

150. Should some elders be paid for their work? Explain.
151. When an elder is accused of sin, what is the procedure?
152. Before whom should sinning elders be rebuked? Explain.
153. What should be the good effect of such a rebuke? Explain.  
Why is it often the reverse?
154. Explain the place and purpose of vs. 21.
155. Explain the total ordination process.
156. Why is it so important that we do not ordain in haste?
157. How are we to understand the little phrase "keep thyself pure"?
158. Attempt to show the connection of vs. 23 with the context.
159. Is there a thought here for the moderate use of wine?
160. How could sins go before unto judgment?
161. Who is doing the "following" in vs. 24?
162. In verse 25 what "cannot be hid", and why?

### EXEGETICAL EXAMINATION OVER CHAPTER FIVE OF I TIMOTHY

1. Why would Timothy be tempted to "rebuke an elder"?  
Explain the proper treatment of the older man.
2. Explain the proper treatment of younger women.
3. Discuss two classes of widows that cannot be enrolled by the church.
4. Give your exegesis of vs. 5.
5. Why would a Christian be worse than an unbeliever if he did not care for "his own"? Explain.
6. Discuss briefly the five qualifications of the enrolled widow.
7. Explain: "washed the saints' feet".
8. What is "the first pledge" of the younger widows?
9. Discuss "the double honor" of certain elders.
10. Give your exegesis of vs. 23.

#### 4. CARE OF SLAVES 6:1,2

##### *Text 6:1,2*

1 Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

**Thought Questions 6:1,2**

210. Did Paul believe in slavery? If not, why not condemn it?  
 211. What is "the yoke" of vs. 1? Please attempt an explanation.  
 212. How could the Christian slave count some masters worthy of honor when they were "despots"?  
 213. Is Paul suggesting that slaves even take abuse from some masters? If so, why? If not, explain.  
 214. Why would a Christian slave be tempted to despise a Christian master? What will prevent it?  
 215. What is "the benefit" of vs. 2? We urge you to advance an opinion.  
 216. Would the principles here taught, ultimately abolish slavery? If so, explain how.

**Paraphrase 6:1,2**

1 Let whatever Christian slaves are under the yoke of unbelievers, pay their own masters all respect and obedience, that the character of God whom we worship may not be calumniated, and the doctrine of the gospel may not be evil spoken of, as tending to destroy the political rights of mankind. See Eph. vi. 5.

2 And those Christian slaves who have believing masters, let them not despise them, fancying that they are their equals, because they are their brethren in Christ; for though all Christians are equal as to religious privileges, slaves are inferior to their masters in station. Wherefore, let them serve their masters more diligently, because they who enjoy the benefit of their service are believers and beloved of God. These things teach, and exhort the brethren to practice them.

**Comment 6:1,2**

**Vs. 1.** We come now to the final section of the *care of the members of the church*; this would not be complete without instruction for the vast slave population in the churches. Note that the word "honor" runs throughout: 5:3, 5:17, 6:1. Show "all honor"—a high respect—for your master. Paul uses a word for "masters" from which we have "despot". Is this a veiled thrust at the principle of slavery?

The Christian slave is to have a genuine desire to please his master at whatever cost to himself. The name and teaching of God are far more important than the comfort of the slave. "Under the yoke" is simply another way of emphasizing the slave's position. If the Christian bond-servant can maintain an attitude

of good-will at all times, however trying the circumstances, he will have a strong influence on his master. If Jehovah God and the gospel do not alter the conduct of slaves for good, then the master will be tempted to speak out against it. If the master can not read the power of the gospel in the life of his Christian slaves, he will have no interest in reading it elsewhere.

**Vs. 2.** But what of those who have Christian masters? Surely there would be no problem here—but there is—the human heart is indeed “deceitful above all things and desperately wicked”. The temptation would be for the Christian slave to take advantage of his relationship to his master, as not only his master, but his brother. Paul suggests that if the Christian slave was faithful to an unbeliever, how much more would he be to a believer; this was a fine expression of wisdom. “They that partake of the benefit” is not a very clear expression. Who is to partake? and what is “the benefit”? It would seem Paul means to say that the believing masters would share in the benefit of the good work of believing slaves. The slave should serve exceptionally well because he loves his master as a Christian brother and wants his brother to prosper as well as himself. The Christian slave is happy to see the success in his master’s business as a result of his own good work, because he loves his master as Christ has loved him. Paul suggests that such matters as appear in 5:17-6:2 need to be constantly taught and urged.

#### **Fact Questions 6:1,2**

163. What is Paul’s veiled thrust at the principles of slavery?
164. The Christian slave is to please his master at whatever cost. Why?
165. Is Paul asking the impossible in some cases? Discuss.
166. Why would there be any problem between Christian slave and Christian master? What is it?
167. How solve the problem?
168. What is “the benefit” of vs. 2?

### **VI. THE MINISTER HIMSELF. 6:3-21a**

#### 1. MOTIVES 3-10

#### **Text 6:3-10**

**3** If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; **4** he is puffed up, knowing nothing, but doting about questionings and disputes of

words, whereof cometh envy, strife, railings, evil surmisings, 5 wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. 6 But godliness with contentment is great gain: 7 for we brought nothing into the world, for neither can we carry anything out; 8 but having food and covering we shall be therewith content. 9 But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

### Thought Questions 6:3-10

217. A preacher should "guard his heart with all diligence", that his motives for service be pure—if he deviates from the plain teaching of the Scripture can we say it is because of pride? Read Vs. 3, 4 carefully.
218. Are we to understand from vs. 3 that Paul is speaking of the actual words of Jesus as recorded in the four gospels, or does he refer to something else?
219. What is the meaning of the expression "the doctrine . . . according to godliness". Does this mean the doctrine leads to godliness, or proceeds from godliness?
220. Does Paul mean to say that everyone who teaches false doctrine does so because of pride? Cf. vs. 4.
221. How did such a one become sick? In what sense does he "know nothing"?
222. Why would we naturally expect evil results from false teachings? Cf. vs. 4b.
223. Paul says some men are "corrupted in mind". Explain.
224. How would anyone imagine that godliness was a way of gain?
225. Can we have godliness without contentment? Can we have contentment without godliness? Explain.
226. To believe vs. 7, 8 will produce contentment with our godliness. Explain why.
227. Do you know of anyone who is completely satisfied with only food and covering?
228. Please notice who is discussed in vs. 9. Does this apply to the present day preacher? There are many more who want to be rich than those who are troubled with actual riches. Which is the worst?

229. What is the difference between "the temptation", and "a snare" in vs. 9?
230. Why compare those who are minded to be rich with "drown men in destruction"? Show the points of similarity.
231. Does this verse say (vs. 10) that money is the root of all evil? What does it say?
232. In a very specific manner show how the love of money leads away from "the faith". Remember, this can mean the preacher.
233. What picture is presented to your mind in vs. 10b? i.e.: have pierced themselves through with many sorrows".

### **Paraphrase 6:3-10**

3 If any one teach differently, by affirming, that under the gospel slaves are not bound to serve their masters, but ought to be made free, and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine of the gospel, which in all points is conformable to true morality,

4 He is puffed up with pride, and knoweth nothing either of the Jewish or of the Christian revelation, although he pretends to have great knowledge of both; but is distempered in his mind about idle questions and debates of words, which afford no foundation for such a doctrine, but are the source of envy, contention, evil speakings, unjust suspicions that the truth is not sincerely maintained.

5 Keen disputings carried on contrary to conscience, by men wholly corrupted in their mind, and destitute of the true doctrine of the gospel, who reckon whatever produces most money is the best religion. From all such impious teachers withdraw thyself, and do not dispute with them.

6 But godliness, with a competency of food and raiment, (ver. 8) is great gain, as it makes us happy both in the present life and in that which is to come; neither of which riches can do.

7 For we brought nothing into the world with us; and plain it is, that neither can we carry anything out of it. Things which we must leave behind us, cannot make us happy in the other world.

8 Wherefore, having food and raiment, and lodging, let us therewith be contented; banishing, as godly persons ought, immoderate desires of things not necessary, and which can be enjoyed only in this life.

9 But they who, not contented with food and raiment, are bent on being rich, fall into great temptations and snares in the pursuit; and, in the enjoyment of riches, into many foolish and hurtful lusts, which plunge men into destruction here, and into eternal perdition hereafter.

10 I have spoken thus sharply against covetousness, because the love of money is the root of all the sinful passions and actions of men; as may be seen in the false teachers, some of whom, eagerly desiring money, have wholly corrupted the doctrine of the gospel, and have pierced themselves all around with many sorrows, occasioned by the stings of conscience and the fears of punishment.

### Comment 6:3-10

**Vs. 3.** The concluding section of this letter is addressed to the personal needs of Timothy as a minister. He writes first of the motives of the minister. One wrong motive is pride, which is stated in V. 4. The results of such an unworthy motive are given in V. 3: (1) He will teach a different doctrine. (2) He is not satisfied with the healthy words of the gospel. (3) Nor does he want a teaching that produces godliness. A love for self and position, produces a message to satisfy self and those who would be foolish enough to follow.

To advance self as an authority we must discount God's Word as the only source of authority. When such happens we can be sure such teaching as will be given will not produce healthy, strong Christians, but stunted and diseased heretics. When God and His Son are not the center of our motive for preaching, we can know the products of our preaching will not be godly.

**Vs. 4.** This verse discusses the *cause* for the results of v. 3: in one word it is *pride*, but in its ramifications it can be described as: (1) Puffed up (2) Knowing nothing (3) Sick on questionings and disputes of words. Further results of such pride; (1) envy (2) strife (3) railing (4) evil surmisings. We shall discuss briefly these words in order: "Puffed up" means to inflate, to besmog. Truly, the inflated ego will put anyone in a fog, "Knowing nothing" is given in the sense of ignorance of the very basic tenets of the Christian faith; such a man has not even started to learn, for a learner or disciple will first "deny himself", and take up his cross to follow Christ. "Doting" or "sick" about questionings and disputes. It is a little difficult to say whether

such are sick *because* of such questionings and disputes, or because he is "sick" he disputes and questions. We prefer the former.

How deceptive is error? Neither those who are in error nor those who follow errorists find what they seek. The leader imagines he will find a measure of peace and power—the followers look for security, and a new spiritual insight—what is found?: envy, strife, railings, evil surmisings. Those who do not trust God find it difficult to trust anyone else—even themselves. Such an evil brood keeps coming forth from those in error.

**Vs. 5.** In the latter half of this verse we have another wrong motive, *avarice*. The rest of this section, i.e. 6-10, carries a discussion of those "who are minded to be rich". The results of pride and avarice are difficult to separate—indeed they overlap one another. Both pride and money-love proceed from a diseased mind. Satan has robbed them of the truth. Could it be that anyone could enter the holy service of God and His Son with the low purpose of making money? To such, acquainted with the history of the church and present circumstances, such a question sounds naive indeed. This is an ever present temptation. When such offers are considered, please remember, to accept such is an admission of mind-corruption and truth-robbery.

**Vs. 6.** To balance the scale of values, Paul adds that in godliness there is great gain. The principle of gain through godliness is true. But this godliness must be genuine—in it, and in it alone we must find our self-sufficiency. The contentment others seek in money, we must find in fellowship with God through Christ.

**Vs. 7.** Here is an axiom declared and emphasized by many, ancient and modern, profane and divine—"There are no pockets in a shroud". we shall take out of this world exactly what we brought in—nothing! Why should our time and energies be spent on those things which perish with the using? The very things we have prepared for contentment will not bring it, even if we are afforded the opportunity to try them; which we many times are not. "Happiness is within, not without."

**Vs. 8.** This verse pre-supposes we have seen the emptiness of striving after soul satisfaction in the husks of material possessions. When once we are thoroughly persuaded that security, peace, and hope, are *not* found in riches, we are ready to be shown just where they can be found. Man never gives up in his search for hope, happiness and security. When these are found in Jesus

and His kingdom-service, how shall we balance the natural need for food and shelter? When we have enough to eat, and covering for our body and head, we are satisfied. What were the creature comforts of our blessed Lord? and yet He is our example in successful living. When shall we follow Him?

**Vs. 9.** There are men driven by various types of desires; but of all the desires, the lust to be rich is at once the most popular and perilous. Such men are here described as an animal who has fallen into a trap from which he cannot escape. The bait is taken, and the trap springs to take its victim. What a sore trial man brings upon himself when once he reaches after the illusive pot of gold. Money was never intended to be an end, only a means. Money can be a wonderful servant, but what a monster for a master! Once we open the door to money-love, there are many related sins to entertain. Pride, honor, power, popularity—all must be considered—all are foolish and hurtful. Paul changes the figure from an animal trap to a struggling swimmer. The swimmer struggles to save himself, but all who watch know he has spent his strength and is drowning. He is about to go down for the last time. What a tragic picture. But when we remember the drowning is in the lake of fire, and the death is eternal, we are indeed sad! How hard it is for a rich man to enter the kingdom of heaven, or for those who are eager to be rich.

**Vs. 10.** This is a conclusion to the foregoing verse, and a warning to Timothy. At the base of this evil tree of many sorrows, you shall find the root of money-love. To follow after mammon is to leave the faith. We have but one life to invest—when we use it up in the pursuit of money, or what money can give, we have no time or energy left for God. We have not only forsaken the service required of the faithful, but we have forsaken the basic tenet of the Faith—“deny yourself.” How gradual and easy it is to be led astray by money-love. What seems to be an advantage becomes a terrible disadvantage—what we intended to use is using us—what we hoped was a bed of ease has become a couch of spears. The love of money will obligate us to fulfill our commitments. One after another, sorrow upon sorrow pierces our hearts. This is spiritual suicide!

### **Fact Questions 6:3-10**

169. What is the general content of this, the closing section of this letter?

170. State two results of pride as a false motive for Christian work.
171. Explain the meaning of "puffed-up", and "doting".
172. Show the deception of error.
173. Both pride and money-love proceed from one source—what is it?
174. Explain how godliness offers great gain.
175. Why mention that we brought nothing into the world and we will take nothing out?
176. How is our Lord an example in the use of "creature comforts"?
177. How describe those who are "minded to be rich"? Why?
178. Show how the love of money leads to spiritual suicide.

## 2. PROPER WALK 11-16

### *Text 6:11-16*

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. 13 I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; 14 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: 15 which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see; to whom be honor and power eternal. Amen.

### *Thought Questions 6:11-16*

234. In what sense was Timothy a "man of God"? Cf. I Sam. 2:27 and II Tim. 3:17 for an answer.
235. Are we to infer that money-lovers do not belong to God?
236. From what is the man of God to flee? Please specify from the text.
237. It is not enough to turn away from sin, we must turn toward God. Look up the Greek tense in which the verbs—"flee" and "follow" appear.
238. How is the word "righteousness" used?
239. Explain in a very practical sense the meaning of "godliness".
240. In what way should we pursue "faith"?

241. Must we work to obtain "love"?
242. Explain the place of patience and meekness in the life of the minister.
243. Does "the fighting spirit" have any place in the life of the preacher?
244. What is "the good fight of the faith"?
245. How could Timothy be in present possession of "eternal life" and yet be admonished to "lay hold" upon it?
246. Who called Timothy to eternal life? Where and when? How?
247. What is "the good confession" made by Timothy? Prove your answer.
248. What makes this confession "good"?
249. Is this a "confession" or a "profession"?
250. Before whom did Timothy make the good confession? Be specific.
251. Why the urgency of the charge given in vs. 13?
252. Show how the one quality of God here given (vs. 13) is appropriate. Do the same with the single quality of Jesus (vs. 13b).
253. What is "the commandment" of vs. 14?
254. What could Timothy do that would bring a "spot" upon the commandment? Who would bring the "reproach"?
255. Did Paul expect the second coming of Christ in the lifetime of Timothy? Explain vs. 14b.
256. Who is to show what in vs. 15?
257. Who is "the blessed and only Potentate"?
258. If Christ or God only hath immortality, how can we say that man is born an immortal being?
259. How could vs. 16 refer to Christ, when it states "whom no man hath seen, nor can see"?

### **Paraphrase 6:11-16**

11 Therefore do thou, O servant of God, flee these things; and pursue justice in all thy dealings, piety towards God, the firmest faith in the gospel, love to the souls of men, patience in afflictions, and meekness under provocations.

12 Since these virtues are not inconsistent with courage, combat the good combat of faith, by boldly maintaining the true doctrine of Christ against infidels and false teachers; and, as a conqueror in this combat, lay hold on eternal life, the prize, to the attainment of which thou wast called; and in particular, confess the

good confession, that Jesus Christ is the Son of God, in the presence of all mankind.

13 I charge thee, in the presence of God, who raiseth all from the dead, to reward every one according to his works, and who, if thou lose thy life in the good combat, will give thee eternal life; and in the presence of Christ Jesus, who witnessed under Pontius Pilate the good confession, and sealed it with his blood.

14 That thou obey this commandment of confessing the good confession, with out spot in respect of the commandment itself, and unblamable in respect of thy performance thereof, which will contribute to preserve the good confession in the world, till the appearing of our Lord Jesus Christ himself, to raise the dead, and judge the whole human race.

15 Which appearing in his own season, the season which he himself hath fixed, the blessed and only Potentate in the universe will shew, even the King of kings, and Lord of lords; the King and Lord who rules with irresistible power all other kings and lords:

16 Who alone hath life without either beginning or ending, and dwelleth in light inaccessible to mortals, which therefore no man hath seen, or can see, in this mortal body; to whom be ascribed honour and might everlasting. And to shew that this is the truth concerning the nature of God, I say Amen.

### Comment 6:11-16

**Vs. 11.** A very powerful positive word is given in this verse. Paul has just discussed certain men of error; he now refers to "The Man of God". The use of this expression is not confined to Timothy alone—all Christians are to be "Men of God." Cf. II Tim. 3:17. We belong to God. Cf. I Cor. 6:19, 20. When once we completely awaken to our ownership, we will be ready as Timothy was to follow out the admonitions of this verse. Please notice that Paul does not say to fight but to flee. We are to fight the good fight of the faith, but in the area of temptation we are to do what Joseph did from Potiphar's house—run! None of us are a match for Satan, "to will is present, but to do that which is good is not." Do not entertain Satan's suggestions, whether they be in the realm of false doctrine, pride, avarice, or whatever, do not tarry with them, *RUN* from them, resist and deny them, do not discuss them! The tense of the verb suggests that this be an attitude of conduct—"keep fleeing". We are not only fleeing

from, we are following after. The sad condition of the men described in vs. 3-10 did not develop in one day—neither will the qualities of character here described be ours, without a steadfast pursuit of them. Timothy is admonished to place up before himself, as a runner sets before him a goal, these virtues—and then stretch every nerve to reach them. What are they?:

**righteousness:**

Put forth every effort to be right before God and man. Righteousness is simply doing that which is right. This is a *virtue* that we must pursue, or we shall never lay hold upon it. This we do by a study and practice of His Word. We then *must* give ourselves to the only Power for right doing. Except He strengthens us by His Spirit in the *inward* man we shall never be righteous.

**godliness:**

Someone has suggested that the six virtues here listed, i.e.: (1) Righteousness; (2) Godliness; (3) Faith; (4) Love; (5) Patience; (6) Meekness—could be divided into 3 pairs: (1) Righteousness and Godliness: our attitude toward God; (2) Faith and Love: these are the source of righteousness and godliness; (3) Patience and Meekness: the virtues necessary to live righteously and godly. Perhaps this is true—at least the conclusion is a good one. Is it possible to be godlike? Not without a consistent effort on our part. But we are not called upon to do more than our Saviour did—to us are given the same weapons He used in winning the battle of godliness. He “condemned sin in the flesh” and lived a godly life; this He expects us to do.

**faith:**

Why does Paul admonish Timothy to follow after faith? Didn't Timothy have faith? We are sure that he did. This is an exhortation for the expression and work of the faith already possessed—as we say in our day: “To have the courage of his convictions.” Paul wanted Timothy to *live* by faith.

**love:**

What we have said of faith could also be said of love. Each of these virtues are to be activated. Timothy is never to believe he has loved as he could, there is always a fresh expression to be given. We can always go further in devotion to both God and man: see our Saviour ahead of us, beckoning us onward and upward in the path of love.

**patience:**

What a great and continual need would be found for this quality of character. In Ephesus there was need for patience with the many problems already described in this letter. We shall only have patience in our problems when we have some hope of solution of them. This we find in Christ and His Way of life. Paul does not say for how long we are to be patient—it must be a continual pursuit on our part.

**meekness:**

This is never to be equated with weakness. Meekness is strength under control. Moses was the meekest man on earth. Our Lord was meek and lowly in heart. We could not think of either of these as being weak.

**Vs. 12.** Continuing the thought of the proper walk of the man of God, Timothy is urged to “contend well in the good contest”; or to “fight well in the good battle”. There is some disagreement as to which figure is used—the athletic field, or the battle field. In either case Paul’s word is the same—he says: Be actively, aggressively engaged in the contest. Feel that you have a personal responsibility in this matter. No one else can take your place. If you hold back, “the faith” will suffer. “The fighting spirit”, so much a part of God’s man Paul, is so sorely needed today, It would seem that most of God’s soldiers are on furlough or most of his athletes have turned “professional”.

“Life eternal” is held up as the prize at the end of the race. We are to eagerly reach out to take hold upon it, but not until we have finished the course. Paul exhorts Timothy, that even now he is to stretch forth his hand in eager anticipation of taking hold of the final and highest prize. All during the race, maintain just such an attitude. The prize is well worth the effort; it is unlike the fading leaves of the world’s cinder track.

To such a race and to such an attitude, God called you when you became a Christian, when you confessed your faith in the sight of many witnesses. When and where did God call Timothy into the good contest?—at Lystra when Paul first preached the gospel in this pagan town. It was just before his baptism, in the presence of the town-people of Lystra, and possibly Derbe and Iconium, that Timothy declared his faith in Jesus as Lord and Saviour.

Paul is saying: “let the memory of your confession before men now strengthen your resolve to run and to fight for the one whose name you confessed.”

**Vs. 13.** Here is something stronger than an exhortation: Paul solemnly *charges* Timothy with his holy responsibility. In many ways we can consider verses 11-16 as the climax and conclusion to this wonderful letter. In vs. 13-17 we have the top of the climax—"In the light of all I have previously written in this letter about error and truth, about sin and the Saviour, I charge you—". This seems to be the tenor of the thought here. The content of the charge is the central thought, but do not forget the witnesses to it—!: God, who gives and preserves the very life you now have, is watching to welcome you at the end of the race. He is there to approve your good efforts all along the track. Our anointed Saviour is also a witness. He knows what it is to pledge Himself and confess His faith and purpose. He did it under far more trying conditions than you—before Pontius Pilate! Can we fail Him when He did not fail us?

**Vs. 14.** Here is the content of the charge: "*Keep the commandment without spot, without reproach*". Timothy is personally responsible for preserving intact the whole gospel, or of keeping the gospel whole. Timothy confessed his faith and confidence in Christ and His work. Paul now urges fulfillment of this confession. We take the word "commandment" to refer to "the faith" or "the gospel". "Without spot" refers to any deviation or change, man might make in this perfect message. There are various ways in which our conduct can cast reproach upon the message we preach.

Paul thought of the second coming of Christ as an ever present reality. Should Jesus return while Timothy was preaching in Ephesus, He would find him faithful; ready to give a good account of his stewardship. We like the expression of D. Edmond Hiebert on this point—he says: "While Paul eagerly looked for that event, he never pretended to know the date of the return. The overwhelming magnitude of the Second Coming made it seem near, and shrivel up all intervening time, like some vast mountain, which, as it rears its gigantic peak above the horizon, seems near, though actually is a long distance away." (p. 118, 119)

**Vs. 15.** The Second Coming will be a great day of revelation, so very many things will then be revealed; things that are now concealed. One which is not usually mentioned is here emphasized: *The Second Coming of Christ will reveal the character of God.* Notice, please: (1) He will be seen as the blessed and only Potentate (2) King of kings (3) Lord of lords (4) Who only

hath immortality (5) dwells in an unapproachable light (6) whom no man hath seen, nor can see (7) to whom all honor and power are due.

We take the little expression, "which in its (his) own times he shall show," to refer to the Second Coming as brought about by God. Only the Father knows the time. Here is a reference to when He shall reveal to man "His time and season".

**Vs. 16.** In what sense are we to understand the expression: "Who only hath immortality"? God is the *only source* of immortality. He only has immortality within Himself. For each of us immortality is given, not so with God (or with "the Word" Cf. Jn. 1:1).

God covers Himself with glory as with a garment. This light is so intense man can not approach God. When Saul of Tarsus beheld but momentarily a little of the effulgence of the presence of God, he was blinded and thrown to the ground. 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".

If such a Being possesses the seven qualities just described, we can say with Paul: "to whom be honor and power eternal." The "amen" seals all that has just been said of this great God.

### **Fact Questions 6:11-16**

179. In what sense was Timothy a "man of God"? In what sense does this term apply to all Christians?
180. Specify two things from which Timothy was to flee.
181. How often is Timothy to flee and follow? Explain in your own words the meaning of the virtues stated in Vs. 11.
182. What is the fight of the faith? Are we to fight a "good" fight or is the fight "good"?
183. If we already possess eternal life, how can we "lay hold" upon it?
184. To what was Timothy called? Cf. 12b. When did Timothy confess the good confession?

185. Why did Paul give Timothy the charge of Vs. 13, 14?  
 186. What was "the commandment"?  
 187. Did Paul believe there was a possibility of the second coming of Christ in the time of Timothy? Explain.  
 188. What is the meaning of the expression: "Which in its own times he shall show".  
 189. Old Testament references can be found in which each of the seven attributes of God here given are also stated. Cf. (1) Deut. 6:4 (2) Ezek. 26:7 (3) Deut. 10:17 (4) Is. 40:28 (5) Ex. 34:35 (6) Deut. 4:12 (7) Neh. 8:6. Please find and read these.  
 190. Explain the sense in which God "only hath immortality", and the sense in which "no man hath seen God".

### 3. FAITHFUL MINISTRY 17-21a

#### **Text 6:17-21a**

**17** Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy: **18** that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; **19** laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed. **20** O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; **21** which some professing have erred concerning the faith.

#### **Thought Questions 6:17-21a**

260. How would Timothy carry out the injunction of Paul as in Vs. 17?  
 261. In what town were these rich people living?  
 262. Why would rich folk be especially tempted to be "high minded"?  
 263. Specify "their hope" in riches—show how deceptive it is.  
 264. Show in particular, "the uncertainty of riches".  
 265. How would Timothy know that these rich folk were fulfilling his word?  
 266. Does Paul say in 17b that God created all things for man's enjoyment? How does this affect pride and materialism?

267. The rich are to be rich in good works—isn't this the responsibility of all? Why specify the rich?
268. Meaning of "ready to distribute, willing to communicate".
269. Can money be used to lay up a good foundation for heaven?
270. Is Paul saying that however good life might be here, it can not compare with the life to come? How does this relate to earthly treasure?
271. What was Timothy to guard?
272. How was Timothy to guard it?
273. Was "the deposit" with Timothy or Christ?
274. What were the "profane babblings"?
275. What is "the knowledge" of vs. 20?
276. There is a false knowledge and a true knowledge—explain the difference.
277. Some professing themselves to be wise become fools—what particular false knowledge was before Paul's mind in vs. 21a?

### **Paraphrase 6:17-21a**

17 Though riches often prove a great snare to the possessors, they may be retained innocently. Therefore, charge the rich in the present world, to beware of pride, and of seeking their happiness from riches, the possession of which is so uncertain: But to trust in God, who ever liveth to make them happy, and who supplieth to us plentifully all things really necessary for enjoyment.

18 And instead of employing their riches merely in gratifying their senses, rather to use them in doing good works, and to be rich in those lovely works whereby the happiness of society is promoted: To be ready to distribute a part of their riches to the poor, communicative of their time and pains for advancing the interests of truth and virtue in the world;

19 Providing for themselves, not money, which can be of no use to them in the other world, but what is infinitely better, a good foundation to stand on in the day of judgment, that they may lay hold on the prize of eternal life.

20 O Timothy, preserve the doctrine committed in trust to thee, avoiding the impious, noisy, senseless talking of the Judaizers, and the oppositions to the gospels, founded on wrong interpretations of the Jewish scriptures, which they dignify with the appellation of knowledge; but it is falsely so named.

21 Which knowledge of the scriptures, some teachers professing,

have erred with respect to the true Christian faith. But may the grace of God be with thee, to preserve thee from error. Amen.

### **Comment 6:17-21a**

**Vs. 17.** There are those who wish they were rich—with such we have already dealt (Cf. 6:9, 10). Then there are those few who are blessed with material possessions. It is with such persons we are concerned. The gospel has a direct and personal application to every life. To the rich there are certain and particular temptations to avoid. Timothy is to speak with a good deal of urgency to these folk, about the temptation to look down on their less fortunate brothers. They might remember the one who “though He was rich, yet for their sakes He became poor”. Or the words of our Lord to the rich young ruler. There is a second temptation of special concern. Do not set your hopes on riches and what they can do. How easy it is for money to fail. Set your hope on God who never fails. There is a play on words in the last half of this verse. Notice that Paul includes himself and all other Christians, in the thought that God has made us rich. All things are of God. We are rich because God has so blessed us—“naught have we gotten but what we received—grace has bestowed it since we believed.” What a blessed truth to know that all good things were given for our enjoyment. This surely contradicts the thought that there is evil in matter. God intended our enjoyment of all material possessions, within the framework of His Will.

**Vs. 18.** The positive advantages of wealth are outlined in this verse. To whom much is given much is required—even in the material realm. Notice the four ways to enjoy riches: (1) To do good—i.e. to find some area where help is needed, and supply the need. This is good and acceptable in the sight of God. (2) Be rich in good works. This would seem to be but an emphasis of the former admonition. It suggests that the satisfaction and pleasure of the rich, will be found in work for Christ through their riches, instead of in the bank account. (3) Be ready to share well and generously with others—find the real meaning of “it is more blessed to give than to receive”. This is easily said by those who have but little—but it was originally said by Him who possessed all things (Acts 20:35). (4) Be ready to associate closely with those who have less—feel a real partnership with every other Christian—rich or poor. How pointed and pertinent

these words are for the wealthy in Ephesus, and in all other places.

**Vs. 19.** The words of our Lord come immediately to mind upon reading this verse. Paul suggests that the rich can use their money and influence in such a manner as to lay up for themselves a warm welcome into heaven. This is just what Jesus meant when He said—"make to yourselves friends of the unrighteous mammon, that when it shall fail they may receive you into the eternal tabernacles" (Cf. Luke 16:9). Our money can and should be used to win souls—when it is, then the souls won who have gone on before will be waiting to welcome us into life which is life indeed. An awareness of this truth on the part of the rich, becomes within their consciousness and before God, "a good foundation" for appearing before God on judgment.

**Vs. 20.** In one verse we have the summation of the whole letter. God and Paul have made an investment in Timothy—they expect returns on their investment. To Timothy was entrusted "the gospel"—by this we mean, that which Paul has written in this letter and all the words of every inspired writer. To guard it, Timothy was not to simply keep it buried in his heart and home, but to keep it like a banker who keeps a great deposit of money. Thus it would not only be intact, but would be used and increased to the owner's advantage.

Positive instructions as to just how such a guarding is done, are found in the latter half of vs. 20. The same instructions with which Paul opened the letter (Cf. 1:4-6) are given to close it. Paul asks Timothy to shun, to ignore, to turn away from all such empty chatter as that which he hears from certain "law teachers". To argue with such persons is to give dignity to their teaching, which it does not deserve. Such false teachers imagine themselves to be full of knowledge, when they are only puffed up with their own ego. If God did not reveal the information in the body of truth called "the faith" (which we know now as the New Testament), then such information is to be treated as "profane" or unclean. "One guards the truth by turning away from all insipid ranting".

**Vs. 21.** Regardless of how ridiculous the teaching might be, there are always some who will follow it. When such persons leave "the faith" for empty babblings, they do so professing to have some new and better light. They are actually in darkness and have "missed the mark".

**Fact Questions 6:17-21a**

191. There are two groups associated with riches—name them.
192. What is the meaning of the expression “high minded”? How can we avoid this temptation?
193. Explain the play on words in vs. 17.
194. God has given us richly all things to enjoy—how do we fulfill this purpose of God?
195. What is meant by telling the rich to “do good”?
196. The rich are to be “rich in good works”—specify two or three good works in which they could be rich.
197. Explain: “ready to distribute, willing to communicate”.
198. Show how Luke 16:9 and vs. 19 discuss the same subject.
199. What “deposit” did God and Paul have in Timothy?
200. Just how was Timothy to “guard the deposit”?
201. What was the “knowledge which is falsely so called”?
202. Give the meaning of the expression: “erred concerning the faith”.

**CONCLUSION 6:21b****Text 6:21b**

**Grace be with you.**

**Thought Questions 6:21b**

278. Just how was the word “grace” used here?
279. Is anyone besides Timothy included in the word “you”? Explain.

**Paraphrase 6:21b**

21b But may the grace of God be with thee, to preserve thee from error. Amen.

**Comment 6:21b**

**Vs. 21b.** This is the briefest of all the conclusions to Paul’s letters. This same conclusion is found in Colossians. The word “you” is in the plural form in the Greek text.

## **EXAMINATION OVER CHAPTER SIX OF I TIMOTHY**

1. Give in your own words Paul’s instructions concerning slaves who have unbelieving masters, and those with believing ones.
2. Would the instructions of Paul abolish slavery? Explain.