

1 Timothy

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Introduction:

1 Timothy, 2 Timothy, and Titus are commonly called the Pastoral Epistles, because they give specific instructions on the ordering of the Church.

Timothy was a disciple of Paul (Acts 16:1-5; Acts 14:8-28) from Lystra. Timothy's mother was a Jewish believer (2 Tim. 1:5). But Timothy's father was a Greek (Acts 16:3) and, likely, an unbeliever. Paul called Timothy his "true son in the faith" (1 Tim. 1:2)

This epistle was likely written in 62/63 AD after Paul left Rome. (Whether Paul actually left Rome is slightly debated, but it seems he traveled west after being released from his first trial under Nero in Rome and possibly went as far as Spain.) Paul would later be brought back to Rome by Nero and would be killed in 66 AD. (2 Timothy was likely written in that year.)

Paul calls Timothy a youth (which many believe to be right around 40 years old). He may have a bit of a reserved personality, as Paul will repeatedly encourage him to use his gifts without fear.

Chapter 1:

1:1 – "apostle" – Lit. "one sent out." The idea is one of an ambassador or emissary.

- "by the commandment" – The idea is "by the royal decree." Paul usually refers to his apostleship being by the will of God. Here he says it is by the decree of God.
- "commandment of God" – This was the motivation, driving force, and authority of Paul's life.

1:2 – "grace" – (Greek "charis") Lit. "grace, or good will."

- "mercy" – This is the first time Paul includes mercy in an introduction to an epistle.
 - Timothy might especially need mercy at this time.
- "peace" – (Greek "eirene") Paul seems to be playing off the common Hebrew greeting "shalom."
- "from God" – Grace, mercy, and peace do not necessarily come from having time alone or from being allowed to do what we want, but from being with God and doing what He wants.
 - Life is going to be hard either way, so you might as well be where the Lord wants you to be so that He will be with you there. Ministry is especially tough, aggravating, and challenging; it is essential to be there with the Lord.

1:3 – "charge" – Lit. "command." It is a very strong Greek word.

- In Acts 20:30, Paul prophesied concerning Ephesus. In Timothy, he gets to see some of that come to pass.
- 1 Tim. 4:1-2 – Paul would again charge, or command, Timothy to preach the Word.
- "teach" – The words "teaching" and "doctrine" are used 32 times in the Pastoral epistles.

1:4 – "nor give heed to" – Timothy was to avoid meaningless questions and arguments.

1:5 – "purpose" – (Greek "telos") Lit. "end, goal, or purpose." These three things (pure heart, good conscience, and sincere faith) are to be the result of sound teaching.

1:6 – "idle talk" – There are honest questions and dishonest questions. Honest questions genuinely look for answers, dishonest questions look for arguments.

- 1:7 – “desiring to be teachers” – These are strong, self-willed and self-confident teachers pushing the Law, but not really knowing what they are doing or talking about.
- Titus 1:10-11 – Paul says this kind of teacher ought to have his mouth stopped.
 - Rom. 15:18 – Paul’s personal rule was to not teach anything that hadn’t already been worked in him.
 - The purpose of the Law is to reveal sin (Rom. 4:15; 5:13; 7:7) and lead us to Christ (Gal. 3:19-24).
- 1:9 – “law is not made for a righteous person” – The Law is not enforced on those who are in Christ. (1 Cor. 6:9-11)
- The Law is like a thermometer; it can identify a fever, but it cannot take it away.
 - God gave the sacrificial system immediately following the Law. (Exod. 20:22-26)
- 1:9-10 – “murderers” – Paul could find his own sin before coming to Christ in this list.
- 1:11 – “the glorious gospel” – The good news is the “sound doctrine” (v. 10) Paul is speaking of.
- 1:12 – “Lord who has enabled me” – God’s calling (v. 1) and God’s equipping go together.
- God is not necessarily looking for those who are qualified, but for those who are available.
 - “enabled” – This word can also be translated “strengthened.” It is the same word as is used in Phil. 4:13 – “I can do all things through Christ who strengthens me.”
- 1:13 – “ignorantly” – The Jewish Law treated willful sin differently from sins committed in ignorance. It was ignorant if when you realized it was wrong, you would be willing to sacrifice to change it. Otherwise, it was willful and punished much more severely.
- Paul now has more light, and acts accordingly.
- 1:15 – “faithful saying” – This is the first of 4 uses of this phrase in the Pastoral Epistles. (1 Tim. 4:9; 2 Tim. 2:11; Titus 3:8)
- “all acceptance” – Lit. “unqualified acceptance.”
 - “to save sinners” – This is God’s goal.
 - God doesn’t expect you to fix your sin problem before coming to Him. We come to Him as sinners or we do not come at all.
 - Jesus came to the world to save the world, not condemn the world. The world already was standing condemned by the Law.
 - “I am chief” – Paul says “am,” not “was.” Paul still saw himself as a sinner, because he understood the depths of sin in his own heart.
 - This is the good news, the “gospel” (v. 11), and the “faithful saying” (v. 15), God saves sinners.
 - We are not to reform the old man, we are to crucify him. The old nature will cling to us until this “corruption puts on incorruption” (1 Cor. 15:42). But as we grow in Christ we will give into it less.
 - The further we walk with Christ, the less we will sin, but the more we will confess. The closer we walk with Christ, the more we will see our own depravity.

1:16 – “pattern” – Paul is held forth as an example. It is like God is saying, if God could save Paul, He can save anyone. (Paul often recounted his persecutions of the Church – Acts 22:4; 26:10-11.)

- Sin doesn’t keep one out of heaven, rejecting Christ does.
- “longsuffering” – (Greek “makrothumia”) This carries the idea of being “slow to boil.”
- “pattern” – (Greek “hupotuposis”) This carries the idea of a “sketch.”
 - Saved sinners are the pattern.

1:17 – “to the King eternal” – Paul moves right into spontaneous praise.

1:18 – “prophecies” – Evidently, when they laid hands on Timothy, God gave them a word of prophecy for him. (1 Tim. 4:14)

1:19 – “good conscience” – Good teaching and a good lifestyle go together, as do bad teaching and a bad lifestyle.

1:20 – “delivered unto Satan” – They were excommunicated from the church fellowship. (1 Cor. 5)

- This seems to imply that there are some spiritual and eternal implications to this as well.
- In Job 1, we see Job have a hedge of protection around him that kept Satan from him. The NT believer is sealed with the Holy Spirit and when the “wicked one does not touch him” (1 John 5:18).

Chapter 2:

Paul addresses the order of church gatherings.

2:2 – “for kings” – This is written while Nero rules Rome.

- This is a command for us to pray for our government leaders, even when we don’t agree with them.
- “quiet and peaceable” – It is difficult to be quiet and peaceable when our government is neither godly nor honest.

2:4 – “desires all men to be saved” – God does not take pleasure in the death of any man; not even the wicked. (Ezek. 18:32; 33:11)

2:5 – “one Mediator” – Not Mary, not saints, not pastors or priests, and not spiritual mentors; but only Jesus can adequately stand between us and God.

- This is especially important when encountering the cults.
- Heb. 2:17-18 – Our mediator understands us as He was made like us.
- John 14:5-11 – If we have seen Jesus, we have seen the Father.
- Job 9:32-33 – Job cried out for a mediator.
- Our kinsman-redeemer stands in contrast to religion. Religion is one’s attempt to re-link with God through human means. Our kinsman-redeemer, on the other hand, has descended to us so that He could reunite us with a holy God.

- 2:8 – “I desire” – This is not a wish, this is a strong desire bordering on a command.
- “men” – Lit. “males.” This is a word of gender (unlike the word “anthropos,” used in v. 4-5, which means “humankind”).
 - “lifting up holy hands” – This is a universal sign of surrender. This applies to all participating in public worship, but especially applies to those leading.
 - Paul’s attitude to encourage proper physical expression of worship to God in a public worship service runs contrary to the attitude of many that becomes angry at or holds grudges against those who express themselves in this way in this context. That restrictive bitterness and judgmentality can be destructive to a church fellowship.
 - “without wrath or doubting” – We have the freedom to express surrender to the Lord without fear of His punishment and without seriously questioning God.
- 2:9 – “women adorn themselves in modest apparel” – Women should not look worldly or seductive, but this doesn’t prohibit looking good.
- The Temple to Diana stood in Ephesus and contained numerous Temple prostitutes. Ephesus was a very sexually seductive city.
 - We are not to draw attention to ourselves in a public worship setting, either intentionally or unintentionally. All things are to be done decently and in order (1 Cor. 14:40). We do not want to be a distraction hindering people from seeing God most clearly.
- 2:10 – “good works” – The light of Christ is better adornment than jewels or braided hair.
- It is hypocrisy to present a beautiful appearance on the outside, but be ugly and destructive on the inside. True beauty goes past physical adornment.
- 2:11 – “silence” – Lit. “to stay in your seat.” The idea is “still” or “peaceably.”
- This speaks of the orderly atmosphere that is desired in a public service. (1 Cor. 14:34)
 - The Jewish synagogues were set up with men and women sitting on opposite sides of the room. If, during the teaching, something was said that didn’t make sense to the woman, she was not to get out of her seat and go over to her husband to get the question answered. She was to wait until they got home to ask about the question.
 - This doesn’t mean that women cannot speak at all once they enter the church doors. Paul spoke of women praying and prophesying in corporate gatherings in 1 Cor. 11:5.
- 2:12 – “teach” – This is speaking of spiritual matters and deals specifically with the order of the church service. This is not speaking of women school teachers or government leaders.
- Titus 2:4 – Have women teach the younger women.
 - “authority over a man” – God’s order in the church is that men are to lead and have the final authority. The husband is to be the spiritual leader, but this doesn’t mean that women aren’t or shouldn’t be spiritual. It is just that authority is to be kept in the proper order.
 - God’s order in the Church corresponds to God’s order in the family (1 Cor. 11:3; Eph. 5:22).
 - Position does not determine value. In Christ we are all equal, even though we have different responsibilities.
- 2:13 – “Adam was formed first” – Paul goes back to God’s original order.
- Paul’s reference to the order of creation seems to imply that these instructions are not simply a local matter dealing with a situation at the church of Ephesus, but applies to the entire Church.

2:14 – “the women being deceived” – Eve usurped Adam’s authority in spiritual matters while in Eden.

- Adam was held accountable for the greater sin and greater responsibility. Eve was deceived, but Adam sinned willfully.

2:15 – “saved in childbearing” – This seems to point to Jesus being born of Mary. The Messiah, the Savior of the world, was born of a woman.

- “saved” – This word can refer to salvation or preservation. The context determines the meaning.
- “she...they...” – She is singular. They are plural. Paul is referring to two different entities here.
 - Women are especially important within their family context. They have great responsibility and authority in the proper context.

Chapter 3:

3:1 – “bishop” – (Greek “episkopos”) Lit. “overseer.” The word is singular and could either refer to the position of elder or pastor.

- There is a question of application as to whether or not “elder” is interchangeable with “pastor” in this text.
- The elders (Greek word “presbuteros”) include the overseers (Greek word “episkopos.”) In Titus, we get the requirements for the elders and they are nearly identical to those given here for the overseer.
- By the first century, there existed three basic forms of Church government: Episcopal - governed by a hierarchy of overseers, Presbytery – governed by a group of elders, and Congregational – governed by the whole. God seems to have granted that freedom of organization to the Church.

3:2 – “blameless” – This is a standard that we should be ever approaching, although we will never fully attain in this life.

- “husband of one wife” – Lit. “a one wife kind of guy.” This is a man who understands the sanctity of marriage.
 - Divorce, death, and remarriage do not seem to be automatic disqualifications for this office in a church.
 - In the Greco-Roman culture, they had a saying: “Every man should have a mistress for entertainment, a concubine for sexual pleasure, and a wife to bear legitimate children.”
- “able to teach” – This is the only item in this list of qualifications that has to do with a skill and not merely a character trait.
 - God is much more concerned with character than with ability. He can equip with a particular skill in a moment. But character is determined by obedience in the heart of the individual and that is typically developed over a long period of time.
 - God asks from us the “fruit of the Spirit.” He gives to us the “gifts of the Spirit.”

3:3 – “not...” – This is the list of the things that are to be excluded.

- “given to wine” – Lit. “sitting next to wine.”
- “greedy for money” – This seems to apply both individually in personal life as well as corporately in church life.

3:4 – “reverence” – Lit. “dignity.”

- A man must understand God’s prescription for the family before he is going to be able to understand God’s prescription for the Church.

- 3:6 – “pride” – “We are never more like Satan than when we try to touch the glory” – Billy Graham.
- 3:8 – “double-tongued” – There are two general meanings to this word: 1. Telling different stories about the same situation to different people modifying the truth of it to fit your purposes, or 2. Telling the same story over and over again for selfish purposes.
- 3:9 – “holding the mystery of the faith” – This is very similar to the deeply spiritual requirements for the deacons chosen in Acts 6. There they were chosen to serve the needy and wait on tables.
- 3:10 – “tested” – It is important to recognize only those who seem to be really equipped with the ability and the heart to serve.
- 3:11 – “their wives must be reverent” – In the NKJV, “their” and “must be” are in italics denoting that they are not found in the original text. Therefore, this is literally “wives reverent.”
- “wives” – Lit. “women.” This is not speaking of the wives of the deacons necessarily. It may be referring to deaconesses (like Phoebe of Rom. 16:1).
 - “slanderers” – Lit. “devil-tongued.” Using one’s words to tear down, rather than for edification.
 - “faithful in all things” – It is important for fellow ministers to be like-hearted. An individual coming with his/her own agenda can destroy a church.
- 3:12 – “husbands” – This seems to apply to deacons and deaconesses alike.
- 3:15 – “church” – (Greek “ecclesia”) Lit. “called out ones.”
- 3:16 – “mystery” – This mystery is solved by God becoming incarnate as Jesus Christ.
- “great is the mystery of godliness” – This is specifically in reference to the traits and characteristics listed earlier in the chapter. They are very high traits and are hard to live up to. But as God’s representatives as the leaders of His Church, they are doubly responsible for their godliness.
 - “godliness” – This is a word used 8 times in 1 Timothy and which has not been used by Paul in the NT up to this point.
 - “God was manifested...Received up in glory” – This phrase is generally believed to be a song sung in the church at Ephesus.

Chapter 4:

- 4:1 – “Now” – The idea in the context is “but” or “in contrast to.” Paul is changing his tone from the very encouraging message of Jesus that the Church has to share to giving some warnings on messages to avoid.
- “depart” – Lit. “apostacize.”
 - “the faith” – There is a definite article attached to “faith.” It is a particular faith regarding the body of Truth entrusted to the Church.
 - Paul is warning of making anything else central to the doctrine and practice of the Church that would be to the detriment of the gospel of Christ. This is done by moving away from the simple teaching and administration of the Word of God and onto side issues and popular movements (like prosperity doctrine, faith confession, shepherding, holy laughter, Jabez, and purpose-driven teachings).
 - “of demons” – Lit. “from demons.” The demons are not the subject, but the source.

- 4:2 – “conscience seared” – These are people who are fit for the doctrines of demons.
- 4:3 – “forbidding...and commanding” – It is the legalistic mentality that takes away from or adds to the Word of God with the promise of the greater Christian life that is not necessarily outlined in the Word. These teachings and expectations are non-Biblical or extra-Biblical.
- “marry...foods” – Some Christians still get hung up on these issues.
 - These things are actually set apart by God and sanctified through the Word of God and prayer.
- 4:5 – “prayer” – Lit. “intercession.”
- This word is only used 2 times in the NT, here and in 1 Tim. 2:1 (in the context of praying for all in authority). When we say grace before a meal, we are interceding for our food.
 - There is no food that is an affront to Christ and His work. Eating or refusing to eat certain foods doesn’t make one more spiritual. Only Christ and His blood could touch our hearts and change our spirituality.
- 4:6 – “nourished” – The spiritual man is actually fed and sustained on this good doctrine.
- “doctrine” – This word is singular, standing in contrast to the many doctrines of demons.
- 4:7 – “profane and old wives’ fables” – These are empty nonsense.
- 4:8 – “little” – The idea is “for a little while.”
- There are some benefits to bodily exercise, but it is short lived. It doesn’t touch eternity.
 - “all things” – It is a profit for here and in eternity.
- 4:9 – “faithful saying” – This refers back to v. 8 and the fact that the spiritual is superior to the natural and the physical.
- “faithful” – The idea is that wise men choose the things of eternal value over the things of temporal value.
 - “all acceptance” – Lit. “unqualified acceptance.”
- 4:10 – “especially of those who believe” – Jesus is the Savior of all men in the sense that He died and provided benefit to all people. But in another sense, only those who are saved and experience the new birth are the true beneficiaries of Jesus’ sacrifice.
- 4:12 – “youth” – There is some debate on Timothy’s age, but it is most likely between 30-40 years old. The apostles and Paul would be much older at this point.
- “word” – This refers to what ones speaks.
 - “conduct” – This refers to the lifestyle.
 - “love” – This refers to the love of other people.
 - “spirit” – This refers to the personal make-up, personality, and temperament.
 - “faith” – This refers to one’s belief and trust in God.
 - “purity” – This refers to the moral cleanliness of a life.
- 4:13 – “to reading, to exhortation, to doctrine” – All of these are in relation to the Word of God.
- 2 Tim. 4:2 – “Preach the Word!”

- 4:14 – “neglect the gift” – We have a tendency to neglect spiritual gifts because of a lack of attention or doubt. We must be careful not to forsake spiritual gifts for any reason.
- Paul would later encourage Timothy to “do the work of an evangelist” (2 Tim. 4:5). There “evangelist” is in the noun form and seems to refer to the position gift spoken of in Eph. 4:11. This may be the gift Paul is here referring to in 1 Tim. 4:14.
 - “laying on of the hands” – The gift wasn’t imparted at this time, but seems to be publicly recognized as they lay hands on Timothy.
 - “eldership” – (Greek “presbuteros”).
- 4:16 – “take heed...to the doctrine” – Timothy is again exhorted to watch his teaching.
- “continue in them” – There is no place for stagnation in the ministry.
 - “If there has ever been a time in your spiritual walk that you were in a more fervent state, then you are currently backslidden and need to seriously consider that” – Chuck Smith.
 - “save” – The context dictates that this is in the sense of preservation.

Chapter 5:

- 5:1 – “older man” – God expects the family arrangement to hold true in the Church as well. The Church’s structure should not conflict with the headship God established in the family.
- 5:2 – “with all purity” – Timothy needed that encouragement. (2 Tim. 2:22)
- 5:3 – “really widows” – Paul makes a distinction between widows and true widows in the case of being supported by the Church.
- The Bible has no place for the doctrine of euthanasia.
- 5:4 – “repay their parents” – The Church must let the relatives reciprocate the care given by their families by allowing children to take care of parents in their older age.
- The Church is not meant to subvert the authority and relationships of the family.
 - In Acts 6, the early Church developed a system to care for the widows within the Church.
- 5:5 – “left alone, and trust in God” – Because of her condition, she completely casts herself upon God for her care.
- “prayers” – Those supported by the Church are given a ministry within the Church – generally a ministry of prayer and supplication.
 - A Church is well served to hire people for the ministry of prayer.
- 5:6 – “dead while she lives” – This is speaking of the widow that chooses to use her freedom from marriage as a license to live in sin.
- 5:7 – “these things command” – These principles are to be upheld in the Church.
- 5:8 – “does not provide for his own...worse than an unbeliever” – This applies to husbands, fathers, or any household providers.
- “provide” – Lit. “to perceive ahead of time.” This is not just speaking of money, but referring to the all-around care of the family and their needs.

- 5:9 – “the number” – The Church seems to have kept a register of “widows indeed” who have been taken in by the Church.
- “60 years old” – This is one of the qualifications.
 - “wife of one man” – The idea is “a one man kind of woman.” (This is similar to the qualification for an elder in 3:2.) This is not referring to the widow of a second marriage, but speaks more of faithfulness in her marriage.
 - This woman is not to be one who has pushed away the friends and family in her life that could have helped her later in life. The Church is not to alleviate the consequences for 40-50 years of poor decisions.
- 5:10 – “well reported for good works” – This speaks of a woman who has spent her life for the cause of Christ. Her life bears the marks of humility and servanthood.
- God has a fine retirement plan!
 - This support system for the widows in the Church is much like bringing someone on staff, taking care of their physical needs so they can continue to serve the Lord and the Church.
- 5:11 – “they desire to marry” – Marriage itself is not wrong, but these women are going back on their commitment to forsake a spouse for Christian service.
- 5:15 – “already turned aside” – Some forsake the service of Christ while using the support of the Church for harm, gossip, or sinful lifestyle.
- 5:17 – “rule well” – That is they handle situations and crises Biblically according to Matt. 18 and 1 Cor. 5.
- “double honor” – This is speaking of elder being financially supported by the Church.
- 5:18 – “worthy of his wages” – It is a Biblical principle to financially support those who are laboring in prayer and the Word.
- 5:19 – “accusation” – Those in ministry are to live above reproach and leave no room for accusation. But accusation will come anyway. It is the only way to attack a leadership not committing only rebellious sin.
- “two or three witnesses” – If two or three individuals have independently seen an individual in leadership participating in sin, the accusation must be brought before the elder by the other elders. But this is not talking about one person with a vendetta and an ability to gossip.
- 5:20 – “are sinning” – This speaks of when the accusations are correct and the elder continues in the sinful lifestyle.
- “rebuke” – This is a broad term. The rebuke depends on the sin issue he is involved in.
- 5:21 – “I charge you...observe these things” – Timothy seems to be a little timid and may avoid confrontation to a fault.
- 5:22 – “not lay hands on anyone hastily, nor share in other people’s sins” – You don’t ordain someone that has not been tested (1 Tim. 3:10) or someone you do not know, so that you don’t have to deal with the hidden sin publicly when it comes to light while in the leadership.

5:23 – “use a little wine” – This is speaking of wine being used as a medicine. It was usually drank 1 part wine with 2 parts water (or 2 parts wine with 3 parts water).

- There are some injunctions against the use of and indulgence in wine by the leadership of the Church. (1 Tim. 3:3; 3:8)
- The sin in the use of alcohol isn't in the alcohol itself. The sin is in the misuse and abuse of the alcohol to drunkenness. (Eph. 5:18)
- It is okay to take medicine (as opposed to the false teaching of the faith confession movement). Jesus promoted the use of physicians in Matt. 9:12. Paul healed so many people in the book of Acts, but here gives Timothy a medical response to this illness.

5:24 – “those of some men follow later” – Nobody gets away with anything.

- This is why it is important to not lay hands on anyone for leadership hastily (5:22). The sin will be exposed in time.

5:25 – “Likewise, the good works” – As sin will not go unpunished, so also good works will not go unrewarded.

Chapter 6:

6:1 – “bondservants” – There were thousands of slaves in the Roman Empire at the time Paul wrote this. This is speaking to slaves to unbelieving masters.

- As slaves learned of Christ and God's view on life, they would want to go free and use the Bible to support their stance. But Paul asks them to honor those in authority over them.
- This could apply to the employer-employee relationship.

6:2 – “believing master, let them not despise” – This might be even more of a temptation with a believing master.

6:3 – “teaches otherwise” – This teaching would go against sound doctrine.

- “wholesome” – This word carries the idea of “healthy.”
- “godliness” – This word carries the idea of “good and reverent.”

6:4 – “proud” – This is the base fault in the one who “teaches otherwise” (6:3).

- “evil suspicions” – This is a paranoid leader.
 - A man who doesn't know God and God's call upon his life feels like he has to fight for his own way and prosperity to protect himself.
 - Believers can hold onto this world less, but enjoy it more.

6:5 – “destitute of the truth” – This is the heart of their problem.

- “suppose that godliness is a means of gain” – This speaks of those who are attempting to use God for personal prosperity.
 - Paul's advice to Timothy is to withdraw himself from these people.
 - Ephesus was the banking center of Asia Minor. It was also the center for the worship of the goddess Diana. And many put those two things together, thinking that when the gods were pleased and appeased that prosperity would naturally result. (Much of the American Church of 2006 has quietly bought into that lie as well.)

6:6 – “contentment” – This is the central issue here.

- “A man’s prosperity is directly proportionate to the things he can afford to live without” – Henry David Thoreau.
- Wealth is not measured in what one has, but in what one can enjoy. Being independently wealthy, but locked away in prison or living in the bondage to an addiction is of no use. But the poor person who can enjoy his life is much further ahead.
- It is about being content with the right things too. There are some things we should not be satisfied with (poor marriages, dead church, etc). But in all things, there should be a contentment based on the right things: salvation through Jesus, fellowship with God, eternal rewards, etc. That is why Paul says godliness goes with contentment. We aren’t to be content with sinfulness and our fallen nature.
- “godliness with contentment” – This is not godliness with prosperity.

6:7 – “can carry nothing out” – But we can send it ahead. (Matt. 6:19-20)

6:8 – “clothing” – Lit. “covering.” The word implies a house as well as clothing.

- The vast majority of those living in the US in 2006 are rich in comparison to those living around the world.

6:9 – “desire to be rich” – This is not speaking against the having of wealth. Through the Bible, some of God’s honored servants were wealthy: Abraham, David, Joseph, Solomon, Joseph of Arimathea, etc.

- “destruction and perdition” – These are eternal words. For some, the love of money will lead them to eternal punishment in hell.

6:10 – “love of money” – Lit. “money love.”

- “root” – It is not the fruit, but the root of evil. This is speaking of the making of money and the accumulation of wealth the goal of one’s life.
- “strayed from the faith” – This is speaking of believers who have been led away from the faith by a desire to make more money.
 - Jesus spoke of the seed sown on thorny soil as becoming unfruitful. (Matt. 13:22)
- “sorrows” – Despite the lie that says we will be more happy if we have more money.
 - God will judge the entire Babylonian system that has become rich through the power of her strenuous attaining despite the promise of not seeing sorrow. (Rev. 18:3)

6:11 – “these things” – These are the worldly values and lusts spoken of previously in 6:1-10.

- This is speaking of the heart attitude. God is not asking us to leave the world, but simply not to be “of it.” (John 17:16)
- “flee” – Lit. “flee and continually flee.” We get our English word “fugitive” from this word.
 - This is not just speaking of fleeing aimlessly. It is not just running from something, but running to someone. We are told to put off the old man and to put on the new man. (Eph. 4:17-24)

- 6:12 – “fight” – (Greek “agonizomai”) Lit. “agonize.” This was a word used in the Greek culture of gathering in the games for sport or battle.
- This life is a fight and a struggle.
 - “lay hold on eternal life” – Lit. “lay hold of the eternal life you are already in possession of.” This reality in our lives will actually fuel the fire for the fight.
 - You don’t get eternal life by struggling; you struggle because you have eternal life. Before you got saved, you had no real ability or desire to fight these sins.
 - Paul’s exhortation is that we make our relationships with God the first priority of our lives.
- 6:13-19 – This is one sentence of 92 words in the English.
- This is Timothy’s charge to “keep this commandment” (6:14).
- 6:15 – “King of kings and Lord of lords” – This is the only time Paul uses this phrase.
- Rev. 19:16 – Jesus has “on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.”
- 6:17 – “those who are rich in this world” – This would apply to the American Christian of 2006.
- “gives us” – Lit. “continually gives us all things.”
 - “to enjoy” – This is for our benefit. We get to enjoy this stuff.
 - We don’t always view God like this: giving to us for our enjoyment. But He gives good gifts and desires for us to enjoy them.
- 6:18 – “ready to give” – The idea is “looking for ideas to give to others.”
- “willing to share” – This is true fellowship. The rich and the poor can find fellowship in Jesus.
 - It is better to be the poorest man in heaven than the richest man on earth.
- 6:19 – “storing up for themselves...eternal life” – Jesus gave the example of the Parable of the Unjust Steward storing up for the future. (Luke 16:1-13)
- 6:20 – “to your trust” – Lit. “on deposit.” It is a play on words. God has deposited His resources to us.
- “avoiding” – Lit. “disdaining.”
 - “idle babblings” – These are meaningless and empty words.
 - My mom used to say to me when I was growing up, “Michael, don’t talk so dumb.”
 - Theological discussions and disagreements are okay. But we aren’t to get into jousting over ridiculous ideas and concepts.
 - “knowledge” – This seems to be speaking of the Gnostics, who claimed special knowledge and revelation. This would apply to the “heavy revelation people” of our day.
 - Evolution could be classified as that what is “falsely called knowledge.”