

First Timothy 6:13-21

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	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

- 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.””
- 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
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

- “appearing” is from *epiphaneias* which means “manifestation”, “appearance”
 - Epiphaneias is used by the Greek writes and in inscriptions from this time period to refer to a visible manifestation of an invisible deity.
 - This word is used 5x in Paul’s letters to Timothy and Titus:
 - 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]	①	2532 [e]	3441 [e]	1413 [e]	②	3588 [e]	935 [e]	③
hēn	kairois	idiois	deixei	ho	makarios	kai	monos	Dynastēs	ho	Basileus	ho	Basileus	
15 ἦν	καιροῖς	ἰδίοις	δείξει ,	ὁ	μακάριος	καὶ	μόνος	Δυνάστης ,	ὁ	Βασιλεὺς	ὁ	Βασιλεὺς	
which	seasons	in the own	He will display	the	blessed	and	alone	Sovereign	the	King	the	King	
RelPro-AFS	N-DMP	Adj-DMP	V-FIA-3S	Art-NMS	Adj-NMS	Conj	Adj-NMS	N-NMS	Art-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

1. “**proper time**” or “**seasons**” is from *kairois* meaning “time”, “season” and is also used to say:
 - a. “fitting season”
 - b. “opportunity”
 - c. “occasion”
 - d. This word refers to a fixed or definite time.
 - e. Used in:
 - i. 1 Timothy 2:6 –

“...the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.”
 - ii. Titus 1:3 -

“...in hope of eternal life, which God, who never lies, promised before the ages began and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior.”
2. “**display**” (“he will display”) is from *deixei* meaning “to show” and is also used to say:
 - a. “he will point out”
 - b. “he will exhibit”
 - c. “he will teach”
 - d. “he will demonstrate”

e. “he will make known”

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]	5	5457 [e]	3611 [e]	676 [e]	6	3739 [e]	7	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]	10	281 [e]		
anthrōpōn	oude	idein	dynatai	hō	timē	8	kai	kratos	9	aiōnion	10	amēn
ἄνθρώπων	οὐδὲ	ἰδεῖν	δύναται	,	ᾧ	τιμῇ	καὶ	κράτος	αἰώνιον	10	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	

1. Paul writes a doxology using ten descriptions of the transcendent God who manifests (immanent) himself through the Lord Jesus Christ in 6:15-16 -
 - a. 1 - “**blessed**” – *makarios* –
 - b. 2 - “**sovereign**” – *dynastes* – “ruler”
 - i. Refers to one who possesses power. Emphasizes God’s sovereignty.
 - ii. Luke 1:52 = “rulers’ Acts 8:27 = “important official”
 - c. 3 - “**king**” – *basileus* –
 - i. King of kings and Lord of lords is used to refer to Jesus in Revelation 17:14 and 19:16
 - ii. King of kings and Lord of lords is used to refer God in Daniel 4:34, Deut 10:17 and Psalm 136:3
 - iii. This phrase “king of kings” is first used of the Babylonian and Persian emperors (Ezek. 26:7; Daniel 2:37; Ezra 7i:12)
 - iv. Emphasizes that God rules over all other gods, kings, leaders, lords, etc.
 - d. 4 - “**lord**” – *kurios* –
 - e. 5 - “**immortality**” – *athanasian* –
 - i. From two words:
 1. **a-** = “not”, “no”, (negative) prefix
 2. **thanatos** = “death”, so “no death”
 - ii. Here it says that God is the only one who possesses immortality and exists with immortality
 - iii. Believers receive immortality and immortal bodies from God as in 1 Corinthians 15:53:

“For this perishable body must put on the imperishable (*aphtharsian*), and this mortal body must put on immortality (*athanasian*).
 - f. 6 – “**dwelling in light unapproachable**” – *phos oikon aprositon* –
 - i. John 1:18 -

“No one has ever seen God; the only God, who is at the Father’s side, he has made him known.”
 - ii. Psalm 104:2 -

“O Lord my God, you are very great! You are clothed with splendor and majesty,

covering yourself with light as with a garment, stretching out the heavens like a tent.”

- g. 7 – “no one has seen” – *eiden oudeis* –
 - i. “nor is able to see” – *oude idein dumatai* –
 - ii. First Timothy 1:7 referred to as “invisible”:
 “To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.”
- h. 8 – “honor” – Greek: *time* –
- i. 9 – “dominion” – *kratos* – “strength”, “might”
 - i. From a root word that means “to perfect”, “to complete”
 - ii. Properly “dominion”, “exerted power”
 - iii. First Timothy 1:7 says “honor and glory”, here in 6:16 Paul writes “honor and dominion” or “honor and might” to continue and finish this closing doxology focused on the absolute sovereignty of the unapproachable God.
- j. 10 – “eternal” – *aionion* –

6:17 – 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.

3588 [e]	4145 [e]	1722 [e]	3588 [e]	3568 [e]	165 [e]	3853 [e]	3361 [e]	5309 [e]	3366 [e]	1679 [e]	1909 [e]	4149 [e]			
Tois	plousiois	en	tō	nyn	aiōni	parangelle	mē	hypsēlophronein	mēde	ēlpikenai	epi	ploutou			
17	Τοῖς	πλουσίοις	ἐν	τῷ	νῦν	αἰῶνι	,	παράγγελλε	μὴ	ὑψηλοφρονεῖν	,	μηδὲ	ἐλπικέναι	ἐπὶ	πλούτου
	To the	rich	in	the	present	age	,	instruct [them]	not	to be high-minded	,	nor	to have hope	in	of riches
	Art-DMP	Adj-DMP	Prep	Art-DMS	Adv	N-DMS		V-PMA-2S	Adv	V-PNA		Conj	V-RNA	Prep	N-GMS

83 [e]	235 [e]	1909 [e]	2316 [e]	3588 [e]	3930 [e]	1473 [e]	3956 [e]	4146 [e]	1519 [e]	619 [e]		
adēlotēti	all'	epi	Theō	tō	parechonti	hēmin	panta	plousiōs	eis	apolausin		
ἀδηλότητι	,	ἀλλ'	ἐπὶ	Θεῷ	τῷ	παρέχοντι	ἡμῖν	πάντα	πλουσίως	εἰς	ἀπόλαυσιν	,
[the] uncertainty	but	on	God	the [One]	providing	us	all things	richly	for	enjoyment		
N-DFS	Conj	Prep	N-DMS	Art-DMS	V-PPA-DMS	PPro-D1P	Adj-ANP	Adv	Prep	N-AFS		

1. It really appears that after the doxology of 6:15-16 that the next three verses (6:17-19) are an after thought that Paul felt he had to impress on Timothy concerning the wealthy believers and riches.
 - a. This book is about exposing and stopping the false teachers who were motivated by gaining wealth, power, position, etc. in this physical age instead of advancing the Truth of the Gospel.
 - b. The wealthy Ephesian believers could have felt condemned after reading 6:6-10.
 - c. Possessing wealth is in itself not evil.
 - d. It appears Paul wants to give some useful advice to those with abundance in this age concerning how to live as a believer with abundance.
 - e. These next three verses will continue to erode away at the stronghold of the false teachers who were promoting ascetism instead of the Gospel.
2. These three verses (6:17-19) are one single sentence in Greek and uses the word “rich” 4x in four different forms:
 - a. “the rich” (adjective) – “As for the rich in this present age”
 - b. “riches” (noun) – “nor to set their hopes on the uncertainty of riches”
 - c. “richly” (adverb) – “God, who richly provides us with everything to enjoy”
 - d. “to be rich” (verb) – “to be rich in good works”

3. Many of the believers in Ephesus were “rich”, “wealthy” and lived with “abundance” (*ploutos*)
 - a. These are not the false teachers who used their position of “godliness” to gain wealth
 - b. These would include righteous men and women who possessed great abundance due to work, business, investment, inheritance or some legal, godly means.
 - c. These are not evil people who had gained wealth corruptly (example Zacchaeus the tax collector)
4. Charges to rich in 6:16-17 -
 - a. Do not be haughty
 - i. “haughty” – *hupsélophroneó* - /hoop-say-lo-fron-eh-o/ - “to be high-minded”, “arrogant”, “proud”
 - b. Do not set hope on uncertainty of riches
 - i. Riches, wealth and abundance are by nature uncertain because of they exist in the temporal world
 - ii. Proverbs 23:4-5 and other verses (including common sense and philosophers) teach this:
“Do not toil to acquire wealth; be discerning enough to desist. When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven.”
 - c. Set hope on God
 - i. Here the WEALTHY are to “**set their hopes on God**” (6:17),
 - ii. just as the WIDOWS are to “**set her hope on God**” (5:5),
 - iii. as did Paul and Timothy, “**WE have our hope set on the living God.**” (4:10)
 - d. Do Good
 - e. Be rich in good works
 - f. Be generous
 - g. Be ready to share
5. Jesus’ teaching:
 - a. Luke 12:33 – *“Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.”*
 - b. Luke 18:22 – *“When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.”*
 - c. Matthew 6:19-21 – *“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”*
6. It is God (not the riches themselves) who “richly provides us” (not exclusively the rich, but “us”) “with everything to enjoy”.
 - a. The riches do not provide us with everything to enjoy. God does.
 - b. God “richly provides us (believers) with everything to enjoy.”
 - i. It is God’s intention that we have provisions
 - ii. It is God’s intention that we enjoy provisions
 - iii. “enjoyment” is *apolausin* meaning “enjoyment” and specific refers to the faculty or experience of enjoyment as is seen in the way the Greek word is built from two words:
 1. **apo** – “away from”

2. **lauo** – “enjoy”

3. The concept of “taking away from” an experience, a place, a thing the concept of “enjoy”.

4. So, from the experience the person has “enjoyment”

c. Again, this is a point of attack on the false teachers:

i. 4:1-5 – (verse 3) “...forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.”

ii. 5:23 – “No longer drink only water, but use a little wine for the sake of your stomach.”

d. But, “enjoyment” does not equal “self-indulgent” mentioned in 5:6 - “she who is self-indulgent is dead even while she lives.”

7. Ecclesiastes 5:8-12 -

“If you see in a province the oppression of the poor and the violation of justice and righteousness, do not be amazed at the matter, for the high official is watched by a higher, and there are yet higher ones over them. But this is gain for a land in every way: a king committed to cultivated fields. He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes? Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.”

6:18 – **They are to do good, to be rich in good works, to be generous and ready to share,**

14 [e]	4147 [e]	1722 [e]	2041 [e]	2570 [e]	2130 [e]	1510 [e]	2843 [e]
agathoergein	ploutein	en	ergois	kalois	eumetadotous	einai	koinōnikous
18 ἀγαθοεργεῖν	, πλουτεῖν	ἐν	ἔργοις	καλοῖς	, εὐμεταδότους	εἶναι	, κοινωνικούς
to do good	to be rich	in	works	good	generous in distributing	to be	ready to share
V-PNA	V-PNA	Prep	N-DNP	Adj-DNP	Adj-AMP	V-PNA	Adj-AMP

6:19 – **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.**

597 [e]	1438 [e]	2310 [e]	2570 [e]	1519 [e]	3588 [e]	3195 [e]	2443 [e]	1949 [e]
apothēsaurizontas	heautois	themelion	kalon	eis	to	mellon	hina	epilabōntai
19 ἀποθησαυρίζοντας	ἑαυτοῖς	θεμέλιον	καλὸν	εἰς	τὸ	μέλλον	, ἵνα	ἐπιλάβωνται
treasuring up	for themselves	a foundation	good	for	the	future	so that	they may take hold
V-PPA-AMP	RefPro-DM3P	N-AMS	Adj-AMS	Prep	Art-ANS	V-PPA-ANS	Conj	V-ASM-3P

3588 [e]	3689 [e]	2222 [e]
tēs	ontōs	zōēs
τῆς	ὄντως	ζωῆς
of	that which is indeed	life
Art-GFS	Adv	N-GFS

1. By fulfilling the seven charges the rich can “store up treasure” converting the unstable, things from this temporary world that is passing away into unchanging, eternal treasures for the age when life is “truly life”

- a. For themselves
- b. As a good foundation

- c. For the future
- d. Take hold of “that which is truly life”
- 2. “**Storing up treasure**” – *apothēsaurizo* - /ap-oth-ay-sow-rid-zo/ - “to treasure up”, “store away”
- 3. “**Good foundation**” – *kalon themelion* –
- 4. “**Future**” – *mello* – “to be about to”, “I intend”, “I am about to”
- 5. “**they may take hold**” – *epilambanomai* – “to lay hold of”, “seize”
- 6. “**truly life**” – eternal life

6:20 – O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,”

5599 [e]	5095 [e]	3588 [e]	3866 [e]	5442 [e]	1624 [e]	3588 [e]	952 [e]	2757 [e]	2532 [e]
Ὁ	Timothee	tēn	paratheken	phylaxon	ektrepomenos	tas	bebēlous	kenophōnias	kai
20	Τιμόθεε ,	τὴν	παράθηκην	φύλαξον ,	ἐκτρεπόμενος	τὰς	βεβήλους	κενοφωνίας	καὶ
Ο	Timothy	the	deposit committed [to you]	guard	avoiding	-	profane	empty babblings	and
I	N-VMS	Art-AFS	N-AFS	V-AMA-2S	V-PPM-NMS	Art-AFP	Adj-AFP	N-AFP	Conj

477 [e]	3588 [e]	5581 [e]	1108 [e]
antitheseis	tēs	pseudōnymou	gnōseōs
ἀντιθέσεις	τῆς	ψευδωνύμου	γνώσεως ,
opposing arguments	-	falsely called	knowledge
N-AFP	Art-GFS	Adj-GFS	N-GFS

1. Paul's final charge to Timothy:
 - a. “Guard the deposit entrusted to you”
 - b. Avoid False Knowledge - “Avoid” what is “falsely called knowledge” referring to the corrupt teaching of the false teachers.
 - i. “avoid profane, empty babblings” (“irreverent babble”)
 - ii. “avoid...the opposing arguments” (“contradictions”)
2. “**Guard**” – *phylaxon* – from *phulasso* - /foo-las-so/ - meaning “to guard”, “to watch”
 - a. Root is *phylaks* meaning “a military guard” which properly states “having an eye on” referring to shepherds keeping a constant watch of the flock of sheep.
3. “**Deposit committed to you**” or “**deposit entrusted to you**” is a phrase from one Greek word *paratheken* - /par-ath-ay-kay) – “a deposit”, “a trust”
 - a. From:
 - i. *Para* = “right close beside”
 - ii. *Tithemi* = “to place”, “to put”
(NOTE: same word below in 5a ii “opposing arguments”)
4. “**Empty babblings**” or “**irreverent babble**” – *kenophonias* – /ken-of-o-nee-ah/ - “empty talk”
 - a. From:
 - i. *Kenos* = “empty”
 - ii. *Phoneo* = “to call out”, “to give forth a sound”, could refer to the sound of a rooster, a crow, men shouting. It refers to a sound, a noise, a voice
5. “**Opposing arguments**” or “**contradictions**” – *antitheseis* – /an-tith-es-is/ - “opposition” and refers to the “opinion advanced by one party against another”
 - a. From:
 - i. *Anti* – “over against”, “opposite”, “instead of”

- ii. **Tithemi** – “to place”, “to set”, “to lay”
 (NOTE: same word above in 3aii “deposit committed to you”)

6:21 – for by professing it some have swerved from the faith. Grace be with you.

3739 [e]	5100 [e]	1861 [e]	4012 [e]	3588 [e]	4102 [e]	795 [e]	3588 [e]	5485 [e]	3326 [e]	4771 [e]	281 [e]
hèn	tines	epangellomenoi	peri	tèn	pistin	estochèsan	He	charis	meth'	hymòn	Amèn
21 ἧν	τινες	ἐπαγγελλόμενοι	, περὶ	τὴν	πίστιν	ἠστούχησαν	Ἡ	χάρις	μεθ'	ὑμῶν	Ἀμήν
which	some	professing	from	the	faith	have gone astray	-	Grace [be]	with	you all	Amen
RelPro-AFS	IPro-NMF	V-PPM/P-NMP	Prep	Art-AFS	N-AFS	V-AIA-3P	Art-NFS	N-NFS	Prep	PPro-G2P	Heb

1. Some of the leaders Paul appointed, some of the elders in the Ephesian church and some of the so-called-Christians have swerved from the faith by:
 - a. Not guarding the good deposit
 - b. Professing “false knowledge”
 - i. Professing “profane, empty babblings” (“irreverent babble”)
 - ii. Professing “opposing arguments” (“contradictions”)
2. “**professing**” – *epangellomenoi* – /ep-ang-el-lo/ - meaning “to proclaim”, “to promise”
3. “**have swerved**” or “**have gone astray**” – *estochesan* – from *astochéo* - /as-tokh-eh-o/ - “to miss the mark”.
 - a. Made the word for “target”, *stoxos*,
 - b. Begins with the prefix “a-” meaning “not”
 - c. The word *stoxos* with the prefix *a-* means “off-target”, “not-target”, “out-of-line”
4. “Grace be with you all” (“all” – *hymon*, is a personal possessive pronoun, genitive second person plural)
 - a. This includes:
 - i. Timothy
 - ii. Leaders Paul has appointed
 - iii. Elders in the Ephesian church
 - iv. The believers in Ephesus