

1st Timothy

Paul's Final Charge to Timothy

- Exhortation to Godliness [6:11-16]
 - But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance *and* gentleness.
 - The phrase “flee from” is from φεύγω (pheugō) which means “flee from”, “avoid” or “shun”.
 - This is a very strong term which means to “run away” from trouble as fast as possible.
 - This is the first of four imperatives in this section (“flee from”, “pursue”, “fight” and “take hold”).
 - In 2 Tim 2:22 Paul uses φεύγω (pheugō) again along with “pursue” in another exhortation to Timothy.
 - The phrase “these things” refers back to the discussion in the previous section.
 - This would entail the love of money and all the evils associated with that, including wandering away from the faith and the associated griefs.
 - Paul refers to Timothy with the distinguished title “man of God”.
 - This phrase is used throughout Scripture to set someone apart as a true follower of God [2 Kgs 5:8; 2 Chr 8:14; Ezra 3:2; Psalm 90; 2 Tim 3:16-17].
 - The word “pursue” is from διώκω (diōkō) which means “run after” or “pursue”.
 - This is the direct opposite of φεύγω (pheugō) and gives Timothy a clear picture of what his spiritual aspirations should be.
 - This sixfold pursuit includes...
 - righteousness [Matt 6:33]
 - godliness [1 Tim 4:7-8]
 - faith [Heb 4:2]
 - love [1 Cor 8:1]
 - perseverance [Luke 8:15]
 - gentleness [Jas 3:13]
 - Fight the good fight of faith; take hold of the eternal life to which you were called,
 - The verb “fight” is from ἀγωνίζομαι (agōnizomai) which means “struggle”, “strive” or “fight”.
 - This word describes engaging in a competitive battle and striving to win [1 Cor 9:25; Col 1:29].
 - The noun “fight” is from ἀγών (agōn) which is a cognate of ἀγωνίζομαι (agōnizomai).
 - The phrase “take hold of” is from ἐπιλαμβάνομαι (epilambanomai) which means “catch”, “grasp” or “take hold of”.
 - This word is used figuratively here to describe fully embracing the eternal life which someone who is a believer possesses.

- The word “eternal” is from αἰώνιος (aiōnios) which means “eternal” or “without end”.
- This word can mean a period without beginning or end, but here it is used in the sense of “without end” so we will translate this as “everlasting”.
- The word “called” is from καλέω (kaleō) which means “call” or “invite”.
- This word describes God’s invitation to unbelievers to receive everlasting life by placing their faith in Jesus Christ as their Savior.
- and you made the good profession of faith in the presence of many witnesses.
 - The phrase “you made the good confession” is from ὁμολογέω (homologeō) which means “confess” or “profess”.
 - This word is used here of making an outward profession of faith to many witnesses.
 - The phrase “in the presence of” is from ἐνώπιον (enōpion) which means “before”, “among” or “in the presence of”.
 - This word is used again in the very next verse regarding Paul’s charge to Timothy.
- I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good profession before Pontius Pilate,
 - The word “charge” is from παραγγέλλω (parangellō) which means “command”, “give orders”, or “instruct”.
 - This is the same word which was translated “Prescribe” in 1 Tim 4:11 and 1 Tim 5:7.
 - Timothy’s profession of faith was in the presence of many witnesses, but Paul’s charge to Timothy is in the presence of God and Christ Jesus.
 - As we saw back in 1 Tim 5:21, making a charge like this indicates its seriousness.
 - The phrase “gives life to” is from ζωογονέω (zōogoneō) which means “make/keep alive”.
 - This word is used here of the giving of life as opposed to the preservation of life, although God is certainly involved in both.
 - The word “confession” is from ὁμολογία (homologia) which means “confession” or “profession”.
 - This word is a cognate of ὁμολογέω (homologeō) and should be translated “profession” here.
 - Paul highlighted the profession Jesus made before Pontius Pilate [John 18:37].
 - This was intended to be an encouragement to Timothy in regard to his own profession of faith.
- that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time
 - The language of “keep ... commandment(s)” is used throughout Scripture to describe obeying God’s commandment(s) [Lev 22:31; Deut 4:2; 6:17; 7:11; John 14:15; 15:10; 1 Cor 7:19; 1 John 2:3-5; 5:3].
 - The “commandment” here is given in vv. 11-12.
 - Paul gives two guidelines for keeping the commandment...
 - Quality: without stain or reproach
 - Duration: until the appearing of our Lord Jesus Christ

- The phrase “without stain or reproach” is from ἄσπιλος (aspilos) which means “spotless” or “pure”.
- This word is used to describe someone who is pure (of untainted character).
- Paul notes that God will bring about the appearing of Jesus Christ (the Rapture) at the proper time.
- The phrase “proper time” is from καιρός (kairos) which does not describe clock time, but rather a time period or an appropriate time.
- — He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see.
 - Paul gives another doxology describing God as...
 - He is the blessed and only Sovereign
 - He is the King of kings
 - He is the Lord of lords
 - He alone possesses immortality
 - He dwells in unapproachable light
 - He has not been seen nor can be seen by man
 - The phrase “who alone possesses immortality” describes God as the eternal One.
 - In contrast, believers will cast off mortality and put on immortality [1 Cor 15:53-54].
- To Him *be* honor and eternal dominion! Amen.
 - Paul concludes this doxology in a similar way to the doxology in chapter one [1 Tim 1:17].
 - Here Paul mentions dominion rather than glory.
 - That makes sense in this context where God is the One who will bring about the appearing of Jesus Christ at the proper time – His infinite might and sovereign plan being on display.

- Principles of 1st Timothy 6:11-16
 - Paul exhorts Timothy to pursue righteousness, godliness, faith, love, perseverance and gentleness.
 - Believers are never urged to pursue those things which are received at the moment of salvation.
 - Therefore, this righteousness, faith, etc. come about as a function of walking in the power of God in accordance with His will [2 Pet 1:5-10].
 - As faith is put into action through application in our lives, it will grow [2 Cor 10:15; 2 Thess 1:3].
 - As faith works together with our works, our walk is justified (declared righteous) [Jas 2:22-24].
 - God provides everything we need to walk in godliness [2 Pet 1:3].
 - Love is perfected in us as we courageously and confidently walk in God's strength [1 John 4:17-18].
 - God develops perseverance in us through the various trials we face in life [Jas 1:2-4].
 - Gentleness comes as we are conformed to the image of Christ [Rom 8:29; Matt 11:29-30].
 - We receive everlasting life the moment we place our faith in Jesus Christ [John 5:24].
 - We fight the good fight of faith by taking hold of the everlasting life we already possess, bringing the reality of our daily walk into conformity with the reality of our position in Christ.
 - In doing so, we will keep the commandments of God and it will not be a burden [1 John 5:3].
 - We will also keep ourselves without stain or blemish as we focus on our everlasting life with God in eternity future [2 Pet 3:13-14].
 - This focus on eternity motivates us to look forward to the appearing of our Savior [Phil 3:20].
 - Paul praises God by recounting His attributes...
 - He is Sovereign [Ps 33:11; Pr 19:21; Isa 14:24].
 - He is the King of kings [Deut 10:17].
 - He is the Lord of lords [Ps 136:3].
 - He is eternal [Ps 90:2].
 - He dwells in unapproachable Light [1 Jn 1:5; Jn 1:18].

- Instructions for the Wealthy [6:17-19]
 - Direct those who are rich in this present world not to be arrogant or to fix their hope on the uncertainty of temporal riches,
 - The word “Instruct” is from παραγγέλλω (parangello) which means “command”, “instruct” or “direct”.
 - This word is less about teaching and more about declaring something that must be done.
 - The phrase “those who are rich in this present world” refers to those who have temporal wealth.
 - Paul uses this language to carefully distinguish between temporal riches and eternal riches reserved in heaven [1 Pet 1:3-4].
 - The word “conceited” is from ὑψηλοφρονέω (hupsēlophroneō) which means “haughty”, “conceited” or “arrogant”.
 - This word is found here and in Rom 11:20 where it refers to the arrogance of the Gentiles.
 - The phrase “to fix their hope” is an infinitive of ἐλπίζω (elpizō) which is the same word we saw back in 1 Tim 4:10.
 - This word is used here of placing one’s confidence on someone or something.
 - The phrase “the uncertainty of riches” refers to temporal riches which cannot be counted on.
 - but instead on God, who richly supplies us with all things to enjoy.
 - The word “but” is ἀλλά (alla) which means “but” or “rather”.
 - There are several words in the Greek that can be translated “but” in English, but this word is used to form a sharp contrast with that which precedes it so we will translate this as “but instead”.
 - Paul states that God “richly supplies us with all things”.
 - The “us” in this statement refers to believers.
 - This is a fun play on words because rich believers who possess temporal riches ought to be placing their confidence in God who richly supplies.
 - The word “enjoy” is ἀπόλαυσις (apolausis) which means “enjoyment” or “pleasure”.
 - This word is used here and in Heb 11:25 where it refers to the passing pleasures of the flesh.
 - God richly supplies us with temporal blessings and does so with the intent that we would enjoy them.
 - Direct them to do good, to be rich in good works, to be generous and ready to share,
 - The phrase “Instruct them” is not in the Greek but was added here by the translators because this is a continuation of the thought in verse 17.
 - We changed “Instruct” to “Direct” in verse 17, so we will do the same here.
 - The phrase “to do good” is from ἀγαθοεργέω (agathoergeō) which means “do good” or “confer benefits”.
 - This word describes doing things which will genuinely benefit others.

- The phrase “to be rich in good works” describes wealth that can be obtained regardless of a person’s temporal possessions.
- The “good works” described here are not just any good works – they are the ones that God prepared for us in eternity past [Eph 2:10].
- The phrase “ready to share” is from κοινωνικός (koinōnikos) which means “generous”.
- This word is in the family of words κοινωνία (koinōnia), κοινωνός (koinōnos), etc. which put an emphasis on sharing, but not necessarily in terms of money or goods.
- 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.
 - By engaging in good works, being generous and always ready to share, any believer (rich or poor) can store up for themselves a true treasure.
 - This treasure is that which provides a good foundation for the future [Matt 7:24-27].
 - In doing so, a believer will take hold of that which is truly life.
 - This reiterates (and helps to explain) Paul’s exhortation for believers to take hold of the eternal life to which they are called [v. 12].
- Principles of 1st Timothy 6:17-19
 - Those who are rich in temporal blessings can fall into the trap of becoming arrogant about their wealth [Psalm 49:5-6].
 - Believers who are wealthy should never take personal credit for their earthly success because they should recognize that true wealth is provided by God’s grace [1 Cor 4:7; 15:10].
 - Those who are wealthy must fix their hope on the proper object – God Himself.
 - Faith can be placed in the wrong object as can hope.
 - Hope must be placed on Him who supplies all things [Psalm 84:11-12], not the things themselves which can be taken away.
 - If our things were taken away, how would we respond? [Job 1:21; 2:10].
 - That which God richly supplies to believers is to be thoroughly enjoyed but should never become the object of hope.
 - All believers, rich and poor alike, need to be instructed in how to be good stewards of God’s grace provisions by using them for divine good production [Titus 2:6-7, 11-14; 3:8, 14].
 - In doing so, believers will establish a good foundation for the future [Luke 6:47-49], store up for themselves treasure in heaven [Matt 6:19-21; Luke 12:33-34] and take hold of that which is life indeed [Matt 16:24-26; John 14:6; 1 Tim 6:12 cp. John 17:3].

- Exhortation to Faithfulness [6:20-21]
 - O Timothy, guard what has been entrusted to you,
 - The word “guard” is from φυλάσσω (phulassō) which means “watch”, “guard” or “protect”.
 - This word describes taking careful measures to protect something of precious value.
 - This is reiterated with some additional (and very important) explanation in 2 Tim 1:14.
 - The phrase “what has been entrusted to you” is τὴν παραθήκην (tēn parathēkēn) which means “the property which has been entrusted to another”.
 - This word would be used of someone making a deposit at a bank.
 - This deposit is the word of God which is of value beyond earthly gold, silver or jewels [Prov 8:10-11].
 - avoiding worldly *and* empty talk *and* the opposing arguments of what is falsely called “knowledge”—
 - The word “worldly” is from βέβηλος (bebēlos) which means “pointless”, “worthless” or “worldly”.
 - This word describes matters that are common to this world but have no spiritual value whatsoever.
 - The phrase “empty chatter” is from κενοφωνία (kenophōnia) which means “empty talk”.
 - This word is used here to describe conversations that are devoid of anything meaningful regarding the spiritual life.
 - The phrase “opposing arguments” is from ἀντίθεσις (anithesis) which means “contradiction”.
 - This word is used here to describe statements made in an attempt to contradict the truth of the word of God and the biblical principles derived from it.
 - The phrase “what is falsely called “knowledge”” makes it clear that these opposing arguments are not made up of actual knowledge.
 - Instead, the statements being made are nothing but empty claims that may have the appearance of knowledge but are untrue (i.e. fake news).
 - *“knowledge”* which some have arrogantly professed and thus gone astray from the faith.
 - The word “which” refers back to “what is falsely called “knowledge””.
 - The word “professed” is from ἐπαγγέλλομαι (epangellomai) which means “offer” or “profess”.
 - This word means to say things as though you are an expert regarding the topic at hand.
 - The phrase “and thus gone astray from the faith” tells us that these individuals are no longer walking according to their faith.
 - In order to “go astray” from the faith, one had to be of the faith previously which means the people making these opposing arguments are believers.

- Grace be with you.
 - Paul concludes this letter with a grace message to Timothy.
 - He closed many of his letters in a similar way [Eph 6:24; Col 4:18; 2 Tim 4:22; Titus 3:15].
 - The word “you” is in the plural, indicating that Paul expected this letter to be read before many other believers in various local churches.
- Principles of 1st Timothy 6:20-21
 - During His life on this earth Jesus entrusted Himself to God the Father [1 Pet 2:21-23].
 - We can follow His example [1 Pet 4:19].
 - On the cross, Jesus trusted His very soul to His Father [Luke 23:46].
 - Paul displayed similar trust in God regarding his soul [2 Tim 2:12].
 - In the previous stewardship, the Jewish people were entrusted with the oracles of God [Rom 3:1-2].
 - Today, the Church has been entrusted with the word of God [1 Cor 4:1] including the gospel [1 Th 2:3-4].
 - We should be faithful to guard this treasure which has been entrusted to us [2 Tim 1:14].
 - We should also entrust this treasure to others who will guard it faithfully [2 Tim 2:2].
 - In guarding the truth, it is critical to avoid worldly and empty talk which spreads like gangrene and leads to ungodliness [2 Tim 2:16-18].
 - We should also avoid listening to those who use worldly “knowledge” to contradict the word of God.
 - Most of the time, these are unbelievers who put forth false and/or misleading “facts” to try to undermine the reliability of the Scriptures.
 - However, some believers (who have gone astray from the faith) spout such nonsense as well and upset the faith of other believers [2 Tim 2:17b-18].
 - In doing so, they are a stumbling block [Rom 14:13].