

First Timothy 6:9-16

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	emiptousin	eis	peirasmon	kai	pagida	kai	epithymias	pollas	anoetous	kai	
9	Οἱ	δὲ	βουλόμενοι	πλουτεῖν	ἐπιπτουσιν	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	anthropous	eis	olethron	kai	apoleian
βλαβερὰς	, αἰτινες	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

1. Desiring to get “rich” misses the point of salvation and godliness (which are eternal)
2. Desiring to get rich and pursuing material things will lead the believer away from the purpose of the Gospel, life in Christ and godliness.
3. Results are four-fold fall:
 - a. Into **temptation** (bait or lure)
 - i. Wealth is like bait in a trap
 - ii. Possessions are like a lure drawing a person away from the correct object or path.
 - b. Into a **snare** (trap for an animal)
 - i. Entangled in a trap
 - c. **Desires** –
 - i. Senseless – *anoetos* – “not understanding”, “foolish”, “thoughtless”
 - ii. Harmful – *blaberos* – “hurtful”, “injurious”
 - d. **Plunge** gives the image of drowning in a complete ocean of:
 - i. Ruin – *olethros* – “destruction”, “death”, “ruin”, “doom”
 - ii. Destruction – *apoleia* – “destruction”, “loss”, “perishing”, “eternal ruin”

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	panton	ton	kakon	estin	he	philargyria	hes	tines	oregomenoi	apeplanethesan	apo	tes
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

philargyria /fil-ar-goo-ree-ah/ = "love of money"
 1) *philos* = "lover"
 2) *argyros* = "silver", or, "of silver"

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

1. “love of money” is from one word in the Greek – *philargyria* – which is a combination of two Greek words:
 - a. *Philos* = “lover”
 - b. *Argyros* = “silver”, or, “of silver”

2. “Craving” or “stretching after” – *oregomenoi* – from orego - /or-eg-o/ = “to stretch out”, “to reach after”, to yearn for” indicating a personal desire of the subject and is focusing on what the object personally means to the subject.
3. “have wandered” or “have been seduced” – *apoplanao* - /ap-op-lan-ah-o/ = “to cause to go astray”:
 - a. *apo* = “away from”
 - b. *planao* = “wander”
4. Money, work, possessions, care for material responsibilities are NOT condemned here.
 - a. In fact, throughout Scripture these things are man’s responsibilities
5. The godly man will have, care for and manage money, work, possessions and material responsibilities.
 - a. Righteous, godly men care for their material things:
 - i. Proverbs 12:10 – animals
- “Whoever is righteous has regard for the life of his beast, but the mercy of the wicked is cruel.”
 - b. Proverbs 12:27 -
“Whoever is slothful will not roast his game, but the diligent man will get precious wealth.”
 - c. Proverbs 21:20 -
“Precious treasure and oil are in a wise man 's dwelling, but a foolish man devours it.”
6. “have pierced” refers to spikes and thorns that afflict their lives and being.
7. Teachers who had left Paul:
 - a. 2 Timothy 1:15-18 – Phygelus and Hermogenes
 - b. 2 Timothy 4:10 - Demas
 - c. 2 Timothy 4:14 – Alexander the coppersmith
 - d. 2 Timothy 4:16 – Everyone in Rome
 - e. 2 Timothy 1:15-18 – all in Asia

6:11 – **But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.**

	4771 [e]	1161 [e]	5599 [e]	444 [e]	2316 [e]	3778 [e]	5343 [e]	1377 [e]	1161 [e]	1343 [e]	2150 [e]
	Sy	de	ō	anthrōpe	Theou	tauta	pheuge	diōke	de	dikaiosynēn	eusebeian
11	Σὺ	δέ ,	ὦ	ἄνθρωπε	Θεοῦ ,	ταῦτα	φεῦγε ;	δίωκε	δὲ	δικαιοσύνην ,	εὐσέβειαν ,
	You	however	O	man	of God	these things	flee	pursue	now	righteousness	godliness
	PPro-N2S	Conj	I	N-VMS	N-GMS	DPro-ANP	V-PMA-2S	V-PMA-2S	Conj	N-AFS	N-AFS
	<i>(emphatic)</i>										

4102 [e]	26 [e]	5281 [e]	4240 [e]
pistin	agapēn	hypomonēn	praupathian
πίστιν ,	ἀγάπην ,	ὑπομονήν ,	πραῦπαθίαν .
faith	love	endurance	[and] gentleness
N-AFS	N-AFS	N-AFS	N-AFS

1. “you” – *sy* – is the first Greek word in the sentence making it emphatic and is placed in contrast with the false teachers and their errors
2. “man of God” is common reference to the OT prophets
 - a. Only used one other place in the NT – 2 Timothy 3:16-17:
“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the **man of God** may be complete, equipped for every good work.”
3. “Flee” – *pheugo* – /fyoo-go/ = “to flee”, “to escape”, “to shun”

4. “pursue” – *dioko* – /dee-o-ko/ = “to put to flight”, “pursue”.
 - a. By implication this word can mean “to persecute”
 - b. Here it is in the active which means “keep on pursuing”
5. Six virtues are commanded to Timothy, the man of God:
 - a. “righteousness” – *dikaiosune* = “righteousness”, “justice”
 - b. “godliness” – *eusebeia* = “piety to God”, devotion to God”, “devotion to God”
 - c. “faith” – *pistis* = “faith”, “faithfulness”, “confidence”, “belief”, “trust”
 - d. “love” – *agape* = “love”, “goodwill”
 - e. “endurance” – *hupomone* = “a remaining behind”, “a patient enduring”, “steadfastness”
 - f. “gentleness” – *prautes* = “gentleness”, “mildness”,
 - i. “meekness” which is “gentle strength”
 - ii. “power with reserve and gentleness”
 - iii. “gentle-force”
 - iv. A divinely-balanced virtue

6:12 – 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.

75 [e]	3588 [e]	2570 [e]	73 [e]	3588 [e]	4102 [e]	1949 [e]	3588 [e]	166 [e]	2222 [e]	1519 [e]
agōnizou	ton	kalon	agōna	tēs	pisteōs	epilabou	tēs	aiōniou	zōēs	eis
12 ἀγωνίζου	τὸν	καλὸν	ἀγῶνα	τῆς	πίστεως	ἐπιλαβοῦ	τῆς	αἰωνίου	ζωῆς	, εἰς
Fight	the	good	fight	of the	faith	Lay hold	of the	eternal	life	to
V-PMM/P-2S	Art-AMS	Adj-AMS	N-AMS	Art-GFS	N-GFS	V-AMM-2S	Art-GFS	Adj-GFS	N-GFS	Prep

3739 [e]	2564 [e]	2532 [e]	3670 [e]	3588 [e]	2570 [e]	3671 [e]	1799 [e]	4183 [e]	3144 [e]
hēn	eklēthēs	kai	hōmologēsas	tēn	kalēn	homologian	enōpion	pollōn	martyrōn
ἦν	ἐκλήθης	, καὶ	ὡμολόγησας	τὴν	καλὴν	ὁμολογίαν	ἐνώπιον	πολλῶν	μαρτύρων
which	you were called	and also	did confess	the	good	confession	before	many	witnesses
RelPro-AFS	V-AIP-2S	Conj	V-AIA-2S	Art-AFS	Adj-AFS	N-AFS	Prep	Adj-GMP	N-GMP

6:13 – I 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,

3853 [e]	4771 [e]	1799 [e]	3588 [e]	2316 [e]	3588 [e]	2225 [e]	3588 [e]	3956 [e]	2532 [e]
Parangellō	soi	enōpion	tou	Theou	tou	zōogonountos	ta	panta	kai
13 Παραγγέλλω	σοι	ἐνώπιον	τοῦ	Θεοῦ	, τοῦ	ζωογονοῦντος	τὰ	πάντα	, καὶ
I charge	you	before	-	God	the [One]	giving life	to	all things	and
V-PIA-1S	PPro-D2S	Prep	Art-GMS	N-GMS	Art-GMS	V-PPA-GMS	Art-ANP	Adj-ANP	Conj

5547 [e]	2424 [e]	3588 [e]	3140 [e]	1909 [e]	4194 [e]	4091 [e]	3588 [e]	2570 [e]	3671 [e]
Christou	lēsou	tou	martyrēsantos	epi	Pontiou	Pilatou	tēn	kalēn	homologian
Χριστοῦ	Ἰησοῦ	, τοῦ	μαρτυρήσαντος	ἐπὶ	Ποντίου	Πιλάτου	τὴν	καλὴν	ὁμολογίαν
Christ	Jesus	the [One]	having testified	before	Pontius	Pilate	the	good	confession
N-GMS	N-GMS	Art-GMS	V-APA-GMS	Prep	N-GMS	N-GMS	Art-AFS	Adj-AFS	N-AFS

6:14 – to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ,

5083 [e]	4771 [e]	3588 [e]	1785 [e]	784 [e]	423 [e]	3360 [e]	3588 [e]	2015 [e]	3588 [e]
tērēsai	se	tēn	entolēn	aspilon	anepilēmpton	mechri	tēs	epiphaneias	tou
14 τηρήσαί σε τὴν ἐντολὴν ἄσπιλον , ἀνεπίλημπτον , μέχρι τῆς ἐπιφανείας τοῦ	to keep you the commandment without stain above reproach until the appearing of the								
V-ANA	PPro-A2S	Art-AFS	N-AFS	Adj-AFS	Adj-AFS	Prep	Art-GFS	N-GFS	Art-GMS

2962 [e]	1473 [e]	2424 [e]	5547 [e]
Kyriou	hēmōn	Iēsou	Christou
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ,	Lord of us Jesus Christ		
N-GMS	PPro-G1P	N-GMS	N-GMS

6:15 – which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords,

3739 [e]	2540 [e]	2398 [e]	1166 [e]	3588 [e]	3107 [e]	2532 [e]	3441 [e]	1413 [e]	3588 [e]	935 [e]
hēn	kairois	idiois	deixei	ho	makarios	kai	monos	Dynastēs	ho	Basileus
15 ἦν καιροῖς ἰδίοις δεῖξει , ὁ μακάριος καὶ μόνος Δυνάστης , ὁ Βασιλεὺς	which seasons in the own He will display the blessed and alone Sovereign the King									
RelPro-AFS	N-DMP	Adj-DMP	V-FIA-3S	Art-NMS	Adj-NMS	Conj	Adj-NMS	N-NMS	Art-NMS	N-NMS

3588 [e]	936 [e]	2532 [e]	2962 [e]	3588 [e]	2961 [e]
tōn	basileuontōn	kai	Kyrios	tōn	kyrieuontōn
τῶν βασιλευόντων , καὶ Κύριος τῶν κυριευόντων ,	of those being kings and [the] Lord of those being lords				
Art-GMP	V-PPA-GMP	Conj	N-NMS	Art-GMP	V-PPA-GMP

6:16 – 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.

3588 [e]	3441 [e]	2192 [e]	110 [e]	5457 [e]	3611 [e]	676 [e]	3739 [e]	3708 [e]	3762 [e]
ho	monos	echōn	athanasian	phōs	oikōn	aprositon	hon	eiden	oudeis
16 ὁ μόνος ἔχων ἀθανασίαν , φῶς οἰκῶν ἀπρόσιτον , ὃν εἶδεν οὐδεὶς	- alone having immortality in light dwelling unapproachable whom has seen no one								
Art-NMS	Adj-NMS	V-PPA-NMS	N-AFS	N-ANS	V-PPA-NMS	Adj-ANS	RelPro-AMS	V-AIA-3S	Adj-NMS

444 [e]	3761 [e]	3708 [e]	1410 [e]	3739 [e]	5092 [e]	2532 [e]	2904 [e]	166 [e]	281 [e]
anthrōpōn	oude	idein	dynatai	hō	timē	kai	kratos	aiōnion	amēn
ἀνθρώπων οὐδὲ ἰδεῖν δύναται , ᾧ τιμὴ καὶ κράτος αἰώνιον . ἀμήν .	of men nor to see is able to whom [be] honor and dominion eternal Amen								
N-GMP	Conj	V-ANA	V-PIMP/3S	RelPro-DMS	N-NFS	Conj	N-NNS	Adj-NNS	Heb