

Wednesday Evening Bible Study
Beginning April 16, 2025
Series - The Life and Writings of the Apostle Paul
The Pastoral Epistles
The First Letter to Timothy
Text – 1 Timothy 6 – *Good Advice*

Introduction

In this chapter, Paul is continuing his instructions to Timothy regarding relationships within this local church of Ephesus. Paul had discussed in chapter five, how the church should treat various groups within it. He addressed the care the church needs to have for older people and younger. He discussed in detail the church's responsibility to widows. He also discussed the obligation the church has to its ministers. He concluded chapter five with practical and personal advice for Timothy regarding ministry in his local church. This is very relevant for us today.

Paul is continuing to advise Timothy in this final chapter:

I. Regarding Servants and Masters (vs. 1 – 2)

Paul advises Timothy to instruct those who were servants to honor their masters, not for the sake of the master, but for the sake of Christ.

Likewise, he instructs that this same principle applies to those who have believing masters. A servant may harbor resentment to a boss that is a believer. Paul is admonishing all servants to cheerfully submit to their earthly masters, unless of course they are commanding against the will of God.

We do not have bondservants and masters in our churches today, but we do have employers and employees, and some of this advice certainly applies to these folks. Some theologians believe that the bond service that was typical in Bible days more closely resembled employer and employees of today rather than the slave and master system from early America.

Paul and Peter both discuss the servant, master relationship. The entire letter to Philemon is about the reconciliation of a runaway bondservant, named Onesimus, with his master Philemon.

"5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." (Ephesians 6:5-9)

"22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." (Colossians 3:22-25)

"1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." (Colossians 4:1)

"9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining (embezzling), but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." (Titus 2:9-10)

"18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:18-24)

Good Advice to Employees Today:

1. Be on time.
2. Be dependable.

My dad hired a guy from a previous church years ago, and this guy called out sick just about every Monday. He also hired his wife, and she was also very undependable.

3. Work hard.
4. Be honest – don't steal time or resources.
5. Don't gripe and complain about the bosses or the company to other employees.
6. If you need to quit, give notice.
7. Don't witness when it is time to work.
8. Be profitable to the company. Be irreplaceable.
9. Consider your work for the company to be working for Christ.

Illustrate – When I was in Bible college, both companies that I worked for employed several students from the college. Unfortunately, some of the students were a poor testimony for the Lord and were not very effective at reaching their fellow employees to Christ. This was not because they did not dress right; it was not because they cussed or smoked; it was because they were terrible workers.

"31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31)

II. Regarding Those Who Stand Against the Truth (vs. 3 – 5)

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;" (1 Timothy 6:3)

V. 3 – “teach otherwise” (ἑτεροδιδασκαλεῖ from ἑτεροδιδασκαλέω – *heterodidaskaleō*) – meaning to teach something other than Paul had taught Timothy, and what Timothy was teaching the saints at Ephesus.

This same word was used back in chapter one:

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach[G2085]no other doctrine,[G2085]" (1 Timothy 1:3)

But here it was translated: “teach no other doctrine.” In verse four, the thought continues:

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." (1 Timothy 1:4)

The root of doctrinal contention is pride:

"10 Only by pride cometh contention: but with the well advised is wisdom." (Proverbs 13:10)

Remember, these people that Paul is warning against are people that are contending with the Word of God given through him. These are not just people who have minor disagreements on trivial issues. They are attacking doctrine, "which is according to godliness."

Let's look closely at verses four and five:

"4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (1 Timothy 6:4-5)

"He is proud (highminded – full of himself),

knowing nothing, but doting (νοσῶν from νοσέω – *noseō* – obsessed to the point of sickness)

about questions (ζητήσεις from ζητησις – *zētēsis*) *and strifes of words* (λογομαχίας from λογομαχία – *logomachia*), - these folks love to debate, argue. They make a big deal out of minor issues; they love to split hairs.

whereof cometh envy (φθόνος from φθόνος – *phthonos* - jealousy),

strife (ἔρις from ἔρις – *eris* – arguments; contentious debate),

railings (βλασφημῖαι from βλασφημία – *blasphēmia* – injurious speech; vilification against God),

evil surmisings (ὑπόνοιαι πονηραί - evil thoughts; questioning in a bad way what you were taught)," These folks cause good people to bicker and take sides and even doubt the sound doctrine that they were taught.

"Perverse disputings (παραδιατριβαὶ from διαπατριβή - *diaparatribē* – constant contention; useless occupation)

of men of corrupt minds (corrupt - διεφθαρμένων from διαφθείρω – *diaphtheirō* – perished or destroyed; ruined),

and destitute (ἀπεστερημένων from ἀποστερέω – *apostereō* – deprived or defrauded of – they have no truth, only error)

of the truth (ἀληθείας from ἀλήθεια – *alētheia*),

supposing that gain (πορισμὸν from πορισμός – porismos - acquisition) *is godliness: from such withdraw thyself.*" - we need to avoid this people.

What do you do when someone comes into your life, either in person or perhaps through some podcast, etc., and attempts to teach something that is contrary to the doctrine that you have been taught? Tune these people out; remove yourself from their influence.

This does not mean that you avoid everyone that disagrees with you on some minor point of Scripture, or from a particular doctrine that may be somewhat obscure. This does mean that we avoid people who are teaching things contrary to the fundamental truths of Scripture. Things like:

1. The deity of Christ
2. The bodily resurrection and the reality of Christ's other miracles
3. Salvation by grace through faith
4. The inerrancy of Scripture
5. The blood atonement

Even if someone comes into our church who is obsessed with their slant on Scripture and is consumed with convincing others about it; they should be stopped. Things like:

1. Is the rapture mid-trib or pre-wrath, instead of pre-trib?
2. Is another Bible version better than the KJV?
3. Different views on divorce and remarriage.
4. Different leanings regarding sovereignty and human responsibility.
5. Different views on debt.

III. Regarding Wealth (vs. 6 – 10; 17 – 19)

A. Principles Regarding Wealth (vs. 6 – 10)

Verse five transitions us into the next section. Apparently, these heretics who were trying to teach some other doctrine than the sound doctrine that came down from God through Paul and Timothy were interested in gain (or acquisitions of wealth or property).

"6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Timothy 6:6-10)

The theme of money continues in verses seventeen thru nineteen:

"17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, 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 eternal life." (1 Timothy 6:6, 17-19)

This passage is almost parenthetical. Paul's point in verses three thru five was to avoid these heretics that were interested in gain. Now Paul admonishes Timothy regarding gain.

"6 But godliness with contentment is great gain." (1 Timothy 6:6)

Paul's position regarding wealth is summed up clearly in v. 6. Seek God; seek godliness rather than seeking gain. God will give you gain if you are seeking Him:

"33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33)

This verse does not necessarily mean that God will make you wealthy, but it does teach that God will take care of your needs.

"38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38)

Contentment (αὐταρκείας from αὐτάρκεια – *autarkeia*) this word carries the idea of sufficiency; a perfect condition of life in which no aid or support is needed. It also speaks

of a mind contented with its lot, meaning that you may not possess as much as somebody else, but you are OK with that.

Notice that Paul states that godliness with contentment is great (μέγας - megas) gain. Godliness provides more gain than material wealth.

Verses seven and eight explain the reason for our contentment:

"7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content." (1 Timothy 6:7-8)

We all entered this world with nothing, and we will all leave the same way. There are many in the world who have enjoyed great material wealth while living on the earth, but they will leave the earth with nothing. However, those who pursued godliness will leave the earth with something, even if they had nothing (or very little) while on the earth. Because their godliness and the works that resulted from it will follow them into Heaven.

*"13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; **and their works do follow them.**" (Revelation 14:13)*

"28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:28-30)

"19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also." (Matthew 6:19-21)

If you pursue godliness on earth, God will give you gain both now and in Heaven.

If you pursue gain while on earth without pursuing godliness than you will lose everything in the world to come.

"16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:16-21)

Verses nine and ten tell us what happens to the person who is not content with godliness and instead makes his life's ambition to pursue gain:

"9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Timothy 6:9-10)

Notice the word, "will" (βουλόμενοι from βούλομαι – *boulomai* – to will deliberately; to have a purpose) and the phrase "coveted after" (ὀρεγόμενοι from ὀρέγω – *oregō* - to stretch oneself out to touch or to grasp something, to reach after or desire something; to give oneself up to the love of money)

Both words: "will," and "coveted," carry the idea of volition; a choice that someone makes. Just as pursuing godliness is a choice, so is pursuing riches.

Those who chose to pursue riches will "fall" (ἐμπίπτουσιν from ἐμπίπτω – *emriptō* – to be entrapped by; to fall) into "temptation" (πειρασμόν from πειρασμός – *peirasmos* - the trial of man's fidelity, integrity, virtue, constancy) and a "snare" (παγίδα from παγίς – *pagis* – a trap; whatever brings peril, loss, destruction).

Notice that all three of the words used in the first phrase of v. 9 speak of entering a place or putting yourself in a position where you can be hurt.

Illustrate – Let's say I have a serious problem with alcohol. My desire for alcohol put me into a position where alcohol is served, and then where the drink is put in front of me. I fell by walking in there; I was tempted when I bellied up to the bar, and the trap was set when the drink was put in front of me.

Pursuing riches will lead to other potentially dangerous temptations and traps that will hurt you and the people you love.

Notice also that it exposes you to “many foolish (άνοήτους from άνόητος *anoētos* - *unwise*) and hurtful lusts (έπιθυμίας from έπιθυμία – *epithymia* – *desires or cravings*).” The coveting after money will eventually lead you to lust after other hurtful (βλαβεράς from βλαβερός – *blaberos*) desires.

The result is that you “drown” (βυθίζουσιν from βυθίζω – *bythizō* – to sink). Notice that this process started with a slip; a fall but ends up with drowning; with a deep plunge.

Illustrate – John Delorian, the talented engineer who was the star of General Motors, designing the GTO and Firebird, started his own Delorian Motor Company. His Delorian was famous from the movie Back to the Future, but the company eventually became insolvent and \$17 million in debt. Apparently, to rescue his company, Delorian attempted to buy 220 lbs. of cocaine off an undercover FBI agent. Here was a man with no previous criminal record attempting to become a drug dealer, all because of money.

The lust for wealth will eventually lead to more and worse lusts.

The final state of these men is “destruction (όλεθρον from όλεθρος – *olethros*) and perdition (άπώλειαν from άπώλεια – *apōleia* – utter destruction; complete ruin).

So, by trying to gain everything, they eventually end up losing everything:

"26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26)

The overriding principle is expressed in v. 10:

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Timothy 6:10)

Money is not the root of all evil, but the love of it is.

Loving money will cause you to veer off the path of faith and will end up causing you many problems.

The lost world can do all this stuff, but God’s people cannot get away with this.

It is not wrong to have money. Money is a wonderful tool that can be used to do many wonderful things. The problem is not possessing money; the problem is when money possesses you.

B. Prescriptions to the Wealthy (vs. 17 – 19)

Skip down now to vs. 17 – 19. Will get back to vs. 11 – 16, which deals with faithfulness in the next message, but since vs. 17 – 19 deal with financial matters, we will examine them first:

"17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, 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 eternal life." (1 Timothy 6:17-19)

Here, instruction is given to people who God has blessed with more money than the average person. Let's think about that statement: "who God has blessed with money." We need to remember that everything we have ultimately comes from the Lord. We may have made some good decisions, but it is God who gives us wisdom. We may have worked hard, but it is God who gives us our talents and abilities, and our health.

First, Paul instructs Timothy to "charge" (παράγγελλε from παραγγέλλω – *parangellō* – command; it carries the idea of a non-optional and authoritative request) those who are wealthy:

"17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;" (1 Timothy 6:17)

Notice the phrase – "rich in this world." I like what Warren Wiersbe said: "It is possible to be "rich in the world" and be poor in the next. It is also possible to be poor in this world and rich in the next."¹

It is best to be both rich in this world and rich towards God. Jesus warned about those that were consumed with riches but not concerned about God.

¹ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 238.

"16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:16-21)

1. Be not highminded (ὕψηλοφρονεῖν from ὕψηλοφρονέω – *hypsēlophroneō* – proud; boastful) – Because God is the source of all blessing and riches.

I may be taking this verse a little out of context but I think it can be applied here:

"6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Corinthians 4:6-7)

If God has blessed you with something; whether it be resources, or talents, or anything else, don't boast.

This was the problem that Israel had as they wandered in the wilderness. They forgot that it was God who had given them their prosperity:

"11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; 17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. 18 But thou shalt remember the LORD thy God: for it is

he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." (Deuteronomy 8:11-18)

2. Don't trust in your riches because they are uncertain

"4 Labour not to be rich: cease from thine own wisdom. 5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." (Proverbs 23:4-5)

We have all seen that stuff can happen that will kill your savings. The stock market could take a bad turn, and your retirement investments can lose their value very quickly. You might say: "it always rebounds," and that may be true most of the time; but there have been times in world history where everything that people have owned was wiped out.

3. Trust in God

It is better to be more concerned about eternal investments than it is to be consumed with the things that money can buy here on the earth. God will not take all your money away. He will not ask you to sacrifice everything; that sacrifice was already made by His Son, but He may ask you to sacrifice more for His cause.

If God has blessed you, then enjoy the blessing of God, but consume it all upon your lusts. Be sure to give back to the One who has given it to you.

"18 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. 19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. 20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart." (Ecclesiastes 5:18-20)

Having warned them about what they should not do, Paul next shows the rich what they should do:

"18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;" (1 Timothy 6:18)

The wealthy are encouraged to do good and to be rich in doing good. The context here particularly has to do with being generous with their resources.

The words, "distribute" (εὐμεταδότους from εὐμετάδοτος – *eumetadotos* – liberal; good at imparting), and "communicate" (κοινωνικούς from κοινωνικός – *koinōnikos* –

fellowship; share with others) have both been used within the context of being generous with what God has blessed you with.

"22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." (Luke 18:22)

"13 Distributing to the necessity of saints; given to hospitality." (Romans 12:13)

"6 Let him that is taught in the word communicate unto him that teacheth in all good things." (Galatians 6:6)

"15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." (Philippians 4:15)

Notice what the results will be for the person of wealth who learns to let go of his resources to be a blessing to others:

"19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Timothy 6:19)

The language used here is reminiscent of what Jesus said as recorded by Luke:

"19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also." (Matthew 6:19-21)

The statement that Paul made about "laying hold on eternal life" is not saying that you will be saved if you give. Rather, it is saying that your eternity will be better because you understand now the things that are of eternal value. Wiersbe said this: "That they may lay hold on eternal life" (1 Tim. 6:19) does not suggest that these people are not saved. "That they may lay hold on the life that is real" would express it perfectly. Riches can lure a person into a make-believe world of shallow pleasure. But riches *plus God's will* can introduce a person to life that is real and ministry that is lasting.²

IV. Regarding Faithfulness (vs. 11 – 16; 20 – 21)

² Wiersbe, 238.