

# First Timothy 6:11-16

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 ,	εὐσεβείαν ,
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 ,	πραῦταθίαν .							
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. Paul transitions from describing the false teachers to addressing Timothy and his ministry as a true teacher of the Word of God.
3. “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.”
4. “**Flee**” – *pheugo* – /fyoo-go/ = “to flee”, “to escape”, “to shun”
  - a. This is in the imperative.
  - b. “Flee” is used again by Paul addressing Timothy in 2 Timothy 2:22 -  
“So **flee** youthful passions and **pursue** righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels.”
5. “**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”
  - c. Also, an imperative. And, also used in 2 Timothy 2:22
  - d. Pursue these virtues instead of material and financial gain.
6. 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

- v. Hesychius of Alexandria, a Greek grammarian from around 450 AD, explained this word “gentleness” (*prautes*) by using *hesychia* as a synonym which makes this word “gentleness” describe an attitude opposite that of an overbearing attitude.
1. *Hesychia* is used by Paul in 2 Thessalonians 3:12 -  
 “Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.”
  2. *Hesychia* is used by Luke in Acts 22:2 -  
 “When they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said...”
  3. The word was already used in our study of 1 Timothy in verse:  
 “Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.”

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-PMMP-2S	Art-AMS	Adj-AMS	N-AMS	Art-GFS	N-GFS		V-AMM-2S	Art-GFS	Adj-GFS	N-GFS	Prep

**agonizomai = "to contend for a prize",  
"to struggle"**

**epilabou = "seize", "take hold"**

3739 [e]	2564 [e]	2532 [e]	3670 [e]	3588 [e]	2570 [e]	3671 [e]	1799 [e]	4183 [e]	3144 [e]
hēn	<u>eklēthēs</u>	kai	<u>hōmologēsas</u>	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

1. “you were called” the aorist indicative passive from *kaleo* means
  - a. “call”, “invite”
  - b. “choose for receipt of a special benefit or experience”
2. “did confess” and “good confession”
  - a. Means Timothy has “acknowledged”, “claimed”, “professed”
  - b. Timothy had in the past “acknowledged” or “confessed” that there was eternal life in Christ.
  - c. This is likely a reference to Timothy’s confession at baptism before elders and believers

**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
<b>13</b> Παραγγέλλω	σου	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	Iēsou	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

1. In Luke 23:3 Jesus publicly and historically in real time in a real trial confessed who he was in front of the Roman governor, and not in some mystical way in a religious setting:  
*“Then the whole company of them arose and brought him before Pilate. And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.” And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” ”*
2. Timothy will be required to do the same...in enemy territory. But, also, on the universal stage before God, Jesus and the angels.

**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
<b>14</b> τηρήσαί	σε	τὴν	ἐντολὴν	ἄσπιλον	, ἀνεπίληπτον	, 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

1. “appearing” is from *epiphaneias* which means “manifestation”, “appearance”
  - a. Epiphaneias is used by the Greek writers and in inscriptions from this time period to refer to a visible manifestation of an invisible deity.
  - b. This word is used 5x in Paul’s letters to Timothy and Titus:
    - i. 2 Timothy 1:10 – “...which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.”
    - ii. 2 Timothy 4:1 – “I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word.”

- iii. 2 Timothy 4:8 – “*There is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.*”
- iv. Titus 2:13 – “*waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ.*”
- c. And, once to the Thessalonians in 2 Thessalonians 2:8 – “*And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.*”
- d. This is one of three words used in the NT to refer to the return of Jesus:
  - i. *Apokalypsis* = “revelation” used 18x in NT
  - ii. *Parousia* = “presence” used 24x in NT

**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	δείξει ,	ὁ	μακάριος	καὶ	μόνος	Δυναστίης ,	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 ,	ὄν	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-PIM/P-3S	RelPro-DMS	N-NFS	Conj	N-NNS	Adj-NNS	Heb