

8/5/01

I Timothy 6

Paul the apostle has given Timothy much need advice in view of the difficult ministry at Ephesus as the leadership had strayed from the faith and introduced heretical teaching.

The council is appropriate for the particular situation at the wealthy city of Ephesus yet it is so fitting for our day as we have to deal with similar issues.

1. In chapter one Paul gave Timothy a charge regarding sound doctrine.
2. In chapter two Paul gave Timothy a charge regarding public worship.
3. In chapter three Paul gave Timothy a charge regarding church officers.
4. In chapter four Paul gave Timothy a charge regarding false doctrine.
5. In chapter five Paul gave Timothy a charge regarding various members of the body.
6. In chapter six Paul gave Timothy a charge regarding the minister's teaching on godliness and wealth.

6:1-2 The responsibility of a Christian slave.
(Employees)

6:1 The Christian and his unbelieving master.

- 1) Servants "doulos", means slaves by choice.
 - a) There were about 50-60,000 slaves in the Roman empire.
 - b) Under the yoke identifies their states in relation to their unbelieving masters.
 - 1) Respect, singleness of heart, not a man pleaser, doing the will of God from the heart and serving the Lord who will reward them, Eph. 6:5-8; Col. 3:22-25
 - 2) There is neither Greek nor Jew, ... bond, free, etc, before God but it does not do away with our position in life or particular roles of male and female. Col. 3:11
 - 3) Exhort slave to be obedient, please masters, not answer back, be faithful, adorning the doctrine of God. Tit. 2:9-10
 - 4) Not only to the good and gentle, but to the harsh. 1Pet. 2:18
 * Paul didn't call for a rebellion or reform for society but a transformation of the individual heart!
- 2) They were to count their master worthy of all honor.

- a) The responsibility is due to being Christians.
- b) The reasons were two-fold.
 - 1)) That the name of God be not blaspheme by the unbelieving masters.
 - 2)) That the doctrine of God be not blasphemed, the gospel.
 - 3)) Their rebellion would reproach Christianity who taught submission!

6:2 The Christian and his believing master.

- 1) The slaves who have believing masters are not to despise them.
 - a) The word despise “kataphroneithosan” means to think down on.
 - b) The reason is because they are brothers in the same family of God.
- 2) They rather are to serve them.
 - a) The reason being that the one who were benefiting was a believer who was their masters.
 - b) The Christian slave was not to expect more from their employers but do more for their pay.

6:3-5 Identity of the false teachers.

6:3 The standard of truth of the false teachers.

- 1) They teach otherwise “heterosdidaskalia” another different kind of teaching apart from the gospel.
- 2) They consent not to wholesome words.
 - a) The word wholesome “hygiaino” means to be healthy, we get our word hygiene from it.
 - b) The words that they embrace in their minds are unsound and unhealthy words, we get our word hygiene from it, 1:3
- 3) They deviated from the words of the Lord Jesus Christ.
 - a) The teaching that focuses on the Lord Jesus who is the “mystery of godliness” 1Tim. 3:16
 - b) The Scriptures testify of Me. Jn. 5:39
- 4) They did not consent to the doctrine according to godliness.
 - a) They taught the Law and ascetic practices as the way to godliness. 1Tim. 1:3-7, 4:2-3
 - b) They were not teaching grace.

6:4-5a The character of false teachers.

- 1) He is proud, inflated knowing nothing.
 - * 1Cor. 8:2; Ezk. 28:17 Lucifer
- 2) He is obsessed with disputes and arguments over words.
 - a) The word obsessed “noson” appears only this time in the New Testament.

- b) Literally it means to be sick, sick questions and words that strife with arguments by a battle of words and opposed the accepted wholesome words. 1Tim. 1:3; 2 Tim. 1:13
 * This identifies their myths and endless genealogies.

2) Resulting in five things.

- a) Envy is the displeasure at seeing someone else have what you desire for yourself which leads to strife.
 b) Strife “eris” then produces discord and divisiveness, speaking reproachable things.
 c) Reviling “blasphemiai”, literally means blasphemy, malicious talk by slander, gossip or abusive speech.
 d) Evil suspicions “hyponoiai ponerai”, thinking the worst of individuals.
 e) Useless wranglings “diaparatribais” means the product of all the process, constant friction.
 * This is the only time it appears.
 f) The reason is that these are of men of corrupt minds and destitute of the truth.

6:5b-c Their perverted perception of godliness.

- 1) Because they are men corrupted in mind and destitute of the truth by allowing

themselves to be defrauded or seduced, by teachers, both teaching that godliness is gain. 2Tim. 3:7-8

- a) Suggesting that the source of gain is evidence of godliness!
 b) Remember Ephesus was one of the wealthiest cities of the ancient world.

2) From such men the believer is to withdraw from!!!

* Not allowing any other teaching apart from the gospel for their mouths must be stopped. 1Tim. 1:3; Tit. 1:11

6:6-10 Believer's understanding about prosperity.

6:6 The believer’s personal attitude.

- 1) Godliness is the true gain accompanied with contentment.
 2) The word contentment “autarkeia” was used in Classical Greek in a philosophical sense by the Stoics for “a perfect condition of life, in which no aid or support is needed”.
 3) The word is used only one other time in the New Testament where Paul tells the Corinthians that God’s grace was abounded in them for all sufficiency in all things for the poor saints in Jerusalem due to the fact that they were to be living

in such a way so as to be self-sufficient without external aid, at whatever economic level they were at, because they weren't living to amass things. 2Cor. 9:8

6:7 The believer's personal perspective.

- 1) All are born empty-handed.
- 2) All leave empty-handed.
 - a) Job declared naked come I out of my mother's womb and naked shall I return.... Job 1:21
 - b) Solomon says the same things. Eccl. 5:14-15
 - c) All temporal and material things belong to this world order -we are pilgrims and sojourners, strangers and citizens of heaven

6:8 The believer's person persuasion.

- 1) Food and clothing are in the plural and used as describing the basic and necessary things for life as a whole.
- 2) With these we shall be content "arkeo" same root as verse six, referring to be possessed of unfailing strength.
 - a) The my grace is sufficient "arkeo" 2Cor. 12:9
 - b) We are to be content "arkeo" with such things as we have: for he said, "I

will never leave you nor forsake you." Heb. 13:5

- c) The goal of the believer is the kingdom and God is faithful to supply the provisions. Matt. 6:25-34

6:9 The perils of prosperity.

- 1) Those who desire or determine to be rich fall into temptations.
 - a) The sphere of wealth and the arena in which it is pursued is full of allurements that are in a class all of their own, describing a continuous state not a single event. Deut. 8:11-14
 - b) Some fall among thorns, cares, deceitful riches. Matt. 13:22
- 2) The word snares "pagis" means a trap captures them and enslaves them like an animal.
- 3) Foolish or senseless and hurtful "blaberos" lust that only bring injury to their lives
- 4) The end result is described.
 - a) To drown "bythizousi" or plunge into the deep which is used of a sinking ship. Lk. 5:7
 - b) In destruction "olethros"
 - c) And perdition apoleia" meaning utter destruction or ruin, which is used to indicate utter ruin and destruction of

body and soul eternally. 1Cor. 5:5;
1Thess. 5:3; 2Thess 1:9

6:10 Love of money

- 1) The love of money is the problem, not money.
 - a) Where your treasure is there will your heart be also.... Matt. 5:21
 - b) The phrase “the root” is literally “a root” of all kinds of evil.
 - c) There is the root of bitterness... Heb. 12:15
 - d) Not the possession of money, but the attitude of covetousness, to stretch one's self out in order to grasp at any cost.
- 2) The result.
 - a) Some have strayed “apoplanao” meaning seduced from the faith in their greediness.
 - b) Some have pierced themselves through with many sorrows or consuming grief and regrets.

6:11-16 Paul gives charge to Timothy.

6:11 The command to Timothy to pursue certain things.

- 1) The word “But” puts Timothy in contrast to those who love money and pursue it as a goal in life. 1Tim. 6:5, 9-10.

2) He is called “man of God” a term used to identify one in the service of God much like the Old Testament prophets as Moses, Samuel and David.

* The idea is one who belongs to God, represents and speaks for God. 1Pet. 2:9-10

- 3) The command to Timothy is to flee these things, the teaching that godliness is gain and the love of money, speaking of a continuous action. 1Tim. 6:3-10; 2Tim. 2:22
- 4) Timothy is also to pursue certain things at the same time he flees he is to follow or pursue, to run swiftly in order to catch.
 - a) Righteousness, right dealings with his fellow man,
 - b) Godliness, right relation with God.
 - * These are the true riches in life!
 - c) The faith, the pure gospel not some distorted or corrupt teaching.
 - d) Love, agape the only motive God honors. Jn. 13:35; 1Cor. 13; Gal. 5:22
 - e) Patience, referring to endurance, to bear up under.
 - f) Gentleness or meekness which is power under control by the Holy Spirit.

6:12 The exhortation to be fighting soldier.

- 1) Fight the good fight of faith.

- * Keep on striving or laboring in the good conflict! We get our word agony from it.
- a) I press toward the mark. Phil. 1:13
- b) Endure hardness as a good soldier. 2Tim.2:3
- c) I have fought a good fight. 2Tim. 4:7-8
- d) Why? Because the gates of hell will not prevail against the church Mat. 16:18d.
- 2) Lay hold on eternal life.
 - * It takes place at the same time even as fleeing and following. vs. 11
 - a) Paul uses athletic as well as military metaphors for the believer's discipline.
 - b) So run so you may obtain. 1Cor.9:24-27
 - c) We wrestle not against... Eph.6:12
 - * Joshua, be strong...Josh. 1:8
- 3) The reason was that Timothy was called and confessed the good confession before many witnesses.
 - a) Some believe it refers to his baptism.
 - b) He was well reported of the brethren of Lystra. Act.16:2
 - c) Paul said, "I have no man likeminded." Phil. 2:20

- 6:13** The accountability of Timothy is before God.
- 1) Paul urges Timothy in the "sight of God"
 - * The word urge speaks of a charge referring to military orders. 1Tim. 1:3; 4:11; 5:7; 6:13, 17
 - a) He sees all things.
 - b) He gives life to all things. 1Tim. 5:21
 - 2) Paul charges Timothy before Christ Jesus.
 - a) Who witnessed the good confession before Pontius Pilate. Jn.18:28-19:16.
 - b) The Scriptures repeat this often.
 - 1) He is the faithful witness. Rev. 1:5
 - 2) He is the true witness. Rev. 3:14
 - 3) He is called faithful and true. Rev. 19:11
- 6:14** The duration of Timothy's charge.
- 1) He is to keep this commandment without spot and blameless every day. vs. 11-12
 - a) Without spot "aspilon" unblemished.
 - b) Blameless "anephilempton" without reproach by anyone.
 - 2) He is to do this until the Lord appears.
 - a) The reference is to the rapture of the church. 1Thess. 4:13-18
 - b) The greatest incentive for holy living is the soon appearing of our Lord Jesus Christ. 1Jn.3:1-3

- 1)) The word for appearing is “epiphany” glorious manifestation. 2Tim.1:10; 4:18
- 2)) The Bema seat will follow for reward. 1Cor. 3:13-15; Rom. 14:10, 2Cor. 5:10
- 3)) The motives of heart will be seen by God. 1Cor.4:5

6:15 The time of the Lord’s return.

- 1) He will manifest Himself in His own times.
 - a) The word for time is “kairos” season of or fixed time.
 - b) He alone knows, no one knows the day or hour.
 - * Jesus told His disciples before He left that it was not for them to know the time or season which the Father hath put in his own power. Acts 1:7
- 2) The doxology follows. 1Tim. 6:15b-16
 - a) The blessed and Potentate referring to the sovereign God.
 - b) King of Kings, the ruler of all authority and powers. Rev. 19:16
 - c) Lord of Lords, He alone is to be given worship both Lord and Christ Phil. 2
 - * The titles in contrast to Caesar worship.

6:16 Qualities of God

- 1) Immortality, the quality of deathlessness.
 - * He alone is the fountain of living water, the source of all spiritual and physical life. Jer. 2:13; Jn. 7:39
- 2) Dwelling in unapproachable light
 - a) He told Moses, “You cannot see my face: for there shall no man see me, and live”. Ex. 33:20
 - b) He covers himself with light as a garment. Ps. 104:2
 - c) He is of purer eyes than to behold evil with approval. Hab. 1:13
 - d) Isaiah recognizing that God is HOLY, cried, “Woe is me...” Is. 6
 - e) God is Spirit... Jn. 4:24
 - f) Paul encountered a blinding light. Acts 9:3
- 3) No man has seen or can see Him.
 - a) No man has seen, none can see, except Jesus. Jn. 1:18
 - b) He is the visible form of the invisible God! Col. 1:15

6:17-19 The charge to the rich.

- 6:17** The charge to the rich to trust in God.
- 1) Paul charges those who are rich not the ones who were striving and aspiring to be rich. vs. 9

* Ephesus was one of the most wealthy city in the ancient world!

- 2) This present age refers to the present time they were living in a fallen world. 2Tim. 4:10; Tit. 2:12
- 3) God is interested in the right attitude so He deals with it from the negative first then the positive!
 - a) That they not be haughty or arrogant meaning a state of self-conscious pride or snobbish due to their riches.
 - b) That they not trust in uncertain riches, feeling secure.
 - 1) Riches have wings the Proverbs tells us.
 - 2) You fool, today your soul is required of you...Lk.12:18
- 4) Trust the living God who gives us richly all things.
- 5) Temporary things are to be enjoyed not worshipped and becoming in bondage to things.

* God gives power to get wealth but not for the soul purpose of having wealth. Deut. 8:18

6:18 The responsibility of the rich.

- 1) They are to be rich in good works.
 - a) The phrase “do good” is one word in the Greek and the only other appearance describes God showering

his good gifts on his hearers. Acts 14:17

- b) They are to be known for this.
- 2) They are to be ready to give or distribute, focusing on the outward deed.

* This is the only occurrence of the word in the New Testament, to be good at imparting, liberally.
- 3) They are to be willing to share “koinnonia”, focusing on the internal generosity not compulsion.

* This word also appears one time in the New Testament, to be social, as a characteristic of life.

6:19 The reason for the charge to the rich.

- 1) That they, the rich are in fact laying up in heaven great riches where they can not be lost. Matt. 6:19-21

* All will be revealed and rewarded at the Bema Seat of Christ.
- 2) That they may lay hold of eternal life the greatest treasure, not as a reward but as evidence of possessing it in this temporal life.

6:20-21 **The final charge to Timothy.**

6:20 The incredible value of the gospel.

- 1) Guard what was committed to your trust.

- a) The word committed “paratheke” is a banking term, meaning a deposit and valuable property for safe keeping. 2Tim.1:12, 14
- b) The gospel message is the true riches that have been deposited by God to the believer.
- c) We are to guard the gospel as stewards of the mysteries of Christ. 1Cor. 4:1
- 2) Avoiding what is profane and idle babblings.
 - a) The ungodly concepts and ideas of this present fallen system. 1Tim. 1:6; 4:7
 - b) The end product is empty chatter of intellectualism. 2Tim. 2:16
- 3) Contradictions of what is falsely called knowledge.
 - a) Those things that oppose and do not agree with the gospel.
 - * The word is “antithesis” meaning opposite. 1Tim. 1:3, 7; 4:7, 2Tim. 2:16
 - b) Science refers to knowledge which attempts to pass itself off as legitimate science, such as evolution, being false not genuine or true to science nor the Scriptures.

6:21 The terrible loss in rejecting the gospel

- 1) Professing false knowledge some have strayed concerning the faith.
 - a) The word strayed “astocheo” means turned from the truth and wandered away to the lie.
 - b) Literally to deviate and miss the mark.
 - c) The object of straying is the faith, not professing.
 - d) The word appears three times in the Pastoral Epistles. 1Tim. 1:6; 6:21; 2Tim. 2:18
- 2) The danger is that some having strayed are among them in the church to lead people into wandering.
 - * The entire contrast deals with the truth of the gospel and the false teaching, the temporal and eternal. 2Cor.4:15-18
- 3) The apostle finishes the way he began with the grace of God.
 - a) The unmerited favor of God over the sinner for salvation.
 - b) The ongoing source to walk with God.
 - c) The only basis for man’s relation with God. 1Tim. 1:2, 12, 14; 6:21