

1 Timothy 6 - Instructions for Groups Within the Church; False Teachers; Love of Money; Advice for Timothy; Advice for the Wealthy

IV. Instructions concerning various groups within the church (1 Tim 5:1—6:21)

(2) Groups enumerated (5:3—6:20)

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(B) Benediction (6:21b)

1st Timothy 6

(C) Slaves (6:1-2)

(a) Believing slaves with unbelieving masters (6:1)

1 All who are under the yoke as **slaves** are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against.

1 All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against.

1 All who are under the yoke of slavery should regard their own masters as deserving of the highest respect, so that the name of God and our teaching may not be discredited.

1 Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

- As he did in 5:1-2, Paul again urged the adoption of proper attitudes toward others that would normally make it easier to produce proper actions

- "...slaves" - Christian slaves were to regard their masters as worthy of all honor, if for no other reason than God placed their masters in a position of authority over them

— Such a respectful attitude would lead to the kind of service that would not bring dishonor to God, whom the slave professed to serve, or the faith ("doctrine") that he professed to follow (Cf. Is 52:5)

— Also applies to employees in an employer/employee relationship

— 50% of the Roman Empire was composed of slaves (estimated around 60 million)

— Many were educated and cultured, but not treated as persons

— Our new-found freedom in Christ should not be used as an excuse to disobey, or defy, authority

(b) Believing slaves with believing masters (6:2)

2 Those who have believers as their masters must not be disrespectful to them because they are brothers *or sisters*, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*.

2 Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these *principles*.

2 Moreover, those who have believing masters should be respectful to them, because they are fellow believers. In fact, they must serve them even better, because those who benefit from their service are believers and dear to them. These are the things you must teach and exhort.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

- Christian slaves who had believing masters had a second reason to give their masters honor and faithful service: they were brethren

- As such, believing masters deserved even greater consideration than unbelieving masters

- Timothy was to “teach and exhort” this instruction to the church

- Perhaps Paul wrote Timothy (and Titus, Titus 2:9-10) about the conduct of slaves (but not masters) because many slaves had become Christians and most of them had unbelieving masters

- Instructions for slaves and masters elsewhere in the NT: 1 Cor 7:20-24; Gal 3:28; Eph 6:5-9; Col 3:22-25; Philemon; 1 Peter 2:13-25.

How could a Christian leader such as Paul tolerate the existence of oppressive, dehumanizing slavery without denouncing it? To answer this question, we must note that the time was not conducive for a Christian to secure freedom for slaves by denouncing slavery. Paul’s modification of the servant-master relationship in Eph 6:5-9 destroyed the very essence of slavery. Also the NT consistently calls Christians to a role as servants (Mark 10:43-45). Slavery is always viewed negatively in the Bible: it was a “yoke” (6:1) from which people should free themselves if they had the chance (1 Cor 7:21). At the time, there was still a slave trade, which Paul condemns (1 Tim 1:10).

However, on the whole, biblical slavery was not quite the same as the cruel, coercive slavery that Christians helped abolish in the late 18th century. It was quite often voluntary, had certain rights and privileges attached to it, and could involve high levels of responsibility. One of its chief purposes was to deal with bankruptcy. If people were unable to pay their debts, they might choose to sell themselves as slaves and work off the debts, until such time as they could gain their freedom. The most common modern parallel is our experience of taking out a loan and then paying it off.

While not condoning slavery or calling for its dissolution, Paul makes it clear that the deeper and more significant relationship is between two believers rather than how society defines their relationship on the surface.

(D) False teachers motivated by money (6:3-10)

(a) Characteristics (6:3-5b)

(i) Reject sound doctrine (6:3)

3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,

3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,

3 If anyone teaches false doctrine and refuses to agree with the sound words of our Lord Jesus, the Messiah, and godly teaching,

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

- The actions of a false teacher...they teach false doctrine, and they refuse to agree with the words of the Lord and godly teaching

(ii) Conceited (6:4a)

(iii) Ignorant (6:4b)

(iv) Preoccupation with myths (6:4c)

(v) Divisive (6:4d-5a)

4 he is conceited *and* understands nothing; but he has a sick craving for controversial questions and disputes about words, from which come envy, strife, abusive language, evil suspicions,

4 he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

4 he is a conceited person and does not understand anything. He has an unhealthy craving for arguments and debates. This produces jealousy, rivalry, slander, evil suspicions,

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

- The attitudes of a false teacher...they are arrogant, they don't understand anything, and they have an unhealthy craving for arguments and debate

- The fruits of a false teacher's ministry...jealousy, rivalry, slander, evil suspicions, and incessant conflict (v5) between those depraved of mind and deprived of truth

- The Church must constantly monitor what is being taught (Is 8:20; 2 Tim 1:13). Pride is often a badge of a false teacher. A big heart is better than a big head...

(vi) Greedy (6:5b)

5 and constant friction between people of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.

5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.

5 and incessant conflict between people who are depraved in mind and deprived of truth. They think that godliness is a way to make a profit.

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

- The motivation of a false teacher...profit through supposed godliness

- Paul regarded false teachers as guilty and blameworthy; their error was not innocent...it sprang from improper attitudes: their arrogant desire to exalt self and to hoard money selfishly

- Compare to the "Artemis" cult (Acts 19:23-41); such motivation demonstrated that they really understood nothing (that is truly important)

- This motivation also led them to an unhealthy interest in controversies and terminology, which produced all kinds of selfish and divisive behavior

- Recognize the attacks of the enemy; i.e., "Jesus Seminar" heretics; pulpits who fail to herald the atonement

- *Who* is the "god of this world" (2 Cor 4:4)?

Exploiting spiritually needy people for profit is not unique to televangelists. Paul warned Timothy to flee from those who would use godliness to feather their own dirty nests. Notice how the collapse of moral character expresses itself in false teachings about faith (v3).

Controversy and worthless arguments result in breakdowns in relationships (v4-5) and pain (v10), as these false teachers clamor for success.

When the corrupted mind meets the truth, it sees and seeks only objections; when it meets what differs from this truth, it sees and seeks reasons for accepting this difference.

Conceit leads to a love for controversy. Those who think well of their opinions like to argue them with others. Where a spirit of controversy seizes a family, office, or institution, all sense of community and unity disappears.

(b) Benefits of contentment (6:6-8)

6 But godliness *actually* is a means of great gain *when* accompanied by **contentment**.

6 But godliness *actually* is a means of great gain when accompanied by contentment.

6 Of course, godliness with contentment does bring a great profit.

6 But godliness with contentment is great gain.

- "...contentment" - an inner sufficiency that keeps us at peace in spite of outward circumstances

- Paul urged Timothy to remember that "great profit" comes from true godliness, which includes an attitude of contentment with one's material possessions

- It does not come from teaching godliness to others primarily in order to receive payment
- It is wealthy people, not the poor, who go to psychiatrists and who are more apt to attempt suicide

7 For we have brought nothing into the world, so we cannot take anything out of it, either.

7 For we have brought nothing into the world, so we cannot take anything out of it either.

7 Nothing to this world we bring; from it take we nothing.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

- There is no relationship between godliness and one's material possessions

- Possessions are simply tools we can use to bring glory to God (Cf. 4:3-4; 6:17)

- How much did ____ leave? All of it. Everything. He didn't take anything with him (Cf. Job 1:21; Eccl 5:15)

8 If we have food and covering, with these we shall be content.

8 If we have food and covering, with these we shall be content.

8 With food to eat and clothes to wear; content we are in everything.

8 And having food and raiment let us be therewith content.

- We should be content with the basic necessities of life—food and clothing (Cf. Matt 6:24-34; Luke 12:16-32; Heb 13:5-6)

- Food and clothing are a synecdoche for “all the necessities of life”

- Paul learned this lesson of healthy detachment from material things (Cf. Phil 4:10-13)

- Quaker invitation: If ever thou dost need anything, come to see me, and I will tell thee how to get along without it.

- Henry David Thoreau reminded us that a man is wealthy in proportion to the number of things he can afford to do without

- Simplify your way to real contentment...

Materialism is a desire to possess things instead of a love for the God who made those things.

Contentment is one of the greatest assets of life.

Of course, the fallacy which underlies all these things the pursuit of money is a very old one. It is that, if you are wealthy, you are happy. Quite by accident, it has been my lot to be able to study a large number of wealthy men at close quarters. The conclusion at which I have arrived concerning them has been that they are intensely miserable people, their misery being exceeded only by those who worship wealth and have it not. [D. Martyn Lloyd-Jones, famous Welch physician turned preacher, at an address to the Literary and Debating Society at Westminster Chapel, Feb 6, 1925]

(c) Dangers of the love of money (6:9-10)

9 But those who want to get rich fall into temptation and a **trap**, and many foolish and harmful desires which plunge people into ruin and destruction.

9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

9 But people who want to get rich keep toppling into temptation and are trapped by many stupid and harmful desires that plunge them into destruction and ruin.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

- A simple lifestyle demonstrates contentment with the basics of life (Cf. Acts 20:33), but greed for more ("they that will be rich") opens the door to temptation

- This temptation comes in the form of unwise lustful desires (wealth, power, pleasure) that impede one's spiritual progress, similar to how a trap holds an animal that is caught in it

- "...trap" - when you realize you've fallen into temptation, you're already ensnared in the trap

- Eventually, the end of the person is spiritual ruin and personal destruction if they do not escape its grip

- Some cross the finish line only to discover they entered the wrong race...

10 For the **love** of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

10 For the love of money is a root of all kinds of evil. Some people, in their eagerness to get rich, have wandered away from the faith and caused themselves a lot of pain.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

- "...love" - *philargyria*, an obsessive craving

- Money is not evil in itself...it is amoral; it is the love (obsession, pursuit) of money that is *a* (not *the*) root of all evil

- It may be alright to have what money can buy if you do not lose what money cannot buy! (Matt 6:21)

- Jesus talked about money on 13 separate occasions

- Being wealthy is not a sin (1 Sam 2:7; 1 Chr 29:12); Abraham, Isaac, Job, and Solomon were all extremely wealthy

- Money is a gift from God (Deut 8:11-18), that believers should be willing to part with when God requires (Matt 19:27; Job 1:21)

- Love of money:
 - Contrasts with love of God and neighbor, the two greatest commandments (Matt 22:39; Cf. Matt 6:24; Luke 16:13; 1 John 2:15)
 - Ignores true gain (1 Tim 6:6; Phil 4:11-13; Ps 63:1-5)
 - Focuses on the temporal (1 Tim 6:7; Job 1:21; Eccl 5:15; Matt 6:19-20; Mark 8:36; Luke 12:15-21)
 - Obscures the simplicity of life (1 Tim 6:8; Eccl 5:11; Matt 6:24-33)
 - Results in sinful entrapment and succumbing to harmful desires and eternal judgment (1 Tim 6:9; Deut 7:25)
 - Cf. Achan in Joshua 7:1-26; Judas in Matt 27:3-5; Acts 8:20-23; James' warnings (James 5:1-5).
- Paul pictured a person wandering a narrow path of truth as he pursues money. He gets caught in thorns that pierce his skin and cause him great pain (Cf. Matt 13:22).

He is no fool who gives what he cannot keep to gain what he cannot lose. — Jim Elliot
If you are afraid that perhaps the love of money is getting a hold on your soul, start giving some of it away and see how you feel! If you feel really glad then you are still safe, but if it almost breaks your heart then it is time to get down on your knees and pray to be freed from this sin of covetousness! It is going to ruin you unless you are delivered from it. — H.A. Ironside

Man's Purposes for Money

- Provide security
- Establish independence
- Create power and influence

God's Purposes for Money

1. To Provide Basic Needs (1 Kings 17:4; Matt 6:26-30)
 - To establish daily dependence on Him (Matt 6:11)
 - To deepen our love for the Lord (Col 2:10; John 15:5)
 - To develop a spirit of gratefulness
 - To teach us to live within our means (1 Tim 6:6)
 - To help us enjoy our possessions (Heb 13:5)
2. To Confirm Direction (1 Kings 17:7)
 - To build our faith and vision (1 Tim 6:17)
 - To determine who is the Lord of our life
 - To protect us from harmful items (1 Tim 6:9)

- To teach us patience (Rom 5:3; James 1:3-4)
 - To concentrate on true riches (Phil 3:7-8)
3. To Give to Christians (1 Kings 17:9; Rom 12:3)
 - To unite Christians (2 Cor 8:14)
 - To demonstrate the mark of a Christian (Titus 2:14; 2 Cor 9:8)
 - To initiate spontaneous thanksgiving (2 Cor 9:11)
 - To multiply the potential for giving (2 Cor 9:6)
 4. To Illustrate God's Power (James 5:7)
 - To cause Christians to trust Him (1 Kings 18:21-40)
 - To mock the false gods of our age
 - To purify our lives and motives (Ps 66:18)
 - To bring non-Christians to salvation (Acts 5:12-14)
 - To glorify God (Ps 50:15)

The Danger 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...first, on the desire for security; and, second, when a man thinks that he has attained to a minimum of security, the desire for further wealth is founded on the desire for comfort and for luxury
3. The desire for money tends to make a man selfish
4. The strange thing is that the desire for wealth is based on the desire for security, but it ends in nothing but worry and anxiety
5. The love of money may easily lead a man into wrong ways of getting money; and therefore may lead him in the end into the pain and regret and remorse.

	Man's Way	God's Way
Focus	Power/Position	Submission
Emphasis	Rights/Freedoms	Personal responsibility
Desire	Gain for self	Meet needs of others
Concern	Immediate fulfillment	Lasting achievement
Yearning	Praise of men	Approval of God
Aspiration	To be served	To serve others
Need	To push ahead	For patience
Striving	To lead men	To follow God
Interest	Competition	Cooperation
Motivation	Self glorification	God's glory

Portfolio Management Concept

Professional managers attempt to *minimize their maximum regret*; this is known as the "Savage Principle" in the mathematical theory of games, a division of Decision Theory [Cf. J.D.Williams, *The Compleat Strategist*, Wiley & Sons]. They make their decisions in light of the ultimate review at the end of their reporting period. We should employ the same tactics to our giving. Don't give simply relying on apparent "need": Look for evidence that *God* is in the action and then join Him in what *He* is doing!

You *can* "take it with you" (Luke 16:1-13). You must simply send it on ahead...

(E) Those committed to Christ (6:11-16)

(a) Flee from evil (6:11a)

(b) Pursue righteousness (6:11b)

11 But **flee** from these things, you **man of God**, and pursue **righteousness, godliness, faith, love, perseverance, and gentleness**.

11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness.

11 But you, man of God, must flee from all these things. Instead, you must pursue righteousness, godliness, faithfulness, love, endurance, and gentleness.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

- Paul appealed to Timothy to pursue spiritual rather than physical goals in his life

— His instructions and encouragement were meant for all Ephesian Christians, but were directed at Timothy since he was the leader of the church and set the example

- "...flee" - a mark of wisdom and a means of victory

— David when Saul tried to kill him (1 Sam 19:10); Joseph, when tempted by Potiphar's wife (Gen 39:12)

- "...man of God" - only used of Timothy in all the NT; it describes someone who stands for God faithfully against opposition, as a spiritual leader and example to other believers.

— Timothy was in good company: Moses (Deut 33:1); Samuel (1 Sam 9:6); Elijah (1 Kings 17:18); David (Neh 12:24)

- "...righteousness" - all attitudes and actions in harmony with what God calls right; refers to personal integrity

- "...godliness" - godlike character and conduct; refers to practical piety

— Righteousness" has to do with character; "godliness" has to do with conduct

- "...faith" - trust in God; faithfulness; dependability

- "...love" - *agapē*, selfless devotion to the needs of others; to give, not to gain

- "...perseverance" - faithful continuance through adverse or discouraging circumstances
- "...gentleness" - power under control; tender kindness toward others

The first two of these goals are general characteristics that represent one's relationship with God. The second two are specific attitudes that animate the Christian life. The third two are specific dynamic qualities that define correct ways of relating to a hostile world. We must cultivate these graces of the Spirit in our lives, or else *we will be known only for what we oppose rather than for what we support*. Not all unity is good; not all division is bad.

THE CHRISTIAN'S THREE-FOLD ENEMY	
<i>Problem</i>	<i>Solution</i>
The World	Flee
1 John 2:15-17	1 Timothy 6:11; 2 Timothy 2:22
Lust of the Flesh	
Lust of the Eyes	
Pride of Life	
The Flesh	Deny
Romans 7:18-24	Romans 6:12-13; 8:13
The Devil	Resist
1 Peter 5:8	1 Peter 5:9

(c) Fight for the truth (6:12)

12 **Fight** the good fight of faith; **take hold of the eternal life** to which you were called, and *for which* you made the good confession in the presence of many witnesses.

12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

12 Fight the good fight for the faith. Keep holding on to eternal life, to which you were called and about which you gave a good testimony in front of many witnesses.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

- "Fight" - *agone*, from which get agony; struggle; straining to win

- Satan opposes the Christian's pursuit of godly ideals, so Paul urged Timothy to plunge into this conflict (Cf. 2 Tim 3:1–4:5)
- The goal is worth fighting for and it requires fighting for (Phil 3:12)
- Paul at the end of his life: "I have fought the good fight" (2 Tim 4:7)...but not between believers! Let's remember who the enemy is.
- "...take hold of the eternal life" - Christians have eternal life, but many never "take hold" of it
- Eternal life is viewed as a free gift (John 3:16; Eph 2:8–10); a present experience (John 10:10); a reward (Mark 10:29–30; Luke 18:29–30)
- Paul is not speaking of Timothy's salvation, but instead of his fruitfulness in this life and his rewards in the next

Possessing eternal life is one thing, but "taking hold" of it is another. The former is static; the latter is dynamic. The former depends upon God; the latter depends upon us. The former comes through faith alone; "taking hold" requires faith plus obedience. Spiritual growth is not automatic; it is conditioned upon our responses. Only by the exercise of spiritual disciplines, such as prayer, obedience, faith, study of the Scriptures, and proper responses to trials, does our intimacy with Christ increase. Only by continuing in doing good does that spiritual life imparted at regeneration grow to maturity and earn a reward.

(d) Keep the charge of Paul until Christ's return (6:13–14)

13 **I direct you** in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

13 Since you are in the presence of God, who gives life to everything, and in the presence of the Messiah Jesus, who gave a good testimony before Pontius Pilate, I solemnly charge you

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

- "I direct you" - an order, a commandment; Paul's strongest exhortation to Timothy yet

SUMMARY OF PAUL'S COUNSEL TO TIMOTHY ³⁴⁶	
What to do (exhortations)	What not to do (warnings)
Command others to teach no other doctrine than the true doctrine of Christ (1:3).	Do not listen to fables or endless genealogies, which cause disputes (1:4).
Teach the good news that Christ saves sinners (1:15-18).	Reject fables (4:7).
Pray and intercede for everyone (2:1).	Do not neglect your gift (4:14).
Choose church leaders who are worthy of the office (3:1-15).	Do not rebuke older men, but exhort them (5:1).
Instruct others in sound doctrine (4:6).	Do not receive an accusation against an elder unless there are at least two witnesses (5:19).
Train yourself in godliness (4:7-8).	Do not govern the church with prejudice, but be impartial (5:21).
Be an example to the believers in word, in conduct, in love, in spirit, in faith, and in purity (4:12).	Do not hastily lay hands on anyone (5:22).
Honor widows (5:3).	Withdraw from those who reject apostolic teaching and are constantly arguing over words (6:4-5).
Stay pure (5:22).	Flee from those who are greedy and want to become wealthy from the ministry (6:5-11).
Pursue righteousness, faith, love, patience, and gentleness (6:11).	Avoid profane and idle talk, which is falsely called "knowledge" (6:20).

14 that you keep **thecommandment** without fault or reproach until the **appearing** of our Lord Jesus Christ,

14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

14 to keep these commands stainlessly and blamelessly until the appearance of our Lord Jesus, the Messiah.

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

- "...the commandment" - the gospel as a "rule of life"

- Paul exhorted Timothy to keep God's commandment without shameful inconsistencies ("spot") or behavior that could elicit justifiable criticism ("unrebukeable")

- "...appearing" - *epiphaneia*, epiphany; He knows the timetable, we don't; our task is to be faithful every day and abide in Him (1 John 2:28)

— The Christian's fight only lasts until the Lord returns at the Rapture

- The fact that the Lord referred to the Rapture here instead of Timothy's death, either of which would end his "struggle," is interesting. It shows that Paul believed Christ's return for His saints was imminent and could precede Timothy's natural death.
- Compare Paul's final words in 2 Tim 4:6-8 with v12-14 here

(e) Be aware that your ministry is being performed before God and Christ
(6:15-16)

15 which He will bring about at **the proper time**—He who is the blessed and only Sovereign, the **King of kings and Lord of lords**,

15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,

15 At the right time, he will make him known. God is the blessed and only Ruler, the King of kings and Lord of lords.

15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

- "...the proper time" - when you add the context of v14, it's clear that this refers to the Second Coming. Verse 15 talks about the "proper time" when He will enter His office as King.

— The antecedent of "the proper time" is at the end of v14, "the appearing of our Lord Jesus Christ," which describes the Second Coming

— He already has the title of King now, but He has not yet filled the office (role) of King. His title will not fit His office until "the proper time."

- "...King of kings and Lord of lords" - Kingdom Now theologians see this and say, See, Jesus is King now so He must be reigning over a present kingdom

— However, there's a difference between *holding a title* and *filling a role*. We see this clearly in the life of David, anointed king (1 Sam 16:13-14) but didn't take the throne until 2 Sam 2 (over Israel) and 2 Sam 5 (over Jerusalem).

— Jesus is currently in a place of "asking" (Ps 2:8-9) and a place of waiting (Ps 110:1-2; Heb 2:8-9)

— In the interim, who was reigning in Israel? Saul (type of Satan). Satan is clearly the ruler of the world today (see note below).

— God will not depose Saul, He will depose Satan (Cf. Book of Revelation). Then Jesus will receive His inheritance, and He'll begin to rule and reign on earth. That is the time where His office will catch up with His title.

Parallels	Davidic	Jesus
Anointing:	1 Sam. 16	Acts 2:33-35
Inauguration:	2 Sam. 5	Matt. 25:31
Usurper:	Saul	Satan
Interim:	1 Sam. 24; 26	1 John 5:19
Choice (sight v. faith):	Saul v. David	Satan v. Jesus
Majority v. Minority	David's Men (<i>giborim</i>)	Matt. 7:13-14

Names & Titles Demonstrating Satan's Post-Fall Earthly Authority

1. Prince of this world (John 12:31; 14:30; 16:11)
2. God of this age (2 Cor 4:4)
3. Prince and power of the air (Eph 2:2)
4. Who the believer wrestles with (Eph 6:12)
5. Roaring lion (1 Peter 5:8)
6. Whole world lies in his power (1 John 5:19)

16 who alone possesses immortality and dwells in unapproachable light, whom no one has seen or can see. To Him *be* honor and eternal dominion! Amen.

16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen.

16 He alone has endless life and lives in inaccessible light. No one has ever seen him, nor can anyone see him. Honor and eternal power belong to him! Amen.

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

- This doxology emphasizes God's adorable and unique sovereignty, immortality and incomprehensible holiness (Cf. Ex 24:17). Honor and power belong to Him throughout eternity.

- We need not fear life because God is the ruler of all. We need not fear death because He shares immortality with us (Rev 17:14; 19:16).

(F) Wealthy believers (6:17-19)

(a) Do not be arrogant (6:17a)

(b) Do not place hope in uncertain riches but rather trust in God (6:17b)

(c) Enjoy the money (6:17c)

17 Instruct those who are **rich** in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

17 Tell those who are rich in this age not to be arrogant and not to place their confidence in anything as uncertain as riches. Instead, let them place their confidence in God, who lavishly provides us with everything for our enjoyment.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

- Paul was not done talking about money or the wealthy, so he returned to that topic with instructions for wealthy Ephesian believers...

- He previously gave instructions to those who did not have wealth...now he addresses the "rich"

- "...rich" - *plousioi*, the wealthy; material wealth; those who did not need to work for a living

— Two attitudes often mislead the rich: greater monetary wealth indicates greater personal value or worth; and, that riches guarantee power and security

— Paul warned against both of these conclusions

— It is God who will determine our future, not our present financial resources. The rich should put their "trust" in the Giver rather than in His gifts (Cf. 4:10; 5:5).

— God is the One who controls these resources. Since He has given them to us, we can "enjoy" His gifts unselfishly and without guilt. We can also take pleasure that they free us from certain temptations (Cf. Prov 30:7-9) and enable us to help others.

— One of the greatest dangers of wealth is that it tends to make one proud, and one then understands neither himself nor his wealth (Deut 8:18)

— We are not owners; only stewards

The dangers of money: Deut 8:10-17; Ps 49:16-20; Eccl 5:8-12; Mark 10:17-27; Luke 12:16-31; 1 Tim 6:9-10

(d) Be generous (6:18)

- 18 *Instruct them* to do good, to be rich in good works, to be generous and ready to share,
18 *Instruct them* to do good, to be rich in good works, to be generous and ready to share,
18 They are to do good, to be rich in good actions, to be generous, and to share.
18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

(e) Create eternal rewards (6:19)

- 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.
19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.
19 By doing this they store up a treasure for themselves that is a good foundation for the future, so that they can keep their hold on the life that is real.
19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
- Timothy was to instruct the rich to view their money as God's enablement to accomplish good deeds
— Rather than enjoying a reputation for having a lot of money, they should cultivate a reputation for being "rich in good works"
— They should be open-handed, generous, ready to share generously with others what God has given them
— Presumably, God will lead one person to do one thing with their money and another person to do something else (Cf. John 21:22)
- The rich believer should not be ashamed or feel guilty because they are wealthy, assuming they obtained their wealth honestly. They should enjoy the benefits of wealth, which is difficult for some to do because we commonly equate personal enjoyment with the gratification of our flesh.

(3) Concluding charge and benediction (6:20-21)

(A) Charge (6:20-21a)

(a) Guard the entrustment (6:20a)

(b) Avoid false knowledge (6:20b-21a)

20 Timothy, protect what has been entrusted to you, avoiding worldly, empty chatter and the opposing arguments of what is falsely called "**knowledge**"—

20 O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called "knowledge"—

20 Timothy, guard what has been entrusted to you. Avoid the pointless discussions and contradictions of what is falsely called knowledge.

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

- "Timothy" - a personal, emotional touch to Paul's exhortation

- Paul desired that Timothy follow his instructions in this letter and thereby spare himself a lot of pain and failure

- "...protect" - guard; Timothy should keep all that had been committed to him: this epistle, the Gospel, his ministry (Cf. 4:12-14; 6:2; 2 Tim 2:2)

- This also included his responsibility to oppose false teachers and keep his own life pure (Cf. 4:11-13; 5:22-23; 6:11-12)

- In addition, Timothy should avoid the controversies and false teaching that characterize the world and is valueless, as well as the opposition of those who claimed superior knowledge

- "...knowledge" - science falsely so called: pseudo-scholarship

This last warning is apparently a reference to Gnostic influence that was increasing in Ephesus. "Gnostics" taught that there was a higher knowledge, available only to the initiates of their cult. Paul had already set forth his full rebuttal to their contention in his epistle to the Colossians. The appeal of these false teachers had seduced some in Ephesus, who had wandered from the path of truth.

(B) Benediction (6:21b)

21 which some have professed and *thereby* have gone astray from the faith. Grace be with **you**.

21 which some have professed and thus gone astray from the faith. Grace be with you.

21 Although some claim to have it, they have abandoned the faith. May grace be with all of you!

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

- "...you" - pronoun second person plural: "Grace be with all of you." Paul had the entire church in mind when he wrote this letter.

- All of the church had a responsibility to hear and obey as well. And so do we today.