

I TIMOTHY - CHAPTER 5 & 6

SUMMARY:

Paul, in Chapters 5:1 - 6:2, has instructed Timothy concerning the care for the Family of God.

There is to be respect and honor for the elderly and young, also for the men and women. The widows were to be honored. The elders were to be honored and respected. The Christian slaves were to respect their masters, whether the masters were Christian or were not Christians.

As we apply this passage of Scripture to ourselves may we always remember we are members of the Family of God and as such we are to show care and respect for every member of this great Family.

It is a thrill to be a member of a Family who cares for one another.

Those without Christ cannot know this great joy. It is our great privilege, and we should show our gratitude to God daily.

SECTION VII. THE DIRECT RESPONSIBILITIES OF THE EVANGELIST. 6:3-21a.

I. THE EVANGELIST (TIMOTHY) MUST SERVE WITH SELF-LESS MOTIVES. vs. 3-10.

A. Results of serving for an improper motive. v. 3.

1. He teaches a differing "news" than that which lifts up Christ.

a. Gal. 1:6-10.

b. See notes on I Tim. 1:3.

~~2. He does not consider, or teach, words that develop a healthy spirit.~~

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- a. see notes on 1:10.
 - b. By their nature these words would destroy rather than edify.
 3. He rejects Christ's own words for his "gems of wisdom."
 - a. I Cor. 1:18-25.
 - b. Romans 1:22 & 28 f
 4. He teaches not according to righteousness.
 - a. The results of his labors are spiritual death.
 - b. Matt. 15:7-9.
 5. "A love for self and position, produces a message to satisfy self and those who would be foolish enough to follow." DeWelt on I Timothy, p. 114.
 6. Thus men and women are enslaved to sin rather than the power of the Master.
- B. The cause of the "Results" of verses 3 & 4.
1. He is filled with pride--Puffed up.
 - a. The literal word in the Greek means to be wrapped up in smoke. He cannot know where he is going.
 - b. He is conceited.
 2. Notice the results of being filled with pride.
 - a. He knows nothing--
 1. That is his standing with God.
 2. Followers may proclaim him to be a

great intellectual leader but that just is not true.

3. "Ignorance is a frequent companion of conceit." Robertson Word Pictures of New Testament, p. 592, Vol. 4.

b. Doting about questions--

1. "to be sick, to be morbid over"--Ibid, p. 592.
2. "The primary meaning of dote is to be foolish (compare Jer. 50:36), the evident meaning of νοσεω in this respect, is to be unsound. Vine, p. 334.

c. Disputes of words - λογομαχια

1. "to fight over words" & "wars in words." Robertson, p. 592.
2. "Denotes a dispute about words, or about trivial things." Vine, p. 323.

3. VIEW the further results of pride. verses 4a - 5a

a. We have here a stepladder effect.

1. First we have improper motives for serving God.
2. Then we behold the cause for improper motives.
3. Then we view further results of pride.

b. Further results of pride.

1. Envy - φθονος - "envy, is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others." Vine, p. 37.
2. Strife - "contentions, is the express-

ion of enmity." Ibid. p. 82.

3. Railings

a. Blasphemy

b. "In the original it refers to insults directed either against God or against man. In the present instance the latter is clearly meant; scornful and insolent language directed against a human opponent, slander, defamation." Hendrikensen on I Timothy, p. 197.

4. Evil surmisings--

a. To suspect. Robertson, p. 592.

b. This phrase could include all three of the former words.

5. Wranglings of men. v. 5.

a. "Mutual irritations." Robertson, p. 592.

b. Constant strife, perverse disputings." Vine, p. 238.

6. Who were corrupted in mind

a. "To corrupt utterly, through and through, is said of men "corrupted in mind," whose wranglings result from the doctrines of false teachers, I Tim. 6:5 (the A.V. wrongly renders it as an adjective, "corrupt"). It is translated "destoyeth" instead of "corrupteth," in the R.V. of Luke 12:33, of the work of a moth; in Rev. 8:9, of the effect of Divine judgments hereafter upon navigation; in 11:18, of the Divine retribution of des-

truction upon those who have destroyed the earth; in II Cor. 4:16 it is translated "is decaying," said of the human body." Vine, p. 242 & 243.

b. Those men can only destroy. They know not how to build for God. Such is the case of false teachers.

7. And bereft of the truth--

a. "To rob, defraud, deprive, with reference to false teachers." Vine, p. 119.

b. "The false teacher is a disturber of the peace. The source of his bitterness is the exaltation of self; for his tendency is to regard any difference from or any criticism of his views as a personal insult." Barclay, p. 127 & 128.

c. Pride completely ruins the fellowship of mankind. Because they (false teachers) have rejected God's Word. They do not exhibit God's love, John 13:34-35. Instead they become like a pack of wild dogs, snapping and snarling at one another. Attempting to promote their own worth they destroy any hope of progress.

C. Pride causes an improper motive for service. That of material gain.

1. False thought: "godliness is a way to get rich."

a. They teach to receive money which they lavish on their own selves and lusts.

b. Their private lives belie their public

teaching.

- c. Their concept of serving God is thoroughly confused. They believe the reason for sharing God's Word is to enrich their own wallets only.
2. Paul corrects that mistaken motive. v. 6.
 - a. Contentment, not wealth, is what gives peace of mind to the individual.
 - b. Prov. 15:16-17.
 - c. Phil. 4:10-20.
 - d. The goal of the Christian is not the bank vault but the mansion prepared by the Master. (John 14:1f)
3. Paul states the proper evaluation of wealth. v. 7.
 - a. Material blessings are not lasting.
 1. There are no pockets in a shroud." DeWelt, p. 115.
 2. "You can't take it with you" is so true.
 3. We will take the same amount of material blessings with us as we brought into this world. Why then should there be such an unhealthy concern over money?
 - b. It is not wrong to gather wealth. The questions to consider are WHY we are serving God and why do we want wealth?
 - c. We are to recognize that nourishment and shelter are sufficient. v. 8.
 1. Matt. 6:19-34.

2. MacKnight, p. 260. "Having shewed that all the good things of this life are adventitious to men, that they can be enjoyed only during the few years of this life, and that they cannot be carried out of the world, the apostle advises, if we have the necessities of life, to be content; because, though we possessed ever so much of this world's goods, we must soon part with them all; consequently, to pursue them at the hazard of our salvation is extreme folly."

4. Paul reveals the treacherous trap the love of money has set. vs. 9-10.
 - a. Notice the whirlpool of destruction caused by the love of money. v. 9.
 1. Those seeking wealth--fall into temptation.
 - a. They desire "to be rich at any cost." Robertson, p. 593.
 - b. "Of trial definitely designed to lead to wrong doing." Vine, p. 117.
 - c. Remember I Cor. 10:13.
 - d. Who designed the temptation? James 1:13-15.
 2. A snare "to make fast. So a snare for birds, any sudden trap of sin of the devil." Robertson, p. 574.
 3. Many foolish and hurtful lusts--desires of the flesh that can only bring disaster to the soul.
 4. Drown men-- "to drag to the bottom." Robertson p. 593. This is the picture of a sinner being dragged under

by a whirlpool in the swimming area.

5. Destruction and prediction--

a. He is not sinking into water, he is being engulfed by the sea of fire that never shall be quenched.

b. What a horrible judgment man calls upon himself for a few dollars!

c. Notice why this love of money is such a great whirlpool of sin.
v. 10.

1. As we start we must stress two vital points too many times overlooked in this verse.

a. It is the love of money, not money itself, that brings the spiritual ruin.

b. We must realize that the love of money is a root of all kinds of evil, not the one and only root.

c. With these thoughts in mind we shall continue our study.

2. In desiring to be rich at all cost many have forsaken the faith.

a. The faith, the truth of Christ, is reliable and saving.

b. Love for money is fickle and leads away from God.

c. Why give up the faith to chase after the pot of gold at the end of the rainbow?

3. This love of money causes spi-

ritual chaos.

- a. There are self-inflicted wounds that bring death to the soul.
- b. Great heaviness of heart is caused because of the web in which one becomes enmeshed in giving his all for riches.
- c. Barclay, pages 132 & 133.

What then are the special dangers involved in the love of money?

1. The desire for money tends to be a thirst which is insatiable.
 2. The desire for wealth is founded on an illusion.
 3. The desire for money tends to make a man selfish.
 4. Although the desire for wealth is based on the desire for security, ends in nothing but anxiety.
 5. The love of money may easily lead a man into wrong ways of getting it, and therefore, in the end, into pain and remorse.
- d. Barclay, page 133. "To seek to be independent and prudently to provide for the future is a Christian duty; but to make the love of money the driving-force of life cannot ever be anything

other than the most perilous
of sins."

II. TIMOTHY IS EXHORTED TO FIGHT THE FIGHT OF FAITH.

A. Paul challenges Timothy to be strong by using descriptive phrases. v. 11.

1. You! The man of God.

a. Realize who you are!

b. Realize the one you represent.

c. No matter what happens you must always remember you have committed yourself to God's keeping.

d. You are His and He is yours,.....live!

2. Flee these things.

a. Get away from the error about which I have just spoken in verses 8-10.

b. Don't stay close to temptations. Get away in all haste.

3. Follow after:

a. Righteousness "is the character or quality of being right or just; means essentially the same as God's faithfulness, or truthfulness, that which is consistent with His own nature and promises." Vine, p. 298.

b. Godliness. "denotes that piety which characterized by a Godward attitude, does that which is well-pleasing to Him." Vine, p. 71.

c. Faith: "a pledge of fidelity, plighted faith." Vine, p. 71.

- d. Love--See I Cor. 13:1-13.
 - e. Patience--"an abiding under." Vine, p. 167.
 - f. Meekness-- "Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word humility, and follows directly upon it.
4. Fight the good fight of faith. v. 12.
- a. "The main elements in faith in its relation to the invisible God, as distinct from faith in man, are especially brought out in the use of this noun and the corresponding verb, πιστεωω ; they are:
 - 1. a firm conviction, producing a full acknowledgement of God's revelation of truth, e.g., II Thess. 2:11,12;
 - 2. a personal surrender to Him, John 1:12;
 - 3. a conduct inspired by such surrender, II Cor. 5:7. Prominence is given to one or other of these elements according to the context. All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held in good faith without necessary reference to its proof. The object of Abraham's faith was not God's promise (that was the occasion of its exercise); his faith rested on God Himself, Rom. 4:17, 20, 21." Vine, p. 71.
 - b. Christianity is not a spectator sport, ~~it involves all members of God's family.~~

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5. Lay hold on life eternal.
 - a. "Get a good grip on" life eternal. Robertson, p. 594.
 - b. God provides the WAY but we must hang tenaciously to the life with all our strength.
 - c. It takes a lot of living to maintain the faith.
 - d. This phrase clearly shows that every one is ALREADY LIVING IN ETERNITY.
 - e. Paul is urging Timothy to hold fast to eternity with Christ.
 - f. In which "eternity" are you living, the one captained by Christ or the one led by the devil?
6. Whereunto thou wast called.
 - a. "The Christian is first and foremost a man who has pledged himself to Christ." Barclay, p. 136.
 - b. "DON'T FORGET THIS TIMOTHY," is Paul's message. Each Christian must place his name where Timothy's is in this last sentence.
7. Confess the good confession in the sight of many witnesses.
 - a. Matt. 16:16.
 - b. Many people knew of Timothy's start.
 - c. Paul encourages him to continue.
 - d. It is good for every Christian to look back at the promises and dedication made to God that spiritual growth be main-

tained. The same joy for what the Lord has worked in each life must be remembered and appreciated as days stretch into years.

B. Paul delivers a charge for Timothy. v. 13.

1. Paul calls to witness great persons.

a. He calls on God as one witness.

1. He wants Timothy to know that he is aware that God is viewing what he is saying to him.

2. It is this powerful God who gave life to all things. (creation).

b. He calls on Christ as the other witness.

1. This is the one who stood trial before Pontius Pilate.

2. During this trial He witnessed the good confession.

3. See John 18:37.

2. Now the charge. v. 14.

a. The importance of the charge is measured by the strength of the witnesses--what a tremendous charge!

b. "Keep the commandment."

1. "The phrase is peculiar, and must have some special meaning. Perhaps, as Bishop Wordsworth expounds it, 'the commandment' is the law of faith and duty to which Timothy vowed obedience at his baptism and is paralleled to 'the good confession' some think that ~~the command given in verses 11 & 12, is referred to:~~" Pulpit Commentary, Vol.

21, p. 122, I Timothy.

2. We take the word "commandment" to refer to "the faith" or "the gospel." DeWelt, p. 122.
3. There is a great silence on this portion of the verse.....it is left to your diligent study and prayer to reach your own conclusion.
4. "Without spot, without reproach."
 - a. Let there be no sin that would cause disrepute to come to you and the church.
 - b. Keep the faith in a manner that all will respect your life, thus opening doors for evangelism.
5. Until the appearing of the Lord Jesus Christ.
 - a. Consistency of life until the coming of Christ is a necessity.
 - b. This indicates there are no "vacations" from Christianity.
 - c. No one ever gets "too old" to be a shining light for Christ.
 - d. Notice, Paul does not go into a lengthy discussion on sequence of events concerning the return of the Lord.
 - e. He states it will be in the Lord's own time, not by our calculations. v. 15.
6. He discusses (states that) the second coming shall reveal concerning the

character of God. v. 15, 16.

- a. He is the blessed (happy) and only Potentate (the only authority).
- b. He is the King of kings--as King He rules above all kings whoever exist.
- c. He is the Lord of lords--each lord will answer unto Him as He is more powerful than they.
- d. Who only hath immortality. v. 16. He is the only source of immortality (Genesis 2:7).
- e. Dwelling in light unapproachable--
 1. God's very essence, by virtue of what it is, conceals Him. --See Psalms 104:2.
 2. Remember Saul on the Damascus Road? He could not see for such a great light.
- f. Whom no man hath seen nor can see. "Because God is a Spirit and man can not, while in this body, see a spirit, no man hath seen God, nor can he hope to see Him while man remains in his earthly tabernacle. Men have seen a physical manifestation of the power of God in the form of Angels, or of some other manifestation. This has been only for man's benefit. God in essence is spirit--man cannot see a spirit, therefore indeed 'no man hath seen, nor can see'." DeWelt, p. 123.
- g. To whom be honor and power eternal.
Amen.
"Truly, such a God is worthy of all

honor: reverence, esteem, adoration. He is also worthy of eternal strength, that is, power manifested in action, to the discomfiture of his enemies and to the salvation of his people. Paul's expressed wish is that God may receive this honor and may manifest this eternal strength. Hendriksen, p. 208.

"This whole passage is a magnificent embodiment of the attributes of the living God, supreme blessedness and almighty power, universal dominion, and unchangeable being, inscrutable majesty, radiant holiness, and glory inaccessible and unapproachable by his creatures, save through the mediation of His only begotten Son." Pulpit Commentary, Vol. 21, p. 123.

Old Testament Parallels

- a. the blessed and only Sovereign
.... Deut. 6:4; Ps. 41:13; Is.
40:12-31; Dan. 4:35.
- b. the King of kings..Ezek. 26:7;
.... Dan. 2:37; Ezra 7:12.
- c. Lord of lords... Deut. 10:17;
.... Ps. 136:3.
- d. the only One possessing immortality...Ps. 36:9; Isa 40:28;
.... Dan. 4:34.
- e. dwelling in light unapproachable...Ex. 24:17; 34:35; Ps.
.... 104:2.
- f. whom no human being has (ever) seen or is able to see... Ex.
....33:20; Deut. 4:12; Is.6:5.

g. to whom (be) honor and strength
eternal. Amen...Neh. 8:6; Ps.
.... 41:13; 72:19; 89:52.

--a-c shows the position of God.
--d-g defines the character and
nature of God.

III. THE CHARGE TO SET AND STRIVE FOR PROPER GOALS.
Vs. 17 -21^a.

A. Concerning the rich, they are not to be the
servant of wealth. v. 17.

1. Remember Paul's discussion concerning money
in verses 6-10.

2. The rich of this world, (material posses-
sions) are to recognize the weakness therein
and God's power.

a. They are to realize the source of all
their blessings.

b. It is not found in ego trips born of arro-
gant pride.

c. They are not to set their hope on that
which has no eternal values--Matthew 6:
19-21.

3. The rich are to set their hopes on God.

a. He gives richly to all who follow Him.

1. James 1:16-18.

2. Romans 8:31-39 (especially verse 32).

b. He gives these things, those mentioned
in the verses above, as well as the ma-
terial possessions THAT WE MIGHT ENJOY
THEM... it is not wrong to be rich when
one follows God's leading first.

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4. The Rich are encouraged to be shining lights for Christ. v. 18.
 - a. That they do good deeds toward fellow-man. II Thess. 3:13.
 - b. Let their interest be in abounding in good deeds instead of rolling in money!
 - c. They are to be ready to share (impart their wealth) with others in need. Acts 4:32 is an example of how the early church was willing "to distribute."
 - d. They are to be willing to communicate-- apt or willing to not be forgetful of good deeds and of fellowship. Vine, p. 214.
5. The rich are assured such action will benefit them greatly. v. 19.
 - a. In so doing the things of verse 18, they build a solid foundation of support at the time of judgment.
 - b. They will have a tight grip on the life that is really the only life worth living.
 - c. This is a fantastic promise, something wealth cannot buy.
- B. Concerning Timothy, concluding charge to be strong. vs. 20-21^a.
 1. Guard that which has been placed in your trust.
 - a. salvation.
 - b. the Gospel.
 - c. the work of an evangelist.
 - d. a gift given by Paul.

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2. Be active by refusing to become involved with:
 - a. Unholy stories invented by unrighteous men and women.
 - b. False knowledge which claims to be THE result of "intelligent" study.
 - c. Those who hold and teach such a false knowledge have missed the goal to which the faith directs one.
 - d. Those who are fighting God.

SECTION VIII CONCLUSION.

I. PAUL'S GREAT PRAYER FOR TIMOTHY.

- A. Grace--"Direct influence on the heart and its reflection in the life." II Cor. notes by Danny Camp, p. 8.
- B. Be with you--The desire that Timothy continue to allow God to influence his life that others may see that influence and accept Christ as Savior.

SUMMARY:

"Note the contrast between chapter one and six:

CHAPTER ONE

CHAPTER SIX

Certain individuals--(v. 3)	--Anyone
Teaching differently--(v. 3)	--Teaching differently
Disputes	--(v. 4) --Controversies
Sound doctrine--(v. 10)	Sound words (v. 3)
	Hendricksen, Timothy, p. 195.

~~In this chapter Paul outlines some difficulties in the church then. Today we clearly have the same situations.~~

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Then Paul gives the answer of correction of these problems by telling Timothy to "fight the good fight of faith." For encouragement Paul mentions the return of Christ and all the glory contained therein.

Paul's love for the rich is demonstrated by his outlining a way for them to break the bond of slavery in which money has them trapped.

A concluding reminder to Timothy and his work, as well as a prayer for Timothy's effectiveness closes the chapter and epistle.

We find this chapter speaking to the personal and spiritual needs of each of us today. We cannot teach any doctrine but the Bible. We must realize true wealth and how to use our monies to glorify God. We are also challenged to "keep the faith." In such a way God is able to work through us to bring men to Him.

What a privilege, what a joy, to serve a God who corrects, encourages and gives responsibilities to each of His children.