledge. They think that is knowledge but is really false. Now, I want to emphasize this. He says, Don't waste your time, in profitless babbling, now, what is that? I cannot tell you the high percent of questions that I receive, and people will say, I know this is not found in the scripture. But what do you think about this? And they'll deal with some issue that the Bible refers to but the Bible doesn't develop, the word of God doesn't answer. They want an answer to questions that the Bible does not answer. This is this vein babbling. If the Scripture doesn't speak to it in clear terms, we don't need to speak to it. It just like I gave a message not too long ago about the two witnesses. And everyone wants to know, who do you think the two witnesses are? Are they revealed who they are? No, but who do you think it doesn't matter? If God did not think it was proper to tell us who they are? Then we need that know, if they may very well be two witnesses that we don't know them. They have not maybe even been born yet. But we don't know their names. So it's not important. So he says here, this vein, babbling, this babbling that's profitless he says, stay away from it also, those arguments opposing arguments to the Scripture. He says, they may come with with great intelligence, but they are a false Nutch. He says, which look now to our last verse, verse 21, which certain ones they are proclaiming They are speaking concerning the faith. But concerning the faith, the fact that they are proclaiming then tells us that they have erred that they have turned aside. In other words, he says this, this vain babbling, this false knowledge, these things that are not rooted in Scripture, he says, Turn away from them. But what happens is this, those people asking those questions speaking in this way, they are the ones that turned away from the faith. So you're either turning to vanity, or you're turning to faith. When you turn to faith, you turn away from this vain babbling and this false knowledge. But when you turn away from faith, you embrace such foolish speech and false not finally says,

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the grace, meaning the grace of God, this specific grace, the grace be with you. And then he says, Amen. Well, this first epistle, lays a strong foundation for one, walking in faith, being rich in good deeds, having a testimony that is pleasing to God. And my hope is this, that through studying this first epistle, that we will grow in faithfulness, that we will grow more abundant in good deeds, that we will be faithful to the call that God has placed upon each believer us individually, that we might do that individual call in order to bring glory and honor and praise and thanksgiving to our Lord and Savior Messiah shoe. Well with that I'll close until next week, when we begin Second Timothy and chapter one until that time, Shalom