

1st Timothy

Some Final Instructions

- Regarding Godliness [6:3-6]
 - If anyone teaches strange doctrines and does not agree with sound words, those of our Lord Jesus Christ, and with the teaching in conformity with godliness,
 - The phrase “advocates a different doctrine” is from ἑτεροδιδασκαλέω (heterodidaskaleō) which means “teach contrary to standard instruction”.
 - This word is used only twice in the N.T. - here and in 1 Tim 1:3.
 - The word “sound” is from ὑγιαίνω (hugiaínō) which means “healthy” or “free from error”.
 - This is the word we saw back in 1 Tim 1:10 referring to sound teaching [2 Tim 4:3; Titus 1:9, 13; 2:1-2].
 - Paul makes it clear that the standard for sound words is those taught by Jesus Christ.
 - Paul’s teaching also qualified as sound words, but only as his words were measured against the standard of Christ Himself [2 Tim 1:13, 1 Cor 11:1].
 - The word “doctrine” is from διδασκαλία (didaskalia) which means “teaching” or “doctrine”.
 - We will use the word “teaching” here to clarify the translation.
 - The phrase “conforming to” is from the preposition κατά (kata).
 - he is conceited *and* understands nothing; but he has an unhealthy interest in arguments and verbal disputes,
 - The word “conceited” is from τυφώω (tuphoō) which means “puffed up” or “conceited”.
 - This is the word we saw back in 1 Tim 3:6 in the section about qualifications for overseers.
 - The phrase “has a morbid interest” is from νοσέω (noseō) which means “sick” or “ailing”.
 - This is used as an idiom here describing an unhealthy interest in something.
 - The phrase “controversial questions” is from ζήτησις (zētēsis) which means “controversy”, “debate” or “argument”.
 - We will translate this word as “arguments” here.
 - The phrase “disputes about words” is from λογομαχία (logomachia) which means “word-battle” or “dispute about words”.
 - We will translate this word as “verbal disputes” here.
 - out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth,
 - Arguments and verbal-disputes produce...
 - envy and strife [Phil 1:15]
 - abusive language [Eph 4:31]
 - evil suspicions [Matt 15:19]
 - constant friction [Jas 4:1]

- The word “depraved” is from διαφθείρω (diaphtheirō) which means “ruined”, “depraved” or “morally corrupt”.
- This is akin to those we learned about in 1 Tim 4:2 who have a conscience that has been seared.
- The phrase “deprived of the truth” is literally “defrauded of the truth”.
- This phrase describes someone who has paid attention to deceitful spirits and doctrines of demons [1 Tim 4:1].
- who suppose that godliness is a means of gain. But godliness *actually* is a means of great gain when accompanied by contentment.
 - The phrase “a means of gain” is from πορισμός (porismos).
 - This word describes the means of gain of any kind, financial or otherwise.
 - In the first case, these depraved men see godliness as a means of financial gain.
 - In the second case, Paul uses a play on words to teach that godliness is a means of great gain in terms of the spiritual life.
 - The word “contentment” is from ἀυτάρκεια (autarkeia) which means “sufficiency” or “contentment”.
 - We can achieve contentment when we recognize that God supplies us with all sufficiency [2 Cor 9:8].
- Principles of 1st Timothy 6:3-6
 - We must be on the lookout for those that might come among us with teaching that is not correct.
 - Such teaching will not align with what Jesus taught or with proper instruction regarding godliness.
 - True godliness involves inner transformation resulting in a change of behavior and is a key doctrine for believers [Rom 12:1-2; 1 Tim 4:7-8; Titus 1:1; 2:11-15].
 - The individuals who uphold such teaching are conceited (self-promoting), lack understanding (disconnected from reality) and love to engage in verbal disputes.
 - Out of this comes envy, strife, friction, etc.
 - This is the realm of earthly wisdom [Jas 3:14-16].
 - It is important to note that the teaching being highlighted here is not a simple disagreement among biblical scholars on topics such as the timing of the Rapture event, etc.
 - These individuals are promoting themselves and are trying to use their position for financial gain rather than the edification of the saints [Titus 1:10-11].
 - When believers understand the true teaching of the Bible regarding godliness, they understand the spiritual benefits [2 Pet 1:2-10].
 - When godliness is coupled with contentment, believers can experience even greater spiritual benefits in this life [Phil 4:11-13; Heb 13:5-6].

- Regarding Money [6:7-10]
 - For we have brought nothing into the world, so we cannot take anything out of it either. If we have food and covering, with these we shall be content.
 - Paul points out the fact that we come into the world and leave this world with no earthly possessions.
 - In doing so, he makes it clear that the “great gain” he was talking about in verse 6 was in the spiritual realm, not in terms of money or things.
 - In terms of possessions, all we really need is food and covering.
 - The word “covering” is from σκέπασμα (skepasma) which means “that which serves as a protecting cover” and is used for both clothing and shelter.
 - But those who desire to be rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.
 - The word “want” is from βούλομαι (boulomai) which means “want” or “desire”.
 - Here this word is used of a strong desire for money which occupies the forefront of a person’s thoughts.
 - The phrase “to get rich” is from πλουτέω (plouteō) which means “be rich”.
 - This word could describe either becoming rich or remaining wealthy.
 - The desire to be rich takes one down the road to...
 - Temptations [Matt 26:41]
 - Snares [2 Tim 2:24-26]
 - Even more foolish and harmful desires [1 Pet 4:3]
 - All of these can lead to ruin and destruction.
 - The word “ruin” is from ὄλεθρος (olethros) which means “loss of everything” or “ruin”.
 - The word “destruction” is from ἀπόλεια (apōleia) which means “total destruction”.
 - For the love of money is a root of all kinds of evil,
 - The phrase “love of money” is from φιλαργυρία (philarguria) which means “love of money”, “avarice” or “greed”.
 - This word describes an unhealthy love of money that drives a pursuit of wealth at all costs.
 - Note that it is the love of money, not money itself, that is being warned against here.
 - This love of money is not “the root” of evil, it is “a root” of evil – one of many roots of evil.
 - The phrase “all sorts of evil” means that the love of money results in a myriad of different kinds of evil.
 - and some by longing for it have wandered away from the faith and pierced themselves with many griefs.
 - The longing for money has caused people to...
 - Wander away from the faith [Jas 5:19-20]
 - Pierce themselves with many griefs [Psalm 32:10]
 - This describes some aspects of the ruin and destruction mentioned in verse 9.

- Principles of 1st Timothy 6:7-10
 - We come into this world with no possessions and will leave it the same way [Job 1:21; Ecc 5:15].
 - This is true whether we physically die or are taken up in the Rapture of the Church.
 - The pursuit of wealth has never been a source of happiness or contentment [Ecc 5:10-11].
 - Financial contentment comes about when our soul has the capacity to function in thankfulness regardless of the economic circumstances we might find ourselves in [Phil 4:11-13; Heb 13:5].
 - This soul capacity comes about from a proper orientation to God and His plan, understanding that He will provide for all of our needs [Matt 6:25-34].
 - Believers will be so oriented when they have a true understanding of grace [2 Cor 12:9; 1 Tim 1:14].
 - If the believer's focus is on the spiritual life as it should be [Luke 12:15], then God's grace provision is more than enough [2 Pet 1:2-3; Eph 3:20-21].
 - That believers may live an abundant spiritual life is what Jesus came to provide [John 10:10].
 - The believer's desire should be to live a godly life, not to pursue material things [Pr 23:4-5 ;2 Tim 3:12].
 - The focus on gaining wealthy only leads to trouble and misery [Pr 15:27; 28:20-22; Luke 12:16-21].
 - If we love the things of this world, the love of God is not guiding our thoughts, words and deeds [1 John 2:15-17].
 - On the other hand, we should not ignore the fact that God may supply us with temporal abundance.
 - When we receive such temporal provisions from God, we should be good stewards of what He has given [Luke 12:48b; 1 Pet 4:10-11].
 - Our focus must always be serving the Lord and not becoming enslaved to wealth [Luke 16:10-13].