

First Timothy 6:2-10

6:2(B) – Teach and urge these things.

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	δουλεύεψαν
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	euergesias	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

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.
6. "These things" also said in 3:14; 4:6, 11; 5:7, 21 were referring to the good teaching Paul had just provided Timothy to teach, urge and instill in the Ephesian church:
 - a. 3:14 – referring to the qualifications of elders and deacons
 - b. 4:6 – referring to rejecting asceticism forbidding marriage and food
 - c. 4:11 – referring to pursuing godliness instead of silly myths and physical training
 - d. 5:7 – referring to provision for and classification of widows in need

- e. 5:21 – referring to the pay and protection of elders
- f. 6:3 – referring to slaves respect and service to masters

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,

6:3	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	me	proserchetai	hygiainousin	logois	tois	tou	Kyriou	hemon	Iesou	Christou
3	Ei	tis	ετεροδιδασκαλει	και	μη	προσερχεται	υγιαίνουσιν	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-PIMP-3S	V-PPA-DMP	N-DMP	Art-DMP	Art-GMS	N-GMS	PPro-G1P	N-GMS	N-GMS

2532 [e]	3588 [e]	2596 [e]	2150 [e]	1319 [e]	Same word heterodidaskalei in 6:3 and 1:3		2443 [e]	3853 [e]	6100 [e]	3361 [e]	2085 [e]
kai	te	kat'	eusebeian	didaskalia			hina	parangeiles	tisin	me	heterodidaskalein
και	τῇ	κατ'	εὐσεβειαν	διδασκαλίᾳ ,			1:3 ἵνα	παραγγειλῆς	τισὶν	μη	ετεροδιδασκαλεῖν
and	the	according to	godliness	teaching			so that	you might warn	certain men	not	to teach other doctrines
Conj	Art-DFS	Prep	N-AFS	N-DFS			Conj	V-ASA-2S	IPro-DMP	Adv	V-PNA

1. “different doctrine” – *heterodidaskalei* – means “to teach other doctrine”
 - a. *heteros-* means “other”, “different”
 - b. *-didaskalos* means “an instructor”, “a teacher”. From *didasko* meaning “to teach”
2. “agree”, “draws near” – *proserchetai* – means “to approach”, “to draw near”
 - a. *pros-* means
 - i. “advantageous for”,
 - ii. Denoting motion “toward” a place,
 - iii. “at” to denote local proximity
 - b. *-erchomai* means “to come”, “go”
3. “sound” – *hygiainousin* – a form of *hygiaino* which is a medical term meaning “to be healthy”, “to be sound”
 - a. Is opposite of having a debilitating sickness.
 - b. Means “healthy”, “working well” and thus to be free from debilitation, incapacity or handicap. Holistically all the parts are working together. In-balance.
 - c. We get our English word “hygiene” from this *hygiaino*
4. “words of our Lord Jesus Christ” – *logois tois tou kyriou hemon Iesou Christou* –
 - a. Referring to “words” (*logois*)
 - b. “the” – *tois tou* = definite article “the” –
 - i. “of” the our Lord Jesus
 1. Referring to things Jesus said
 2. Things Jesus taught
 - ii. “about” the our Lord Jesus
 1. Referring to teaching about Jesus
 2. Things the apostles taught
5. “teaching that accords with godliness”
 - a. *kat* – “down”, “in”
 - b. *eusebeian* – “piety”, “godliness”, “devotion” in reference to God
 - i. *eu* = “well”
 - ii. *sebomai* = “venerate”, “pay homage”
 - c. *didaskalia* – “instruction”, “teaching” referring to either:
 - i. the function of teaching or providing instruction
 - ii. or, the information that is taught or the instructions

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]
tetyphotai	meden	epistamenos	alla	noson	peri	zeteseis	kai	logomachias	ex	hon	ginetai	phthonos
4 τεύφωται ,	μηδέν	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-RIMP-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	blasphemiai	hyponoiai	ponērai
ἔρις ,	βλασφημίαι ,	ὑπόνοιαι	πονηραί ,
strife	slander	suspicious	evil
N-NFS	N-NFP	N-NFP	Adj-NFP

1. Contrary to the “healthy teaching” about Jesus and godliness is false doctrine coming from false teachers who are mentally and spiritually “unhealthy”.
2. “puffed up” – *tetyphotai* – means “to be conceited”, “foolish”
 - a. Used to say “puff up”, “haughty”
 - b. From the word *typhos* which means “smoke”.
 - i. Thus, it means to blow smoke and cloud up the air.
 - ii. The image the word creates is a cloudy, muddled mindset from the smoke. This leads to:
 1. Moral blindness
 2. Poor judgment
 3. Loss of spiritual perception
 - c. Here the word *tetyphotai* is in the perfect passive which indicates a fixed state or a fixed condition of the false teacher.
 - d. Instead of being humble and accepting the Word of God, these arrogant false teachers put forth their own ideas, values, assessments, priorities. Just as James writes: *“Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God. Therefore put away all filthiness and rampant wickedness and **receive with meekness the implanted word**, which is able to save your souls.”* – James 1:19-21
3. “knowing” – *epistamenos* – “to know”, “to understand”
 - a. *epi-* means “fitting on” which is a preposition intensifying the following word
 - b. *-histemi* “meaning “stand” indicating “standing upon which refers to gaining knowledge by prolonged acquaintance, sustained personal effort.
 - c. Paul had already spoken of these pompous ignoramuses in chapter 1:7: *“desiring to be teachers of the law, **without understanding** either what they are saying or the things about which they make confident assertions.”* – 1 Timothy 1:7
4. “unhealthy” – *noson* – “to be sick” and is used to say “diseased” referring to mental disease or spiritual disease.
 - a. Their minds and spirits are diseased by their personal preferences and the false philosophies they promote
 - b. Their teaching has become a personal battle with others to defend their personal position.
 - c. This sickness of self-preservation of their own thoughts and teaching is driving them into constant conflict instead of further study of the truth

5. “controversies” – *zeteseis* – /dzay'-tay-sis/ - meaning “a search”, “a questioning”.
 - a. Used to say “a debate”, “a controversy”, “a seeking”, “a searching”
 - b. Debating to prove their personal views
 - c. Searching to find conflicts in the substance of other philosophy in order to question and challenge other teachers
6. “disputes about words” – *logomachies* – meaning “a strife of words”
 - a. Used to refer to “contention about words” and “unprofitable controversy”
 - b. Comes from *logomacheo* which is a compound word from:
 - i. *logos* – “a word”, “an expression of a thought”
 - ii. *machomai* – “to fight” and is used to say “engage in battle”, “strive”, “contend”
7. “out of which come” – *ex hon ginetai* –
 - i. *ex* – “out”, “from”, “from out of”
 - ii. *ginetai* - “to come into being”, “to happen”, “to become”
- b. “envy” – *phthonos* – means “envy”, “a grudge”, “spite”
 - i. It is a strong feeling that sours and breaks-down due to the influence of sin
 - ii. It is a human trait that is glad when someone experiences misfortune or pain
- c. “strife” – *eris* – “strife”, “contention”, “a quarrel”
- d. “slander” – *blasphemiai* – “slander”, “abusive”
 - i. This makes scandalous claims intending to damage someone’s reputation.
- e. “suspicions evil”
 - i. “suspicions” – *hyponoiai* – “a suspicion”
 1. From *huponoeo* which is made of two words:
 - a. *hupo-* meaning “by”, “under”, “about” as in “under the authority”
 - b. *-noeo* – “to perceive”, “to think”
 - i. Mental effort needed to reach the final conclusion
 - ii. “evil” – *ponerai* – from *poneros* /pon-ay-ros/ - meaning “toilsome”, “bad”, “evil”, “wicked”, “malicious”, “slothful”

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.

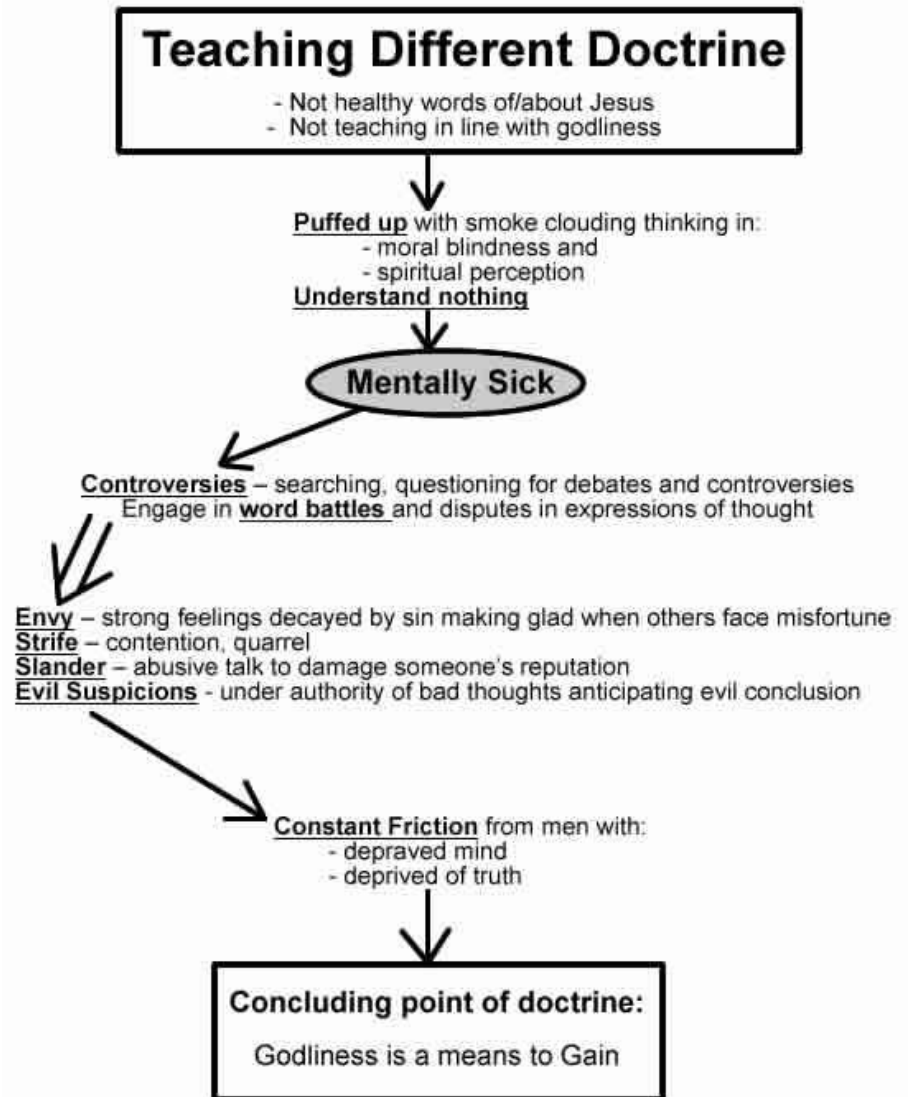
3859 [e]	1311 [e]	444 [e]	3588 [e]	3563 [e]	2532 [e]	650 [e]	3588 [e]	225 [e]	3543 [e]	4200 [e]
diaparatribai	diephtharmenon	anthropon	ton	noun	kai	apesteremenon	tes	aletheias	nomizonton	porismon
5 διαπατριβαὶ	διεφθαρμένων	ἀνθρώπων	τὸν	νοῦν ,	καὶ	ἀπεστερημένων	τῆς	ἀληθείας ,	νομιζόντων	πορισμὸν
[and] constant frictions	corrupted	among men	-	in mind	and	destitute	of the	truth	holding	a means of gain
N-NFP	V-RPMP-GMP	N-GMP	Art-AMS	N-AMS	Conj	V-RPMP-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	ten	eusebeian	Aphistaso	apo	ton	toiouton
εἶναι	τὴν	εὐσέβειαν	· 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

1. “constant friction” – *diaparatribai* –
2. “people who are depraved in mind”, “corrupted among men in mind” – *diephtharmenon anthropon ton noun* –
 - a. “**depraved**”, “corrupted” – *diephtharmenon* – “to destroy utterly”, “to spoil”, “corrupt”
 - b. “among men” – *anthropon* – “man”, “human”, “mankind”
 - c. “in mind” – *noun* – “mind”, “understanding”, “reason”, “the reasoning faculty”, “intellect”
3. “deprived of the truth”, “destitute of the truth” – *apesteremenon tes aletheias* –

- i. “**deprived**”, “destitute” – *aposteremenon* – “to defraud”, “deprive of” from *apostereo* coming from two words:
 1. *apo-* meaning “away from”
 2. *-stereo* meaning “deprive”
 3. Together they mean:
 - a. “to keep away from someone by defrauding them”
 - b. “to cheat someone and take away what is rightfully theirs”
 - ii. “truth” – *aletheias* – “truth”, “true to fact”, “reality”
- b. Examples:
- i. 2 Timothy 3:6-9 – Jannes and Jambres –
 “*For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. But they will not get very far, for their folly will be plain to all, as was that of those two men.*”
 - Second Timothy 3:6-9
 - ii. Titus 1:10-16 – Jewish teachers –
 “*For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not devoting themselves to Jewish myths and the commands of people who turn away from the truth. To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.”*
 – Titus 1:10-16
4. “holding”, “imagining” – *nomizonton* – “to practice”, “to consider”, “to assume that something applies”, “assume a prevailing custom, practice or law”
 5. “godliness is a means of gain”, “a means of gain to be godliness” – *porismon einai ten eusebeian* –
 - a. “a means of gain” – *porismon* –
 - i. *Porismon* in the LXX is used to say:
 1. “means of livelihood”
 2. “pecuniary gain” which is “gain concerning or involving money”
 - ii. Close example of this might be 2 Corinthians 2:17 -
 “*But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not, like so many, peddlers of God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.*” – 2 Corinthians 2:14-17

1. Replacing the Word of God and Christ's suffering on the cross to gain our righteous standing before God.
2. Instead, teaching human works and human thoughts to obtain favor from God – commitment, self-sacrifice, spiritual experiences, etc.
3. Teach either:
 - a. Knowledge of Christ...work of Christ, Grace of God
 - b. Knowledge of human religion...human advancement
- b. "godliness" – *eusebeian* –
6. The flawed supposition that false teachers operate from:
 - a. The false teachers presenting other doctrine only understand that the teacher who wins the philosophical battle will gain.
 - b. The problem is:
 - i. Godliness has been reduced to a means to "gain" in this physical world.
 - ii. Instead of growth in Christ, becoming like Christ and being transformed the goal becomes to gain more status, power, things, money in the present age.
 - iii. Like Esau, the false teachers have sold their birthright of transformation into the image of Christ and the new age of the Kingdom for a bowl of stew that will be devoured today to merely pass away in this fallen world.
7. False teachers and false doctrine cannot comprehend what they are forfeiting while they throw it away.



- *First Timothy 6:3-6*

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	porismos	megas	hē	eusebeia	meta	autarkeias
6 Ἔστιν	δὲ	πορισμὸς	μέγας	ἡ	εὐσέβεια	μετὰ	αὐταρκείας .
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	arkesthesometha
8 ἔχοντες	δὲ	διατροφὰς	καὶ	σκεπάσματα	, τούτοις	ἀρκεσθησόμεθα .
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	empiptousin	eis	peirasmon	kai	pagida	kai	epithymias	pollas	anoetous	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	apoleian
βλαβεράς	, 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	γάρ	πάντων	τῶν	κακῶν	ἔστιν	ἡ	φιλαργυρία	,	ἧς	τινες	ὀρεγόμενοι	ἀπειπλανήθησαν		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]
pisteós		kai	heautous	periepeiran		odynais	pollais
πίστεως	,	καὶ	ἑαυτοὺς	περιέπειραν		ὀδύναις	πολλαῖς .
faith		and	themselves	have pierced		with sorrows	many
N-GFS		Conj	RefPro-AM3P	V-AIA-3P		N-DFP	Adj-DFP