

Notes on the Greek New Testament Week 124 – 1 Timothy 5:17-6:21

Day 616: 1 Timothy 5:17-25

Verses 17-25

Mounce argues that the whole of this section is concerned with how Timothy deals with elders.

Verse 17

Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·

προεστῶτες Verb, perf act ptc, m nom pl
προΐστημι be a leader, manage; care for

πρεσβυτερος, α, ον elder

διπλους, η, ουν double

τιμη, ης f honour, respect, price

They are not only worthy of respect they should *also* be paid for their work – hence 'double honour.' Cf. 1 Cor 9:4-6; Rom 13:7.

There is considerable debate as to whether, in the context of the first century church, the reference is to a salary or an honorarium.

ἀξιούσθωσαν Verb, pres pass imperat, 3 pl
ἀξιοω consider worthy, make worthy
μαλιστα especially

Mounce says that it is possible to translate μαλιστα here as 'namely' so that the second phrase clarifies the first.

κοπιαω work, work hard, labour
διδασκαλια, ας f teaching, doctrine;
instruction

Verse 18

λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις· καί, Ἄξιός ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

γραφη, ης f writing, Scripture
βους, βοος m ox
ἀλοαω thresh
φιμωω silence, put to silence, muzzle

Cf. Deut 25:4; 1 Cor 9:8-12. "In other words, it is part of God's design that Christian workers be paid for their work. While much of the problem in Ephesus has to do with the love of money, that does not negate the right of Christian workers to be paid." Mounce.

ἀξιός, α, ον worthy, deserving, fitting
ἐργατης, ου m labourer, workman
μισθος, ου m pay, wages, reward

Cf. Luke 10:7; Matt 10:10.

Verse 19

κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

κατηγορια, ας charge, accusation
παραδεχομαι accept, receive, welcome
ἐκτος except; ii) conj ἐκτος εἰ μὴ
except, unless

δυο gen & acc δυο dat δυοσιν two
ἢ or

τρεις, τρια gen τριων dat τρισιν three
μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

Cf. Deut 19:15; Matt 18:16; Jn 8:16; 2 Cor 13:1; Heb 10:28. This refers only to the normal practice concerning accusations against anyone. Paul mentions this case in particular because elders were more exposed to false criticism than other members of the congregation.

Verse 20

τοὺς ἀμαρτάνοντας ἐνωπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.
ἀμαρτανω sin, commit sin

Mounce translates 'confront those who persist in sinning ...'

ἐνωπιον prep with gen before, in the
presence of
ἐλεγχω show (someone his) fault, rebuke

"The linear aspect of ἐλεγχε, 'confront,' parallels the linear aspect of ἀμαρτανοντας: Be in the habit of confronting those in the habit of sinning." Mounce. The word means "to show someone his sin and to summon him to repentance... It implies educative discipline." TDNT

λοιπος, η, ον rest, remaining, other
φοβος, ου m fear

A public rebuke which will warn the other elders that they are accountable to the church as well as to God. "Paul is suggesting a twofold confrontation process. The first step is to accept an accusation only if there are two or three firsthand witnesses. This would supposedly be in private and include confrontation with the elder. If the accusation is valid and the sinning persists, then the elders should be confronted in public before the whole church so that the rest of the elders may fear, realising that they will be held accountable for their own actions by the church and God, and presumably so that the sinning elder will repent." Mounce.

Verse 21

Διαμαρτύρομαι ἔνωπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

διαμαρτυρομαι declare solemnly and emphatically, charge
ἔνωπιον prep with gen before, in the presence of
ἐκλεκτος, η, ον chosen

"He wants Timothy to obey the all-important charge concerning the discipline of elders: that is, he wants him to resemble the angels in obedience." Hendriksen. Mounce says, "He may be calling to mind the final judgment and Timothy's accountability to God at that time."

φυλάξης Verb, aor act subj, 2 s φυλασσω
keep, guard, defend
χωρὶς without, apart from
προκριμα, τος n prejudice

A legal term for making up one's mind before hearing the facts.

μηδεις, μηδεμα, μηδεν see v.14
προσκλις, εως f favoritism, partiality

Verse 22

Χείρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινωνεὶ ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἄγνόν τήρει.

χειρ, χειρος f hand, power

Cf. 4:14.

ταχεως adv. quickly, at once
ἐπιτιθημι place on, place, put
μηδε negative particle nor, and not, neither
κοινωνεω share, take part, contribute
ἁμαρτια, ας f sin
ἀλλοτριος, α, ον belonging to another

"Timothy should be slow to commission new elders because the sins of some take time to surface while others' good character may not be immediately obvious. Timothy should therefore be cautious in commissioning elders lest he become culpable for their later sins (cf. 2 John 11 for a similar idea of sharing another's sins)." Mounce.

σεαυτου, ης reflexive pronoun yourself
ἀγνος, η, ον pure, holy, innocent
τηρεω keep, observe, maintain

"Since there is some overlap between this verse and v 21, the notion of purity here is more the idea of keeping pure of any accusation of discrimination or partiality." Mounce.

Verse 23

Μηκέτι ὑδροπότει, ἀλλὰ οἴνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας.

μηκετι no longer
ὑδροποτεω drink water
οἶνος, ου m wine
ὀλιγος, η, ον little, small
χρῶ Verb, pres midd/pass dep imperat, 2 s
χραομαι use, make use of
στομαχος, ου m stomach
πυκνος, η, ον frequent
ἀσθενεια, ας f weakness, illness

"Many recognise that it is a parenthetical, personal remark that Timothy is not to understand Paul's previous call to purity as an endorsement of Timothy's apparent decision to abstain totally from alcohol... Paul's opponents were drunkards, and to dissociate himself totally from them and their teaching, Timothy apparently had chosen to abstain to the point that it was hurting him physically. His abstinence was an example of not exercising his Christian liberty when it might damage another's faith (cf. 1 Cor 8:13; Rom 14:15, 21). While this was admirable, Paul did not want Timothy to think that the preceding statement was an endorsement of his decision to abstain, and in fact Paul thought that Timothy should change his habit and use a little wine because of his physical problems." Mounce.

Verse 24

Τινῶν ἀνθρωπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν·

ἁμαρτια, ας f sin
προδηλος, ον very obvious or evident

προάγουσαι Verb, pres act ptc, f nom pl
προαγω intrans go before or ahead of

"The picture Paul creates is that of a person's sins as if they were a herald (Bernard's term...), going before and proclaiming a person to be a sinner and ineligible for the office of elder. εἰς, 'into,' indicates the result of the sins, that they lead to Timothy's and inevitably God's judgment." Mounce.

κρισις, εως f judgement, condemnation
ἐπακολουθεω follow, appear or come later

Timothy must be careful not to judge simply by external appearance or by first impressions. This is particularly true when it comes to the selection of those suitable for leadership in the church. The phrase "act in haste, repent at leisure" is apt and has been the sorry experience of many congregations.

Verse 25

ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα,
καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ
δύνανται.

ὡσαυτως adv in the same way, likewise
καλος, η, ον good, right, proper, fine
ἄλλως adv otherwise

τὰ ἄλλως ἔχοντα lit. 'the things having otherwise,' means 'those that are not.' Paul is speaking about good deeds that are not immediately visible yet which, like the sins mentioned in the previous verse, cannot remain hidden.

κρυβῆναι Verb, 2 aor pass infin κρυπτω
hide, conceal, cover
δυναμαι can, be capable of

Day 617: 1 Timothy 6:1-5

Verses 1-2

Fee tentatively suggests that there was a conflict in the Ephesian church between slaves and masters, probably connected with the Ephesian heresy.

Verse 1

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους
δεσπότης πάσης τιμῆς ἀξίους
ἠγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ
καὶ ἡ διδασκαλία βλασφημῆται.

"But in keeping with his teaching elsewhere, Paul admonishes Christian slaves not to use their freedom as an excuse to treat their masters disrespectfully." Mounce.

ὅσος, η, ον correlative pronoun, as much
as; pl. as many as, all

ζυγος, ου m yoke

δουλος, ου m slave, servant

ἴδιος, α, ον one's own

δεσποτης, ου m slave owner, master

τιμη, ης f see 5:17

ἀξιος, α, ον worthy, deserving, fitting

ἠγεομαι think, regard, consider

ὄνομα, τος n name, reputation

διδασκαλια, ας f see 5:17

βλασφημηται Verb, pres pass subj, 3 s

βλασφημεω speak against, slander

Cf. Rom 2:24; Isa 52:5; also Titus 2:10.

Verse 2

οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ
καταφρονεῖωσαν, ὅτι ἀδελφοὶ εἰσιν·
ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ
εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας
ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ
παρακάλει.

πιστος, η, ον faithful, believing

καταφρονεω despise, treat with contempt

μᾶλλον adv more; rather

δουλευω serve, be a slave

ἀγαπητος, η, ον beloved

εὐεργεσια, ας f service, act of kindness

"This is similar to Paul's statement to Philemon that he should receive Onesimus back 'no longer as a slave but more than a slave, as a beloved brother' (Phlm 16). Just as the slave views his master as a fellow Christian and works all the more, so also the master must realise that the slave is not ultimately a slave but a fellow Christian whose labours are acts of kindness." Mounce.

ἀντιλαμβανομαι benefit from

διδασκω teach

παρακαλεω exhort, encourage, urge

Cf. 4:11. Mounce this final phrase belongs not with vv 1-2 but with what follows – Paul's final critique of his opponents at Ephesus.

Verse 3

εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
ὑγιαίνουσιν λόγοις, τοῖς τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, καὶ τῆ κατ' εὐσέβειαν
διδασκαλίᾳ.

ἑτεροδιδασκαλεω teach a different
doctrine; teach a false doctrine

Paul has been giving Timothy instruction on what to teach. He now tells him how to deal with those who would teach something different in the church. Paul makes his own teaching and doctrine a standard for the church.

προσερχομαι agree with, associate with
 ὑγιαίνω be sound, be in good health

Cf. 2 Tim 1:13; also 1 Tim 1:10; 2 Tim 4:3;
 Titus 1:9; 2:1.

εὐσεβεία, ας f godliness, godly life,
 religion

διδασκαλία, ας f see 5:17

The apostolic teaching in which Timothy has been instructed owes its origin and authority to Christ. It is designed for godliness and thereby confers health.

Verse 4

τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ
 νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ
 ὧν γίνεται φθόνος, ἔρις, βλασφημίαι,
 ὑπόνοιαι πονηραί,

Of this verse Guthrie comments, "This is a noteworthy example of the processes by which intellectual wrangling so often ends up in moral deterioration."

τετύφωται Verb, perf pass dep indic, 3 s

τυφρομαι be swollen with pride
 μηδεις, μηδεμα, μηδεν no one, nothing
 ἐπισταμαι know, understand
 νοσεω have an unhealthy desire (for)

The opposite of the healthy words of the gospel in the previous verse.

ζητησις, εως f controversy,
 controversial issue

λογομαχια, ας f quarrel about words

'Verbal quibbles,' cf. 6:20.

φθονος, ου m envy, jealousy
 ἐρις, ιδος f strife, rivalry
 βλασφημια, ας f slander, blasphemy
 ὑπονοια, ας f suspicion
 πονηρος, α, ον evil, bad, wicked

Verse 5

διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων
 τὸν νοῦν καὶ ἀπεστερημένων τῆς
 ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν
 εὐσέβειαν.

διαπαρατριβη, ης f constant arguing or
 irritation

διεφθαρμένων Verb, perf pass ptc, gen pl
 διαφθειρω destroy; pass be deprived

'people who have been corrupted in their mind.'

νους, νοος, νοι, νουν m mind,
 understanding

ἀπεστερημένων Verb, perf pass ptc, gen pl
 ἀποστερεω defraud, rob
 ἀληθεια, ας f truth, reality

"This does not mean that the opponents are the victims of someone else's thievery; the PE makes it clear that the opponents know exactly what they are doing (cf. 1 Tim 1:6). The phrase creates a picture of people who have no participation in the gospel whatsoever. They do not teach an altered gospel; what they teach is wholly different (cf. 1 Tim 1:3). In the PE ἀληθεια, 'truth,' is almost a technical term for the orthodox gospel (cf. 1 Tim 2:4)." Mounce

νομιζω think, suppose, assume
 πορισμος, ου m gain, means of gain
 εἶναι Verb, pres infin εἶμι
 εὐσεβεία, ας f see v.3

The final statement is transitional, leading into vv 6-10. The NIV translation 'think that godliness [or religion] is a means to financial gain' is better than AV, 'gain is godliness.' Compare Titus 1:11. "Behind the opponents façade, their supposed intellectualism and false piety, lies the real motivation for their ministry: they want to make money. Presumably they charged for their instruction (cf. 1 Tim 5:17)." Mounce.

Day 618: 1 Timothy 6:6-10

Verse 6

ἐστὶν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ
 αὐταρκείας·

πορισμος, ου m see v.5

μεγας, μεγαλη, μεγα large, great

εὐσεβεία, ας f see v.5

αὐταρκεία, ας f self-sufficiency,
 satisfaction

This term can be used either in a negative sense or a positive. Paul's usage is a deliberate play on and contrast with the Greek, particularly Stoic, usage meaning self-sufficiency. Here Paul means 'requiring nothing else' – the knowledge and heartfelt conviction that one has enough, indeed, more than enough. See Paul's use of the cognate αὐταρκης, 'content,' in Phil 4:11. "The contentment that is of great profit is one that seeks security not in worldly riches but in God." Mounce. Cf. Matt 6:25-34.

Verse 7

οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
 ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·

οὐδεις, οὐδεμα, οὐδεν no one, nothing
 εἰσηνέγκαμεν Verb, aor act indic, 1 pl

εἰσφερω bring in, carry in

ἐξενεγκεῖν Verb, aor act infin ἐκφερω
 carry or bring out

δυναμια be able to, be capable of

Cf. Job 1:21; Lk 12:16-21. There is some discussion over the meaning of ὅτι in this context. The difficulty of the reading is reflected in a number of textual variants including the popular δηλον ὅτι 'it is evident that.' Hendriksen lists six different possibilities. He suggests that the use of ὅτι here is elliptical (an abbreviated expression) and cites John 6:46 as a parallel. He argues that the sense is, "just as it is evident that neither are we able to take anything out of it." Mounce concludes that "Most agree that Paul uses ὅτι in a weakened sense, meaning 'and.'"

Verse 8

ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα,
τούτοις ἀρκεσθησόμεθα.

διατροφή, ης f food

σκεπασμα, τος n clothing, shelter

ἀρκεσθησόμεθα Verb, fut pass indic, 1 pl
ἀρκεω be enough; pass. be content,
be satisfied

Perhaps a Hebraic imperatival future.

Verse 9

οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν
εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίαν
πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες
βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον
καὶ ἀπωλείαν·

βουλομαι want, desire, wish

πλουτεω be rich, grow rich

Paul here is not dealing with the possession of wealth, he does that in vv 17-19, but with the desire for and pursuit of wealth.

ἐπιπιπτο fall into

πειρασμος, ου m trial, test, temptation

παγίς, ιδος f snare, trap

Elsewhere where παγίς is used in the PE it is explicitly said to be Satan's snare, cf. 1 Tim 3:7; 2 Tim 2:26.

ἐπιθυμία, ας f desire, lust, passion

πολύς, πολλή, πολυ gen πολλοῦ, ης, ου
much, many

ἀνοήτος, ον foolish, ignorant

βλαβερός, α, ον harmful

It is the nagging desire which is harmful and destructive, driving the person into a minefield and away from the peace which is to be found in satisfaction with God. Fee comments, "Why would anyone want to get rich? Wealth has nothing to do with one's eschatological existence in Christ; on the contrary, the desire leads to other desires that end up in ruin, of which truth the false teachers themselves are Exhibit A (v. 10)."

ὅστις, ἥτις, ὅτι who, which

βυθίζω sink, drag down, plunge

"It creates a picture of those wishing to be rich sinking further, inexorably, into the sea of ruin and destruction." Mounce

ὄλεθρος, ου m destruction, ruin

ἀπωλεία, ας f destruction, utter ruin

Verse 10

ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ
φιλαργυρία, ἧς τινες ὀρεγόμενοι
ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

ρίζα, ης f root, source

κακός, η, ον evil, bad, wrong, harm

φιλαργυρία, ας f love of money

"The apostle does not say that the love of money is *the* (one and only) root of all existing evils but that it is a root." Hendriksen. The NIV reflects this also in its translation, "the love of money is a root of all kinds of evil."

ὀρεγομαι be eager for, long for

Cf. 2 Tim 3:2. Mounce says that τινες here refers to Paul's opponents.

ἀπεπλανήθησαν Verb, aor pass indic, 3 pl
ἀποπλαναω deceive; pass wander
away

πίστις, εως f faith, trust, belief, the
Christian faith

ἑαυτός, ἑαυτή, ἑαυτόν him/her/itself

περιέπειραν Verb, aor act indic, 3 pl
περιπειρω pierce through (as with a
spike)

Here alone in the NT. "Desires are thorns, and as when one touches thorns, he gores his hand, and gets him wounds, so he that falls into these lusts will be wounded by them, and pierce his soul with griefs. And what cares and troubles attend those who are thus pierced, it is not possible to express." Chrysostom.

ὄδυνη, ης f pain, sorrow

The attractions of the world are deceptive; those who abandon Christ for the pursuit of them lose out not only upon eternal life but also on present happiness and satisfaction.

Day 619: 1 Timothy 6:11-16**Verse 11**

Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε·
δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν,
ἀγάπην, ὑπομονήν, πραῦπαθίαν.

ὦ O!

φευγω flee, run away from, avoid

Cf. 2 Tim 2:22.

δίωκω seek after, pursue

Sin can only be avoided by actively fleeing from it and pursuing holiness.

δικαιοσύνη, ης f righteousness

εὐσέβεια, ας f see v.5

ὑπομονή, ης f patience, endurance

Particularly under trial.

πραῦπαθεια, ας f gentleness, humility

Only here in the NT. Replaced in many MSS by the more common πρα(ο)τητα. It contains the ideas of consideration for others and a willingness to waive one rights.

Verses 12-14

There are clear parallels between vv 12-14 and 2 Tim 4:6-8, though in the latter case the subject is Paul and his ministry rather than Timothy.

Verse 12

ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως,
ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν
ἐκλήθης καὶ ὁμολόγησας τὴν καλὴν
ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

ἀγωνίζομαι struggle, fight, compete

καλός, η, ον good, right, fine

ἀγων, ωνος m struggle, fight

ἐπιλαβοῦ Verb, aor midd dep imperat, 2 s

ἐπιλαμβάνομαι take hold of, seize

αἰώνιος, ον eternal, everlasting

ζωή, ης f life

ἐκλήθης Verb, aor pass indic, 2 s, καλεω

ὁμολογεω confess, declare, give thanks

Calvin argues that 'confession' here is more than a simple verbal affirmation, it is Timothy's evident embracing of the Christian faith and life, witnessed by many at Ephesus and in the other places where he had ministered. Fairbairn understands it to refer to Timothy's embracing of the faith either at his baptism or his confession of it when he was set apart to ministry.

ὁμολογια, ας f confession, profession

ἐνώπιον prep with gen before, in the presence of

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

Verse 13

παραγγέλλω [σοι] ἐνώπιον τοῦ θεοῦ τοῦ
ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ
Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου
Πιλάτου τὴν καλὴν ὁμολογίαν,

Mounce suggests that the confession of v 12 may have had a credal form and that v 13 may pick up some of the elements of that primitive creed: God the Father as creator and sustainer of all; Jesus who faced trial and death under Pontius Pilate etc.

παραγγέλλω command, instruct

ζωογονεω save life, give life to (of God)

The verb means both 'to give life' and 'to preserve and maintain life.'

μαρτυρήσαντος Verb, aor act ptc, m gen s
μαρτυρεω bear witness, testify, be a witness

Christ made his confession before Pilate, not in many words, but in his conduct and in his willing submission to death, i.e. his perseverance in his mission.

Verse 14

τηρησαί σε τὴν ἐντολὴν ἄσπιλον
ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

τηρησαί Verb, aor act infin τηρεω keep,
observe

σε Pronoun, acc s συ

ἐντολή, ης f command, order, instruction

Mounce says that the context suggests the commandment referred to here encompasses, "Timothy's commitment to Christ and his ministry, a commitment to preach the gospel that included righteousness, godliness, faith, love, endurance, and meekness in contrast to the opponents' teachings, and a commitment that demanded perseverance until the Lord returned. The commandment includes more than any one part of the immediate context and in fact encompasses it all."

ἄσπιλος, ον pure, spotless; without defect

A cultic word, describing an unblemished animal appropriate for sacrifice (Lev 4:3; cf. 1 Peter 1:19).

ἀνεπίλημπτος, ον above reproach

μεχρι and μεχρις until, to

ἐπιφανεια, ας f appearing, appearance, coming

Verse 15

ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ
μόνος δυνάστης, ὁ βασιλεὺς τῶν
βασιλευόντων καὶ κύριος τῶν
κυριευόντων,

καιρος, ου m time, season, age
ἰδιος, α, ον one's own

The time of God's own determining, cf. 1 Tim
2:6; Titus 1:3.

δείξει Verb, fut act indic, 3 s δεικνυμι
show, reveal

The thought of Christ's coming leads into a
doxology in vv 15-16, parallel in some
respects to 1:17. This doxology is also part of
the exhortation for Timothy to persevere under
opposition; "Timothy serves the God who is
truly powerful, who is King over all kings and
Lord over all lords, whose transcendent glory
is overwhelming. Therefore, it is essential that
Timothy persevere because, as biblical
eschatology teaches, the fact that Christians
serve the true God is motivation for ethical
behaviour here and now." Mounce.
The doxology uses language drawn from the
OT, the Hellenistic synagogues and from
Hellenism.

μακάριος, α, ον blessed, fortunate,
happy

μόνος, η, ον only

δυναστης, ου m ruler, king

βασιλευς, εως m king

βασιλευόντων Verb, pres act ptc, gen pl

βασιλευω rule, reign

κυριευω have power over, rule over

"This second title places Timothy's God in
direct opposition to the imperial cult."
Mounce.

Verse 16

ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν
ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρωπων
οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος
αἰωνιον· ἀμήν.

ἀθανασια, ας f immortality

Another implied critique of emperor worship.

φως, φωτος n light

οἰκω intrans live, dwell; trans live in

ἀπρόσιτος, ον unapproachable

εἶδεν Verb, aor act indic, 3 s ὄραω see

οὐδεὶς, οὐδεμια, οὐδεν no one, nothing

ἰδεῖν Verb, aor act infin ὄραω

δυναμαι be able to, be capable of

τιμη, ης f honour, respect, price

κρατος, ους n might, power, dominion

αἰωνιος, ον eternal, everlasting

"This God is a mighty God who is in absolute
control, and to him alone belongs true worship
and might. He will be victorious and, it is
implied, will vanquish all his foes. Believers
must live in the here and now with the
conviction that eventually the enemy will be
vanquished, and those who have persevered
will receive their reward of eternal life."
Mounce.

Day 620: 1 Timothy 6:17-21**Verses 17-19**

"Paul's opponents place the desire to be rich
above all else, above their personal integrity,
the Christian faith, and the spiritual lives of
those they influence. This attitude deserves
condemnation (vv 2b-10). After calling
Timothy to persevere in his work with these
people (vv 11-16), Paul balances his previous
comments by saying that the mere possession
of wealth is not wrong (as opposed to the love
of wealth, which is wrong). He turns away
from the opponents, faces the rich in the
Ephesian church, and warns them not to trust
in their wealth, for it will fail them; rather,
they must place their hope in God (vv 17-19)."
Mounce.

This section is marked by word play on
πλουσιος and its cognates, πλουσιως,
πλουτος, πλουτειν.

Verse 17

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ
ἠλπικένας ἐπὶ πλούτου ἀδηλότητι, ἀλλ·
ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα
πλουσίως εἰς ἀπόλαυσιν,

πλουσιος, α, ον rich, well-to-do
αἰων, αἰωνος m age, world order,
eternity

παραγγελλω command, instruct

ὑψηλοφρονεω be proud or arrogant

Only here in the NT, though note the variant in
Rom 11:20. "Paul does not want the worldly
rich to develop a mindset of superiority or of
pride over the poor. That would be the
opposite of realising that all the person
possesses is a gift from God (v 17b)." Mounce

μηδε negative particle nor, and not, neither
ἠλπικένας Verb, perf act infin ἔλπιζω
hope, hope in

Here in the sense of set one's confidence in.

πλουτος, ου m & n riches, wealth
ἀδηλοτης, ητος f uncertainty

Here alone in the NT, though cognates in 1 Cor 9:26; 14:8. "The futility of setting one's hope on riches is a common theme throughout the Bible (Pss 52:7; 62:10; Prov 23:4-5; Eccl 5:8-20; Jer 9:23; Mark 10:17-27; Luke 12:13-21)." Mounce.

παρεχω act & midd cause, bring about, offer

πλουσιως adv richly, in full measure
ἀπολαυσις, εως f enjoyment

Paul's warning against riches is not accompanied by any false asceticism. We are to enjoy the things we possess but to enjoy them as gifts of God which must neither make us forgetful of the Giver, nor of the commands he has given concerning their use (v.18). Cf. Eccl 5:18-20.

Verse 18

ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

ἀγαθοεργεω do good; be generous with one's possessions

πλουτεω be rich, grow rich

καλος, η, ον good, right, proper

εὐμεταδοτος, ον liberal, generous

εἶναι Verb, pres infin εἶμι

κοινωνικος, η, ον liberal, generous

Verse 19

ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

ἀποθησαυριζω acquire as a treasure

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

θεμελιος, ον m foundation

μελλω (ptc. without infin) coming, future

ἐπιλάβωνται Verb, aor midd dep subj, 3 pl

ἐπιλαμβανομαι take, take hold of

ὄντως really, certainly, indeed

Some MSS, followed by TR, read της αἰωνιου ζωης which Metzger classes as manifestly a 'correction' "for the less usual ὄντως which is supported by the better witnesses of both the Alexandrian and the Western types of text."

ζωη, ης f life

Cf. Mk 10:21; Lk 12:33; 16:9; 18:22; Matt 6:20.

"Believers live in an eschatological tension. They live in this age and must address themselves to the needs around them. But they also belong to the eschatological kingdom and must conduct themselves with an eye to what will be. By working out their salvation in practical ways such as sharing, they are transferring their riches to the coming age, establishing a firm foundation for them there. This is not the reason for sharing but the result. The reason for doing so, apart from recognising one's true position in the present age as a recipient of God's gracious gifts, is the desire to grab on to life that is truly life: eschatological life, eternal life." Mounce.

Verse 20

ὦ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνωσεως,

ὦ O!

παραθηκη, ης f what is entrusted to one's care

φύλαξον Verb, aor act imperat, 2 s

φυλασσω keep, guard, defend

Cf. 1 Tim 1:18; 2 Tim 1:14. Timothy has been entrusted with the Gospel, with the word of God and the faithful ministry of that word.

"The Christian message ... is not something that the church's minister works out for himself or is entitled to add to; it is a divine revelation which has been committed to his care, and which it is his bounden duty to pass on unimpaired to others." Kelly

ἐκτρεπομαι avoid

βεβηλος, ον vile, godless, irreligious

κενοφωνια, ας f foolish talk

ἀντιθεσις, εως f contradiction

ψευδωνυμος, ον falsely called, so-called

γνωσις, εως f knowledge, understanding

Cf. 1:6-7; 2 Tim 2:16.

Verse 21

ἢν τινες ἐπαγγελόμενοι περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μεθ' ὑμῶν.

ἐπαγγελλομαι promise, profess, claim

πιστις, εως f faith, trust, belief, the

Christian faith

ἀστοχεω (lit miss the mark) lose one's way, leave the way

In following after false but attractive teaching, some have been led away from the faith (cf. 1 Tim 1:3, 4, 6, 7, 19, 20).

The plural ὑμῶν indicates that though written to Timothy, the letter is for the church at Ephesus as a whole. Some MSS, followed by the TR, 'correct' the text, reading μετὰ σου.