

# 1 TIMOTHY CHAPTER 6 – “Honor Masters; Error and Greed; The Good Confession; Instructions to the Rich; Guard the Faith!”

## OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

## INTERPRETATION

## APPLICATION

### Outline of 1 Timothy

- I. INSTRUCTIONS CONCERNING MEMBERS OF THE CHURCH (1Ti 5:1-6:19)
- A. MAINTAIN PROPER RELATIONSHIPS (1Ti 5:1-2)
- B. CONCERNING WIDOWS (1Ti 5:3-16)
- C. CONCERNING ELDERS (1Ti 5:17-25)
- D. CONCERNING SERVANTS (1Ti 6:1-2)
- E. CONCERNING TEACHERS MOTIVATED BY GREED (1Ti 6:3-10)
- F. CONCERNING THE MAN OF GOD HIMSELF (1Ti 6:11-16)
- G. CONCERNING THE RICH (1Ti 6:17-19)
- CONCLUDING CHARGE TO TIMOTHY (1Ti 6:20-21)

**1 Timothy 6** - This chapter continues Paul’s explanation of the church’s ministry to different groups in the fellowship, particularly those that might cause problems.

**I. To Slaves (1Ti 6:1-2)** - Slavery was an integral part of ancient life; it is estimated that there were 60 million slaves in the Roman Empire. Many slaves found Christ, but their masters often remained unbelievers; therefore the Christian slaves might be prone to disobey or claim freedom because they were Christians. Paul urges them to be good testimonies to their unsaved masters that their masters might learn to respect the name of God and His Word. Then again slaves who had believing masters would be tempted to take advantage of them, and this behavior Paul prohibits. See **Eph 6:5, Col 3:22, and 1Pe 2:18-25**.

**II. To Troublemakers (1Ti 6:3-5)** -“Don’t worry about doctrine,” some modern preachers say; “the important thing is spiritual unity.” Paul refutes that lie in this section: whenever there is disunity in a church, it is because somebody does not really believe and practice the Word of God. Those who were teaching false doctrine and who would not agree to Paul’s teachings were to be noted and dealt with. The apostle clearly pictures these people who cause trouble in the church. They are proud; they want to be “important people” in the church. Yet they are ignorant, “knowing nothing” (**1Ti 6:4**). Furthermore, they are sick; for the word “doting” actually means “diseased, sickly.” Having rejected the healthy (sound) doctrine, they have made themselves spiritually sick. Instead of feeding on the truths of God’s Word, they feed on empty questions and the meanings of words; and all of this leads to envies, strife, constant turmoil, and not to godliness. These people are “deprived” (destitute) of the truth; their only goal is personal profit. If they can use religion to further their own goals, then that is all that concerns them.

**III. To the Rich (1Ti 6:6-19)** - The thought of “gain” in **1Ti 6:5** leads Paul into a discussion of the Christian and wealth. Using godliness to try to secure gain will never bring contentment; but a godly life, which is a contented life, is certainly great gain to a person. How important it is to have the right values! It is easy to misinterpret **1Ti 6:9 and 1Ti 6:10**. In **1Ti 6:9**, Paul is warning those who *will* to be rich, that is, who set their whole attention on securing wealth. This kind of person is bound to fall into temptations and snares and will eventually sink into destruction. Think of all that Lot lost when he set his eyes on the rich plains of Sodom! Or all that Haman lost (see the Book of Esther) when he set his heart on riches and honor! What does a man need for contentment? Very little: food and raiment and a godly life. Think of the poverty of Christ, yet He made many rich (**2Co 8:9**). **1Ti 6:10** does not teach that money is the root of all evil, or even that the love of money is the root of all evil; but that the love of money is a root of all kinds of evil. Money itself is not neutral; it is basically defiled. Jesus called money “unrighteous mammon” (**Luk 16:9, Luk 16:11**), and Paul called it “filthy lucre” (**1Ti 3:3, 1Ti 3:8; Tit 1:7, Tit 1:11**). Money can be invested for eternity by bringing Christ to lost people, or it can send a man to hell by becoming his god. You find both examples in **Luk 16:1-31**. Every one of the Ten Commandments can be broken because of money. Because of a desire for money, people have denied God, blasphemed His name, stolen, lied, murdered, committed adultery, and so on. A lust for material things makes people wander (err) from the faith, and this leads to shipwreck. They look for pleasure but find pain and sorrows. Paul then injects a warning to Timothy, because Christian leaders can be led astray by false values and a desire for material gain. Demas forsook Paul because he loved the world (**2Ti 4:10**); Judas sold Christ for thirty pieces of silver. Note that Paul called this youthful pastor a “man of God” (**1Ti 6:11**). What an encouragement! Note too the three exhortations: flee, follow, fight. Flee these things — pride, covetousness, false teachings. Sometimes the finest thing the Christian soldier can do is run. In **2Ti 2:22**, Paul commands him to “Flee youthful lusts.” This is what Joseph did when Potiphar’s wife tempted him (**Gen 39:1-23**). But it is not enough to flee. We must also follow, and we must also fight. Paul points to the wonderful example of Christ when He made His courageous witness before Pilate. “We serve the King of kings!” writes Paul. “Be faithful until He comes. When He comes, He will honor you for your good work.” **1Ti 6:17-19** form a positive instruction to the rich, telling them how to use their riches for God’s glory. Note that he calls them “rich in this present world.” It is possible to be rich in this world but not rich toward God (see **Luk 12:13-21**). First, these people must be humble, accepting their wealth as a stewardship from God. They should keep their eyes on the Giver and not put their trust in the gifts. God wants His own to enjoy the blessings of life; the word “enjoy” is in the Bible! In Christ, we have “all things to enjoy” and they are given to us “richly”! But these material blessings are not only for enjoyment, they are also for employment — to be used for the glory of God and the winning of souls. Money should be used for good works; it should be shared (communicated); it should be invested in things eternal, laying a good foundation for the time to come. “Treasures in heaven” is the way Jesus put it in **Mat 6:1-34**.

**IV. To the “Educated” (1Ti 6:20-21)** -“Science” in **1Ti 6:20** means “knowledge,” but to Paul it was a false knowledge. He was no doubt referring to the Gnostics (see introduction to Colossians) who claimed to have “full knowledge” about the universe, not too different from some of our philosophers today. These false teachers at Ephesus were disturbing young Timothy with their high-sounding theories and their questions about the Word of God; so Paul warned him not to get involved with this “profane and vain babbling”! The wisdom of this world is foolishness with God (see **1 Cor. 1-2**).

What is Timothy’s responsibility? To “guard the deposit” that God committed to him through Paul. God had given the Gospel message, the deposit of truth, to Paul (**1Ti 1:11**), who had in turn committed it to Timothy (**1Ti 1:18-19**). Timothy was to guard it (**1Ti 6:20**) and pass it on to others (**2Ti 2:2**). This is the task of the church today; may we be faithful to guard the deposit and pass it on to others!

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## INTERPRETATION

## APPLICATION

*1Ti 6:1 Let as many bondservants as are under the yoke (unsaved master) count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed.*

### *False Teachers and True Contentment*

*1Ti 6:2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.* (this is the way you treat older men, older women, younger men, younger women, widows, leaders in the church)

(now Paul moves into the section about the church being in the area of Roman rule- 60 million slaves)

*1Ti 6:3 If anyone teaches otherwise (heteros) and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,*

*v. 1 Let as many bondservants:* Paul called upon slaves to *count their own masters worthy of all honor* - to be good, respectful workers for their masters. He did this not out of a general approval of the institution of slavery, but so that God would be glorified (*so that the name of God and His doctrine may not be blasphemed*). *As are under the yoke:* These same principles apply to our occupations today. When we work hard and honor our employers, it glorifies God. But when we are bad workers and disrespectful to our supervisors, it brings shame on the name of Jesus Christ. *So that the name of God and His doctrine may not be blasphemed:* People will judge Christianity - who God is (*the name of God*) and what the Bible teaches (*and His doctrine*) based on how you conduct yourself as an employee. Each Christian should ask if they are leading people *to* Jesus by how they work, or if they are leading people *away* from Jesus by their bad work and testimony at their job.

*v. 2 And those who have believing masters:* It was easy for a slave to say, “My master is not a believer. That’s why he expects me to work so hard.” If the master were a Christian, the slave might think, “My brother shouldn’t expect me to work so hard now; he will show me Christian love, and perhaps favor me above the other slaves, because I am a Christian also.” *Let them not despise them because they are brethren, but rather serve them:* We can imagine a slave saying, “My master is my brother! We are equal before the Lord. He has no right to tell me what to do.” This attitude ignores the fact that God calls us into many relationships where submission is commanded - in the home, in the church, in the workplace. Our equality in Jesus doesn’t eliminate God’s order of authority. *But rather serve them because those who are benefited are believers and beloved:* Upon this principle, Christian slaves with Christian masters were not free to despise their masters for expecting them to work, and to work hard. Rather, the slave should be even more dedicated to work because he served a brother. *Teach and exhort these things:* This teaching was especially important in the ancient world, where slaves might be treated very differently from master to master, and where there was sometimes intense racism and hatred between slaves and masters..

*v. 3 If anyone teaches otherwise:* Timothy be on guard against a great danger of those who would misuse the word of God. *And does not consent to wholesome words:* Timothy also was warned against the argumentative heretic, who has left the word of God to promote his own ideas or those who seemed to treat the Word of God more as a plaything instead of as a precious gift. *Even the words of our Lord Jesus Christ:* This warning was necessary, because those who misuse God’s truth don’t advertise themselves that way. They often claim to honor God’s word while in fact misusing it; by denying it; by ignoring it; by explaining it away or by twisting God’s word.

*v. 1 Col 3:22-24* gives the sense of this: *Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. No matter who we work for, we really work for the Lord - and we should give the Lord both honor and a hard day of work. The way we work is a powerful witness for and of the Lord!*

*v. 2* We should never expect special treatment because our boss or supervisor is a Christian. Instead, that should motivate us to work all the harder, because we can then be a blessing to another brother. The church itself was a place where slavery was destroyed. It was not uncommon for a master and a slave to go to church together, where the slave would be an elder in the church, and the master was expected to submit to the slave’s spiritual leadership!

*v. 3* You don’t have to be an active opponent of God’s word to be an enemy of it. If we fail to give the Bible its rightful place in our life and in our preaching, we oppose God’s word. One can be surrounded by God’s truth; one can even memorize the Bible, and *not* have it effect the life for eternity. Curiosity or interest in God’s Word without submission to it is a grave danger.

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## INTERPRETATION

## APPLICATION

**1Ti 6:4** he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

**1Ti 6:5** useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. (you must constantly withdraw yourself from these kinds of people)

**1Ti 6:6** Now (But) godliness with contentment is great gain.

**v. 4** *He is proud, knowing nothing*: As all the proud, they don't see or admit to their lack of knowledge. They are able to convince others that they are *experts* in God's truth, when they actually misuse it. To not allow God's Word to speak for itself - to put your own "spin" on it as modern politicians and public relations people do - is the worst kind of pride. It shows someone has more confidence in their own wisdom and opinions than in the straightforward truth of God. Surely, these proud people are those *knowing nothing*. *Obsessed with disputes and arguments*: Those who misuse God's Word may be expert debaters on their current doctrinal beliefs; but their desire to constantly debate some aspect of doctrine shows their unwillingness to humbly receive the truth. *Envy, strife, reviling, evil suspicions*: This is the fruit of the *disputes and arguments* of those who misuse God's truth. Their presence in a church body is the source of all kinds of division and discontent; though they may appear to be experts on the Bible, they actually do damage to God's church. Therefore, Paul warned Timothy, *From such withdraw yourself* – Those that would envy him; create strife in the church; promote reviling of Timothy and church leadership; and those that would be the source of *evil suspicions* - always suspecting Timothy and other leaders in the church of evil motives and plots.

**v. 5** *Useless wranglings*: “Endless and needless discourses, galling one another with disputes, or rubbing one against another, as scabbed sheep will, and so spreading the infection. *Who suppose that godliness is a means of gain*: Another characteristic of those who misuse God's truth. Their interest in the things of God is not entirely for God's glory, but motivated in part by desire for wealth and comfort. When the gospel is marketed this way, it makes followers of Jesus who are completely unprepared for tough times. While not ignoring the blessings of following Jesus Christ, we must proclaim the need to follow Jesus because He is God, and we owe Him everything as our Creator. What is right before God, and what glorifies Him, is more important than whatever benefit we may gain. *From such withdraw yourself*: Timothy is told to deliberately not associate with those who receive or present the gospel with this kind of marketing approach, those false teachers, who expand their myths and minimize and marginalize Jesus Christ, His atoning work on the cross.

**v. 6** *Now godliness with contentment is great gain*: It is true that godliness is *great gain*; but only when accompanied by *contentment*. Paul knew this kind of *contentment* first hand; here is his testimony in **Php 4:11-13** : *Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.* Material possessions in and of themselves do not corrupt us; Paul could *abound* in material things and still keep it all in proper perspective. But too many use this truth to excuse their own materialism and carnal lack of contentment.. Real *contentment* is much easier when we remember that our real home is heaven.

**v. 4** It is nothing but *pride* that could make me think that my stories, my anecdotes, my opinions, my humor, could be more important for you to hear than the plain Word of God.

**v. 5** Often, Christianity is presented on the basis of what you will gain by following Jesus: personal success and happiness, a stronger family, a more secure life. These things may be true to some degree, but we must never market the gospel as a product that will fix every life problem. We need to see Christians who are more concerned with what glorifies God than with what benefits them or me.

**v. 6** We can only find contentment when our hearts are rooted in eternal things; and contentment is essential because it shows we are living with an eternal perspective, not only trying to feather an earthly nest. Are we content? Are we looking with longing at more things?

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*1Ti 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.*

*1Ti 6:8 And having food(s) and clothing (coverings), with these we shall be content.*

*1Ti 6:9 But those who desire (who sets their mind on) to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.*

*1Ti 6:10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.*

**v. 7 We brought nothing into this world:** All are born not only penniless, but without even a pocket to put pennies in. Just as certainly, *we can carry nothing out* - the things which make a man rich in this world mean nothing in the world to come. *It is certain we can carry nothing out:* A heart of contentment begins with seeing our material possessions and resources in an eternal perspective. It has been wisely observed that a hearse is never followed by a moving trailer. Everything one might take with them to the world beyond is left behind. Gold is a precious commodity on earth; in heaven God uses it to pave the streets.

**v. 8 Having food and clothing:** After an eternal perspective, we need a heart of contentment must have a humble heart - a heart that can be content with simple things. We most all become jaded over the years, and our over-stimulated culture is effective at producing this in us. Things that used to satisfy us are no longer good enough. The constant hunger for more and more, for more and better, for new and improved, all work against real contentment. Story of content man who had no shirt! **Mt. 6:25-34**

**v. 9 Those who desire to be rich fall into temptation and a snare:** The *desire* for riches is far more dangerous than the riches themselves - and it isn't only the poor who desire to be rich, it is the rich who want more riches. Poor does not mean godly and rich ungodly; nor is it true the other way around. There were many remarkably godly men in the Bible who were almost unbelievably rich, such as Abraham, David, and Solomon. But the godly rich have the heart like the Psalmist in **Psa 62:10** : *If riches increase, do not set your heart on them.* This desire for riches tempts our heart away from eternal riches, and *ensnares* us in a trap few can escape - always dreaming of riches, and always setting one's heart on them.

**v. 10 The love of money is a root of all kinds of evil:** The love of money can motivate any evil on this earth. There is no sin that cannot be committed for the sake of money. *Pierced themselves through with many sorrows:* This is the fate of those who live in the love of money. They are *not* satisfied. We sometimes want the opportunity to find out if riches can satisfy, but we should trust the Word of God and the experience of many.

**v. 7 We can carry nothing out - but we can send ahead eternal blessing and reward through wise use of our resources right now. That's why contentment with Godliness is great gain! How can a believer send his treasure ahead to heaven?**

**v. 8 If you have food(s) to eat and clothing(s) and a roof over your head, be content!**

**v. 9 The desire to be rich can really only be satisfied in Jesus Christ, and satisfied with spiritual riches rather than material ones. Everything else falls short.**

**v. 10 Money is not evil in itself—it is amoral. Notice it is the love of money that is a (rather than the) root of all kinds of evil.**

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## INTERPRETATION

## APPLICATION

### *Fight the Good Fight of Faith*

*1Ti 6:11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.*

*1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.*

*1Ti 6:13 I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate,*

*1Ti 6:14 that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing,*

*1Ti 6:15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords,*

**v.11 But you, O man of God:** Timothy was commanded to be different from those who lived for riches and material wealth. He was to *flee* the proud arguments of those who misuse God's Word and who suppose that we should follow God just for what we can get out of it. **Pursue righteousness, godliness, faith, love, patience, gentleness:** Instead of pride and riches, Timothy was to make these things his pursuit. These are things which are often not valued in our present age, but are very valuable to God.

**v. 12 Fight the good fight of faith:** Going God's way - against the flow of this world - won't be easy. Therefore, Timothy had to have a soldier's determination. He was drafted into this war: *To which you were also called.* But Timothy also volunteered: *And have confessed the good confession in the presence of many witnesses.* Timothy had to consider both so as to set his thinking right for the fight. God had called him, and he had also freely chosen.

**v. 13 In the sight of God who gives life to all things:** Paul wants Timothy to know that the orders for this difficult battle were given under this great God. Timothy had an obligation to serve the Creator who gave him life. **Christ Jesus:** This is who gave Timothy the difficult command. Jesus Himself knew what it was to fulfill a difficult command, because He *witnessed the good confession before Pontius Pilate* and did it in several ways. Jesus admitted the truth about Himself, agreeing with Pilate's statement that Jesus was the King of the Jews (Mat 27:11). Jesus let Pilate know that God was in charge, not Pilate. Jesus was silent about specific accusations, refusing to defend Himself, but leaving His life in the will of God the Father (Mat 27:14). Joh 18:36-37 *Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." [37] Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."* Jesus testified to Pilate about the sovereignty of God, saying *You could have no power at all against Me unless it had been given to you from above* (Joh 19:11).

**v. 14 that you keep this commandment without spot** – This means to keep the commandments which Paul had given him without stain and reproach. My friend, if you are following Christ, you will act like a child of God. **Until our Lord Jesus Christ's appearing:** This was how long Timothy was supposed to fight the good fight. There is always danger that a good effort will simply not last long enough, and end in defeat.

**v. 15 He who is:** Knowing who Jesus is, equipped Timothy to fight the good fight. History is filled with example of armies that have been led to spectacular victories because the men knew and loved their leaders. Paul described Jesus to Timothy -- He is *the blessed and only Potentate* - the One who alone has all power and strength, who rules over the universe from an occupied throne in heaven. He is the *King of kings and Lord of lords*; the majesty of man fades in comparison to the glory of Jesus. The richest, smartest, most influential persons on earth are midgets next to King Jesus.

**v. 11 This challenge to leave some things and follow hard after some other things isn't just directed to Timothy, but to everyone who would be a man [or woman] of God - as opposed to being a man of this world.**

**v. 12 God calls us to be fighters, but to fight the good fight of faith - a fight where some may lose a battle here and there, but they will carry on the fight with great determination until the war is over - when we lay hold on eternal life.**

**v. 13 The denial of God as Creator has done wide damage in our culture. Some of the biggest damage has come from the simple fact that many people no longer believe they have a Creator they must honor and be accountable to. Jesus made a good confession before Pontius Pilate; so when Timothy is told to live up to the good confession he made (1Ti 6:12), he is simply being told to do what Jesus did.**

**v. 14 If we are truly following Christ, we must act like His children, all the way to the end! If we quit early, we will end in defeat!**

**v. 15 Jesus will appear in the most proper time; the time which the infinite God in his wisdom has appointed for the second coming of his Son.**

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**1Ti 6:16 *who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.***

**1Ti 6:17 *Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.***

**1Ti 6:18 *Let them do good, that they be rich in good works, ready to give, willing to share,***

**1Ti 6:19 *storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.***

**v. 16 *He alone has immortality, dwelling in unapproachable light, whom no man has seen or can see:*** He is holy. Jesus is not merely a super-man, He is the God-man; truly immortal without beginning or end; with a glory which if fully revealed would strike any human dead. ***To whom be honor and everlasting power:*** Knowing who this Jesus is should bring forth a response - not primarily, “what can He do for me?” but a response of simple and profound *worship* - declaring **honor and everlasting power** towards this great God. ***Amen! To whom be honor and everlasting power:*** Paul praised the glory and honor of the exalted, enthroned Lord Jesus Christ. He is a unique man (*who alone has immortality*) and a glorified man (*unapproachable light*).

**v. 17 *Rich in this present age:*** This phrase puts it all in perspective. These ones may be rich now, but they must use their riches responsibly if they will be rich in the age to come. ***Not to be haughty:*** Pride is a constant danger with riches. It is very easy to believe that we *are* more because we *have* more than another man has. ***Nor to trust in uncertain riches but in the living God:*** God knows our tendency to trust in riches instead of in Him. He guards us against this danger because He wants us to trust in that which is most certain - in Him and not in *uncertain riches*.

**v. 18 *Let them do good, that they be rich in good works, ready to give:*** Being a giver, and doing good with our resources is what guards our heart from materialism and trusting in uncertain riches. Some think the main reason for giving unto the Lord is because the church needs money. No. The most important reason to give is because *you* need to be a giver. It is God’s way of guarding you against greed and trust in uncertain riches. God will provide for His work even if you do not give; but what will happen to *you*?

**v. 19 *If you do not give of your material things to the Lord’s work, how will you be storing up for yourself a good foundation for the time to come? How will you lay hold on eternal life?*** Will there not be some - perhaps many - who do not enter heaven because they heart was really far more comfortable here on earth with its material rewards? ***Lay hold on eternal life:*** Paul’s idea is to Timothy is that it is evident that if a believer lays hold on eternal life, he will have to fight for it; and that if he has to fight, he can only fight by laying hold upon eternal life with a tenacious grip.

**v. 16 *Who alone has immortality. Jesus Christ is the only One who has been raised from the dead in a glorified body.***

**v. 17 *Rich in this present age:*** What perspective. These ones may be rich now, but they must use their riches responsibly if they will be rich in the age to come. ***Not to be haughty:*** Pride is a constant danger with riches. It is very easy to believe that we are more because we *have* more than another man has. ***Nor to trust in uncertain riches but in the living God:*** God knows our tendency to trust in riches instead of in Him. He guards us against this danger because He wants us to trust in that which is most certain - in Him and not in *uncertain riches*.

**v. 18 *Being a giver, and doing good with our resources is what guards our heart from materialism and trusting in uncertain riches. The most important reason to give is because you need to be a giver. It is God’s way of guarding you against greed and trust in uncertain riches. God will provide for His work even if you do not give; but what will happen to you?***

**v. 19 *Leave the pursuit of money aside and be content with your work as a minister of the gospel. Your hand is not big enough to lay hold of two things. Therefore, since you can only have one, see that it is the vital thing. Lay hold on eternal life.***

# 1 TIMOTHY CHAPTER 6 – “Honor Masters; Error and Greed; The Good Confession; Instructions to the Rich; Guard the Faith!”

## OBSERVATION

## INTERPRETATION

## APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

**1Ti 6:20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—**

**1Ti 6:21 by professing it some have strayed concerning the faith. Grace be with you. Amen.**

**v. 20 O Timothy!** Paul repeats a theme often used, challenging Timothy to distinguish between what comes from God, especially what has been given in this Epistle (*that which was committed to your trust*), and what comes from man (*vain babblings*); and to guard against becoming enamored with what comes from man. Paul had confidence in Timothy and he did trust him. Yet Paul also knew how great the power of seduction is, and how high the stakes are - so he warned, and warned, and warned again. ***Guard what was committed to your trust:*** The gospel is a *trust* committed to pastors like Timothy; but also to all believers. And when that trust is broken, *some have strayed concerning the faith*. We must do all that we can to keep this *trust*.

**v. 21** Paul realized that some professed Christians had been taken up with these false teachings and had *strayed concerning the faith*. These closing verses bring before us the great dangers of so-called “isms” -- intellectualism, rationalism, modernism, liberalism, and every other “ism” which disregards or waters down Christ. ***Grace be with you.*** This benediction is Paul's “trademark,” because only God's *grace* can keep His people on the “strait and narrow” way. ***Amen***

### **NOW UNTO THE KING ETERNAL – Sacrifice of Praise - Maranatha**

*Now unto the King, eternal, unto the King, immortal, unto the King invisible, the only wise God, the only wise God, (2X)*

*Unto the King be glory and honor, unto the King, forever! Unto the King be glory and honor, forever, and ever. Amen! Amen!*

*Now unto the King, eternal, unto the King, immortal, unto the King invisible, the only wise God, the only wise God.*

*Unto the King be glory and honor, unto the King, forever! Unto the King be glory and honor, forever, and ever. Amen! Amen! Amen! Amen! Amen! Amen!*

**v. 20** We like *Timothy*, need to guard what was committed to us, the true doctrines of the Christian faith - the truth of the gospel of the grace of God. Like money deposited in a bank, the truth entrusted to Timothy was to be preserved totally and completely! We too, should be committed should be sure to keep this trust, for it is too great a trust to be betrayed!

**v. 21** If we want to navigate life now and eternally without being embarrassed, study the Scriptures and do what they tell us to do. Without exception, the times of which I'm ashamed are the times I didn't do what the Word said to do.

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