

# First Timothy 6:2-10

First Timothy 6: 1 - **Let all who are under a yoke as bondservants regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled.**

6:2(A) – **Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved.**

3588 [e]	1161 [e]	4103 [e]	2192 [e]	1203 [e]	3361 [e]	2706 [e]	3754 [e]	80 [e]	1510 [e]	235 [e]	3123 [e]	1398 [e]	
hoi	de	pistous	echontes	despotas	mē	kataphroneitōsan	hoti	adelphoi	eisin	alla	mallon	douleuetōsan	
2 οἱ	δὲ	πιστοῦς	ἔχοντες	δεσπότας	, μὴ	καταφρονεῖψαν	ὅτι	ἀδελφοί	εἰσιν	; ἀλλὰ	μᾶλλον	δουλεύειψαν	,
Those	now	believing	having	masters	not	let them despise [them]	because	brothers	they are	but	rather	let them serve [them]	
Art-NMP	Conj	Adj-AMP	V-PPA-NMP	N-AMP	Adv	V-PMA-3P	Conj	N-NMP	V-PIA-3P	Conj	Adv	V-PMA-3P	

3754 [e]	4103 [e]	1510 [e]	2532 [e]	27 [e]	3588 [e]	3588 [e]	2108 [e]	482 [e]	3778 [e]	1321 [e]	2532 [e]
hoti	pistoi	eisin	kai	agapētoi	hoi	tēs	euergeries	antilambanomenoi	Tauta	didaske	kai
ὅτι	πιστοί	εἰσιν	, καὶ	ἀγαπητοί	, οἱ	τῆς	εὐεργεσίας	ἀντιλαμβανόμενοι	. Ταῦτα	δίδασκε	καὶ
because	believing [ones]	they are	and	beloved	-	by the	good service	being helped	These things	teach	and
Conj	Adj-NMP	V-PIA-3P	Conj	Adj-NMP	Art-NMP	Art-GFS	N-GFS	V-PPMP-NMP	DPro-ANP	V-PMA-2S	Conj

3870 [e]  
parakalei  
παρακάλει .  
exhort  
V-PMA-2S

End  
discussion on  
"HOUSEHOLDS"

Begin new section;  
Restate Timothy's purpose  
concerning  
FALSE TEACHERS in Ephesus

6:2(B) – **Teach and urge these things.**

1. This second half of verse two (6:2) serves as a transition from the previous section (5:1-6:2) that dealt with relationships within the church.
  - a. A similar statement is made in 4:11:  
"Command and teach these things."
  - b. So, 6:2 is a return to Paul's purpose for this letter
  - c. Between 4:11-16 and 6:2 Paul had spent time addressing proper relationships between positions in the households and the church.
  - d. This verse returns the text of this book to the opening theme seen in 1:3:
    - i. 1:3 - "As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine,..."
    - ii. 6:2 – "Teach and urge these things."
2. The next verse (6:3) begins a series of parallel verses that have already been stated in 1:3-20
3. Failure to "teach and urge" these things will result in:
  - a. Bad teaching
  - b. Corrupt doctrine
  - c. Loss of godliness and other Christian virtues that come from growing and mature Believers.
  - d. Lack of evangelism and a dead, powerless testimony from the church
  - e. Perishing of so called church members and the people around them
4. "Teach" and "Urge" are both imperatives
5. "Teach" (*didasko*) the verb and teaching (*didaskalia*) the noun occur 11x in 1 Timothy and 9x more in 2 Timothy and Titus.

<b>SUBJECT</b>	<b>Text Chapter 1</b>	<b>Text Chapter 6</b>	<b>SUBJECT</b>
<p><b>Command – stay in Ephesus</b></p> <p>1:3</p>	<p>As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine,</p>	<p>Teach and urge these things.</p>	<p><b>Command - teach and exhort</b></p> <p>6:2b</p>
<p><b>False teaching Issue that is replacing Love</b></p> <p>1:4-7</p>	<p>(...charge certain persons not to teach any different doctrine,) 4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship[a] from God that is by faith. 5 The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. 6 Certain persons, by swerving from these, have wandered away into vain discussion, 7 desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.</p>	<p>If anyone teaches a different doctrine and does not agree with the sound[b] words of our Lord Jesus Christ and the teaching that accords with godliness, 4 he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, 5 and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain. 6 But godliness with contentment is great gain,</p>	<p><b>False teaching Issue that is replacing Godliness</b></p> <p>6:3-6</p>
<p><b>Proper use of the Old Testament and the Law</b></p> <p>1:8-10</p>	<p>Now we know that the law is good, if one uses it lawfully, 9 understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, 10 the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,</p>	<p>for we brought nothing into the world, and we cannot take anything out of the world. 8 But if we have food and clothing, with these we will be content. 9 But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. 10 For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.</p>	<p><b>Proper use of money and possessions</b></p> <p>6:7-10</p> <p><i>(Additional 6:17-19)</i></p>
<p><b>Paul's Testimony: Saved by Christ, not the Law</b></p> <p>1:11-16</p>	<p>in accordance with the gospel of the glory of the blessed God with which I have been entrusted. 12 I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, 13 though formerly I was a blasphemer, persecutor, and insolent</p>	<p>But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. 12 Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. 13 I</p>	<p><b>Timothy's Testimony should be Eternal Life in Christ along with a good confession</b></p> <p>6:11-15a</p>

	<p>opponent. But I received mercy because I had acted ignorantly in unbelief, 14 and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. 15 The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. 16 But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.</p>	<p>charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, 14 to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, 15 which he will display at the proper time</p>	
<p><b>Doxology</b></p> <p>1:17</p>	<p>To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.</p>	<p>he who is the blessed and only Sovereign, the King of kings and Lord of lords, 16 who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.</p>	<p><b>Doxology</b></p> <p>6:15b-16</p>
<p><b>Conclusion and Application:</b></p> <p>1) <b>Command</b> to Timothy and the church confirmed</p> <p>2) <b>Warns</b> those who reject the Faith</p> <p>1:18-20</p>	<p>This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, 19 holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, 20 among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.</p>	<p>As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. 18 They are to do good, to be rich in good works, to be generous and ready to share, 19 thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.</p> <p>20 O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called "knowledge," 21 for by professing it some have swerved from the faith.</p>	<p><b>Conclusion and Application:</b></p> <p>1) <b>Command</b> to the wealthy in the church and to Timothy</p> <p>2) <b>Warns</b> to those who reject the Faith</p> <p>6:17-21</p>

**6:3 – If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,**

1487 [e]	5100 [e]	2085 [e]	2532 [e]	3361 [e]	4334 [e]	5198 [e]	3056 [e]	3588 [e]	3588 [e]	2962 [e]	1473 [e]	2424 [e]	5547 [e]	
Ei	tis	heterodidaskalei	kai	mē	proserchetai	hygiainousin	logois	tois	tou	Kyriou	hēmōn	Iēsou	Christou	
3	Εἷ	τις	ἑτεροδιδασκαλεῖ	καὶ	μὴ	προσέρχεται	ὑγιαίνουσιν	λόγοις	τοῖς	τοῦ	Κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ
	If	anyone	teaches another doctrine	and	not	draws near	[the] being sound	words	-	of the	Lord	of us	Jesus	Christ
	Conj	IPro-NMS	V-PIA-3S	Conj	Adv	V-PIM/P-3S	V-PPA-DMP	N-DMP	Art-DMP	Art-GMS	N-GMS	Pro-G1P	N-GMS	N-GMS

2532 [e]	3588 [e]	2596 [e]	2150 [e]	1319 [e]
kai	tē	kat'	eusebeian	didaskalia
καὶ	τῇ	κατ'	εὐσεβείαν	διδασκαλίᾳ ,
and	the	according to	godliness	teaching
Conj	Art-DFS	Prep	N-AFS	N-DFS

**6:4 – he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions,**

5187 [e]	3367 [e]	1987 [e]	235 [e]	3552 [e]	4012 [e]	2214 [e]	2532 [e]	3055 [e]	1537 [e]	3739 [e]	1096 [e]	5355 [e]	
tetyphōtai	mēden	epistamenos	alla	nosōn	peri	zētēseis	kai	logomachias	ex	hōn	ginetai	phthonos	
4	τετύφωται ,	μηδὲν	ἐπιστάμενος	ἀλλὰ	νοσῶν	περὶ	ζητήσεις	καὶ	λογομαχίας ,	ἐξ	ᾧν	γίνεται	φθόνος ,
	he is puffed up	nothing	knowing	but	unhealthy	about	controversies	and	disputes about words	out of	which	come	envy
	V-RIM/P-3S	Adj-ANS	V-PPM/P-NMS	Conj	V-PPA-NMS	Prep	N-AFP	Conj	N-AFP	Prep	RelPro-GFP	V-PIM/P-3S	N-NMS

2054 [e]	988 [e]	5283 [e]	4190 [e]
eris	blasphēmiai	hyponoiai	ponērai
ἔρις ,	βλασφημίαι ,	ὑπόνοιαι	πονηραί ,
strife	slander	suspicious	evil
N-NFS	N-NFP	N-NFP	Adj-NFP

**6:5 – and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.**

3859 [e]	1311 [e]	444 [e]	3588 [e]	3563 [e]	2532 [e]	650 [e]	3588 [e]	225 [e]	3543 [e]	4200 [e]	
diaparatribai	diephtharmenōn	anthrōpōn	ton	noun	kai	apesterēmenōn	tes	alētheias	nomizontōn	porismon	
5	διαπαραιτριβαὶ	διεφθαρμένων	ἀνθρώπων	τὸν	νοῦν ,	καὶ	ἀπεστερημένων	τῆς	ἀληθείας ,	νομιζόντων	πορισμὸν
	[and] constant frictions	corrupted	among men	-	in mind	and	destitute	of the	truth	holding	a means of gain
	N-NFP	V-RPM/P-GMP	N-GMP	Art-AMS	N-AMS	Conj	V-RPM/P-GMP	Art-GFS	N-GFS	V-PPA-GMP	N-AMS

1510 [e]	3588 [e]	2150 [e]	868 [e]	575 [e]	3588 [e]	5108 [e]
einai	tēn	eusebeian	Aphistaso	apo	tōn	toioutōn
εἶναι	τὴν	εὐσεβείαν	Ἀφίστασο	ἀπὸ	τῶν	τοιούτων
to be	-	godliness	Withdraw	from	from	such
V-PNA	Art-AFS	N-AFS	V-PMM-2S	Prep	Art-GMP	DPro-GNP

**6:6 – But godliness with contentment is great gain,**

1510 [e]	1161 [e]	4200 [e]	3173 [e]	3588 [e]	2150 [e]	3326 [e]	841 [e]	
Estin	de	porisimos	meegas	hē	eusebeia	meta	autarkeias	
6	Ἔστιν	δὲ	πορισμὸς	μέγας	ἡ	εὐσεβεία	μετὰ	αὐταρκειίας .
	Is	however	gain	great	-	godliness	with	contentment
	V-PIA-3S	Conj	N-NMS	Adj-NMS	Art-NFS	N-NFS	Prep	N-GFS

**6:7 – for we brought nothing into the world, and we cannot take anything out of the world.**

3762 [e]	1063 [e]	1533 [e]	1519 [e]	3588 [e]	2889 [e]	3754 [e]	3761 [e]	1627 [e]	5100 [e]	1410 [e]
ouden	gar	eisēnenkamen	eis	ton	kosmon	hoti	oude	exenenkein	ti	dynametha
7 οὐδὲν	γὰρ	εἰσηνέγκαμεν	εἰς	τὸν	κόσμον	, ὅτι	οὐδὲ	ἐξενεγκεῖν	τι	δυνάμεθα .
Nothing	for	we brought	into	the	world	because	neither	to carry out	anything	are we able
Adj-ANS	Conj	V-AIA-1P	Prep	Art-AMS	N-AMS	Conj	Adv	V-ANA	IPro-ANS	V-PIM/P-1P

**6:8 – But if we have food and clothing, with these we will be content.**

2192 [e]	1161 [e]	1305 [e]	2532 [e]	4629 [e]	3778 [e]	714 [e]
echontes	de	diatrophas	kai	skepasmata	toutois	arkesthēsometha
8 ἔχοντες	δὲ	διατροφὰς	καὶ	σκεπάσματα	, τούτοις	ἄρκεσθησόμεθα .
Having	however	sustenance	and	coverings	with these	we will be content
V-PPA-NMP	Conj	N-AFP	Conj	N-ANP	DPro-DNP	V-FIP-1P

**6:9 – But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.**

3588 [e]	1161 [e]	1014 [e]	4147 [e]	1706 [e]	1519 [e]	3986 [e]	2532 [e]	3803 [e]	2532 [e]	1939 [e]	4183 [e]	453 [e]	2532 [e]
Hoi	de	boulomenoi	ploutein	emriptousin	eis	peirasmon	kai	pagida	kai	epithymias	pollas	anoētous	kai
9 Οἱ	δὲ	βουλόμενοι	πλουτεῖν	ἐμπίπτουσιν	εἰς	πειρασμὸν	καὶ	παγίδα	, καὶ	ἐπιθυμίας	πολλὰς	ἀνοήτους	καὶ
Those	however	desiring	to be rich	fall	into	temptation	and	a snare	and	desires	many	foolish	and
Art-NMP	Conj	V-PPM/P-NMP	V-PNA	V-PIA-3P	Prep	N-AMS	Conj	N-AFS	Conj	N-AFP	Adj-AFP	Adj-AFP	Conj

983 [e]	3748 [e]	1036 [e]	3588 [e]	444 [e]	1519 [e]	3639 [e]	2532 [e]	684 [e]
blaberas	haitines	bythizousin	tous	anthrōpous	eis	olethron	kai	apōleian
βλαβερὰς	, αἵτινες	βυθίζουσιν	τοὺς	ἀνθρώπους	εἰς	ὄλεθρον	καὶ	ἀπώλειαν .
harmful	which	plunge	-	men	into	ruin	and	destruction
Adj-AFP	RelPro-NFP	V-PIA-3P	Art-AMP	N-AMP	Prep	N-AMS	Conj	N-AFS

**6:10 – For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.**

4491 [e]	1063 [e]	3956 [e]	3588 [e]	2556 [e]	1510 [e]	3588 [e]	5365 [e]	3739 [e]	5100 [e]	3713 [e]	635 [e]	575 [e]	3588 [e]
rhiza	gar	pantōn	tōn	kakōn	estin	hē	philargyria	hēs	tines	oregomenoi	apeplanēthesan	apo	tēs
10 ῥίζα	γὰρ	πάντων	τῶν	κακῶν	ἐστίν	ἡ	φιλαργυρία	, ἧς	τινες	ὀρεγόμενοι	ἀπεπλανήθησαν	ἀπὸ	τῆς
A root	for	of all kinds	-	of evils	is	the	love of money	which	some	stretching after	have been seduced	away from	the
N-NFS	Conj	Adj-GNP	Art-GNP	Adj-GNP	V-PIA-3S	Art-NFS	N-NFS	RelPro-GFS	IPro-NMP	V-PPM-NMP	V-AIP-3P	Prep	Art-GFS

4102 [e]	2532 [e]	1438 [e]	4044 [e]	3601 [e]	4183 [e]
pisteōs	kai	heautous	periepeiran	odynais	pollais
πίστεως	, καὶ	ἑαυτοὺς	περίπειραν	ὀδύνας	πολλάς .
faith	and	themselves	have pierced	with sorrows	many
N-GFS	Conj	RefPro-AM3P	V-AIA-3P	N-DFP	Adj-DFP