

CLASS NOTES -- FIRST TIMOTHY

INTRODUCTORY MATERIAL

First Timothy has in view "latter times" -- the trend toward apostasy as the age of grace progresses. Second Timothy has in view the "last days" -- the end result of that trend. Notice the word "**some**" in First Timothy (1:3, 6, 19; 4:1; 5:6, 10, 21). In Second Timothy the situation has become well nigh universal. See "**all**" in 2 Tim. 1:15, and the prophecies of falling away later on. See also the "all" in 4:16. First Timothy is a "break-**away**" while Second Timothy is a "break-**down**" (J. Sidlow Baxter). In First Timothy we have the beginnings of apostasy in the latter times (1 Tim. 4:1) and in Second Timothy the apostasy has arrived in the last days (2 Tim. 3:1).

Timothy was in Ephesus at this time. The apostasy prophesied in Acts 20:28 - 30 was now at work in this church.

NOTES

1:3. "Some" -- an outline by J. Sidlow Baxter.

Charge some not to teach other doctrine (1:3).

- Some have turned aside (1:6)
- Some have made shipwreck (1:19).
- Some are turned aside after Satan (5:1)
- Some have been led astray (6:10).
- Some have missed the mark (6:21).
- Some shall fall away from the faith (4:1).

1:3. "Besought" is the Greek word παρακαλεω, meaning "to call alongside {to help]" / "Other doctrine" is the Greek word "heterodidaskaleo" - **ετεροδιδασκαλεω**. The first part of this word (hetero) means "other of a different kind." This same word is found in 1 Tim. 6:3. Compare this thought (though not the same Greek word) in 1 Tim. 1:10, 11; 6:21.

1:4. "Fables" is "muthos" -- **μυθος**, from which we get our word "Myths." See this same Greek word in 1 Tim. 4:7; 2 Tim. 4:4; Titus 1:14; 2 Pet. 1:16.

1:4. "Not to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering God's provision which is by faith" (NASB -- New American Standard Bible). In the margin of this Bible it says the literal translation is "-- furthering the **administration** of God, which is by faith." Actually the Greek word is "oikonomian" -- **οικονομιαν**, the word translated "**dispensation**" in 1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25. Thus the verse could, and I feel should, read "Not to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the **dispensation of God** which is by faith."

1:5. "End" is "telos" -- **τελος**. / "Commandment" is "Parangelia" -- **παραγγελια**. The same word is translated "charge" in 1 Tim. 1:3; 5:7; 6:13, 17. "Commandment" in 1 Tim. 6:14, however, is the word "entolee" -- **εντολην**, as in Rom. 7:8. / "Unfeigned" is

“anhupokritos” -- ανυποκριτος, translated “without hypocrisy” in James 3:17. / “Charity” is “agapee” -- αγαπη (the love of devotion).

1:6. “Which” is plural; they had not swerved from “the commandment” but from love, good conscience and faith [looking back to verse 5]. --- Barnes.

1:7. “Teachers of the law” is “nomodidaskalos” νομοδιδασκαλος -- used only here and in Luke 5:17 and Acts 5:34.

1:8. My note at Matt. 19:22 reads: *Why didn't Christ speak to him of grace instead of letting him go away sorrowing? Because "to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:4). Those who come working go away sorrowing! Christ was using the Law lawfully (1 Tim. 1:8) -- seeking to bring the young man to despair of self righteousness so he would cast himself on the grace of God.* The fact that he went away sorrowing instead of angry lends hope that he might have later been among those who put their trust in the living Savior (Acts 2:41) and entered into the program of Acts 4:32 - 35.

1:9. The Law was not made for a righteous man -- and we have been made righteous by faith in Christ. Compare 8:4; 13:10; Gal. 5:18.

1:9, 10. The things listed here are “contrary to sound doctrine”!

1:10. “Other” is “heteros” (ετερος -- other of a different kind).

1:11. My note at Rom. 14:22 reads: *The word "happy" in this verse [Rom. 14:22] is the Greek word “makarios” -- spiritually prosperous. It is translated "blessed" in the "beatitudes" and elsewhere. Paul uses it in Acts 20:35 (where he is quoting Christ); Acts 26:2; Rom. 4:7, 8 (where he is quoting David); 1 Tim. 1:11; 6:15; and Titus 2:13. A related Greek word - makarismos -- is used by Paul in Rom. 4:6, 9; and Gal. 4:15.*

1:11. The “deposit” that Paul is “charged,” over and over, to keep is “the glorious gospel of the blessed God” -- the “gospel of the grace of God” (Acts 20:24). See pages 236, 237 in volume six of “Explore the Book” by J. Sidlow Baxter for a discussion of the “charge” and the “deposit” (of truth) given to Timothy.

1:12. “Ministry” is the Greek word “diakonia” -- διακονια. It is translated “serving” in Luke 10:40, but is used to refer to many kinds of service. See “ministry of the Word” (Acts 6:4); “ministry of reconciliation” (2Cor. 5:18); “ministration of death...ministration of the Spirit...ministration of condemnation...ministration of righteousness” (2 Cor. 3: 7 – 9); etc.

1:13. “Blasphemer” -- see my note at Acts 13:45 which reads: *This is not the first time [in Acts 13:45] the word "blasphemy" is applicable to Israel's rejection of the risen Christ. See Paul's description (in 1 Tim. 1:13) of his own actions before he was saved -- and he was working hand in glove with the other leaders of Israel (Acts 9:1, 2). Notice that Paul went to the Gentiles, not because these Israelites blasphemed, but because they thrust the word of God from them (Acts 13:46). What Israel's leaders did in Acts seven was blasphemy, even though*

the word "blaspheme" is not used there.

1:15, 16. "Christ Jesus came into the world to save sinners; of whom I am chief." It does not say that Christ came into the world to save "the **elect**" -- but to save **sinner**s, even the **chiefest** of them. When He saved the chiefest of sinners it was intended to demonstrate that none are too sinful to be saved. How weird it would be if there was another limitation on who could be saved, a severe limitation not even mentioned here -- that this salvation was available only to a pre-chosen "elect." Thus God's grace could rise above the vilest sin, but not above His own arbitrary decision back in eternity.

1:17. "Invisible" -- thus it is God the Father who is particularly in view here. See Col. 1:15: "He [Christ] is the **visible** image of the **invisible** God --" (translation suggested by Conybeare).

1:18. See Paul's instructions to Timothy with regard to guarding the deposit (of truth):

"This charge I deposit with thee, son Timothy" (1 Tim. 1:18).

"I Charge thee ... guard these things [the deposit]" (1 Tim. 5:21).

"Oh Timothy, guard the deposit" (1 Tim. 6:20 - RV margin).

"He is able to guard the deposit" (2 Tim. 1:12).

"The good deposit do thou guard" (2 Tim. 1:14).

"The things ... deposit with faithful men" (2 Tim. 2:2).

"I have held intact the faith" (2 Tim. 4:7).¹

1:18. "A good warfare" -- see 2 Tim. 2:3, 4; 4:5.

1:20. The delivery of these men unto Satan did not have to do with their salvation, but with chastening. See 1 Cor 5:5 -- "deliver such a one to Satan for the destruction of the **flesh**, that his **spirit** may be **saved** in the day of the Lord Jesus." In 2 Tim. 2:17, 18 we see that the blasphemy of Hymenaeus involved straying from the truth (concerning resurrection -- a very important area of doctrine) and overthrowing the faith of some of the brethren.

2:1. "Supplications" -- appealing to God's mercy. "Prayers" -- claiming His promises. "Intercession" -- in submission to His purposes. "Giving of thanks" -- thanksgiving for His goodness. --- George Williams, in "The Student's Commentary."

2:4. "Will" expresses **desire**, **not determination** -- George Williams. The word used (**θελει**) is translated "desiring" in Luke 8:20; 23:8; John 16:19; Gal. 4:20; and translated "would that" in 1 Cor. 7:7. This verse denies the hyper-Calvinist idea that God did not love the world. But it does not support the Universalist teaching that all men will be saved. The love in John 3:16 is God's loving **concern** (a form of the Greek word "agapao") for the **eternal welfare** of men, **not an emotional attachment** ("phileo") to them. He greatly **desires** that **all** men be saved, but has **determined** that **those who believe will** be saved.

2:5. My note at Gal. 3:20 reads: *That is, the Law [v. 19] involved two parties to the agreement. Therefore, since it was not totally dependent on God (who is one) as is grace, man*

¹See pages 236, 237 in volume six of "Explore the Book" by J. Sidlow Baxter.

became its limitation. He is the "weak link in the chain" with regard to the Mosaic Covenant.

See Job 9:32, 33.

2:6. Christ gave Himself a ransom for **all** -- including those in authority (v. 2) who often lead in the persecution of the saints (James 2:6, 7). This is the foundation for intercession for **all** men-- including kings, etc. The reasoning of the passage goes like this: "Pray for **all men** (vs. 1, 2), for it is God's **longing** that **all men** be saved (v. 4), demonstrated by the fact that Christ is the ransom for **all** (v. 6)." The passage does not say that all men **will be** saved, but it fully bears out the obvious and clear message of John 3:16 that **provision** for all has been secured! That Christ had given Himself a ransom for all was "testified in due time" by Paul. See verse 7 and 2 Tim. 1:9 - 11; Titus 1:1 - 3 and notes there.

2:7. "Ordained" here, "putting" in 1:12 and "appointed" in 2 Tim. 1:11 are all the same Greek word. See the Englishman's Greek Concordance.

2:8. The word used for "men" in 1:4, 5 is the generic word "anthropos" -- **ανθρωπος** -- often referring to mankind. The word here, however is "Andras" -- **ανδρας** -- meaning men in distinction from women, or "husbands." So this passage is addressed specifically to men, just as verse 9 and following is addressed specifically to women. "Man" in 2:12 is also **ανδρας**.

It is not the position of the hands, but the condition which is important. Psa. 24:4; 26:6; Isa. 1:15; 59:1 - 6; Lam. 3:41; Heb. 12:12; James 4:8. In a culture where they customarily did lift up their hands, they must lift up holy hands. Compare Rom. 16:16 where the instruction is that when they (according to the culture of that day and time -- see Luke 7:45) greet one another with a kiss, it must be a holy kiss.

"Doubting," the Greek word "dialogismos" -- **διαλογισμος**, from which we get our English word "dialog," could be translated "disputing" or "contention" -- according to James Gray. It is translated "imagination" in Rom. 1:21; "doubtful" in Rom. 14:1; and "disputings" in Phil. 2:14. It is often translated "thoughts" -- but always in association with **evil** thoughts.

2:8 - 10. The emphasis for the **men** is that they **pray** (perhaps the greatest temptation to laxity among men). The emphasis for the **women** is concerning their modesty and good works ("in like manner ... adorn themselves"). James M. Gray suggests, however, that the thought in verse nine (linking it to the foregoing verses) should be put, "In like manner I will that women [**also**] **pray** in modest apparel --."

2:11. "Silence" here, and in v. 12. See Job 29:21; Hab. 2:20; 1 Cor. 14:34; 1 Thess. 4:11; 2 Thess. 3:12; 1 Tim. 3:11; Titus 2:3. (See the book "Women's Ministries" by W. P. Heath, if it is available. Published by Things to Come Mission in the Philippines.)

My note at Num. 12:10 reads: *Here Miriam, who had been used to preserve the life of Moses as a baby, and to lead the women in their praise to the Lord (Ex. 15:20, 21), steps out of her place and leads Aaron and rebukes Moses. She is sternly chastened for it. See 1 Tim. 2:12.*

My note at Micah 6:4 reads: *Miriam did have a place in leading Israel -- but not on an equality with Moses. When she stepped out of her place she was judged (Num. 12:10).*

2:12. The principle set forth here is not based on the local situation or culture, which could easily change, but on historical facts that remain fixed. It continues to be true that Adam was created before Eve, and that Eve was the one deceived in the transgression (vs. 13, 14).

2:13. "Formed" is the Greek word "eplasthee" -- **επλασθη**, a form of the word "plasso," **πλασσο** from which we get our English word "plastic."

2:14. "Transgression" -- so Adam was under a law! See Rom. 4:15; 5:13, 14. He had only one commandment, had no old nature to contend with, no evil environment to withstand and no peer pressure (except from Eve) -- but he **transgressed**, he broke the commandment. No one else sinned as did Adam -- breaking a commandment in a legal situation -- until the Law of Moses was given. Paul says so.

2:15. "Nevertheless **she** [singular -- the wife] will be saved in childbearing if **they** [plural -- both husband and wife] continue in faith, love, and holiness, with self-control" (1 Tim. 2:15 NKJV). "Faith" toward God; "love" toward one another; "holiness" in their relationship with one another; "self control" (or "sobriety" in KJV) before others. This verse may be intended to teach that the home life must be right if prayer is to be effective. See 1 Pet. 3:7.

"The ... women are to be kept in the path of safety, not by taking to themselves the office of the man ... but by performance of the peculiar functions which God has assigned to their sex." -- Conybeare.

The prominence of the man is indicated in the genealogy of Christ. It is through the **men** that it is figured. However, at the very end of that genealogy, the man is set aside and Christ is the "seed of the **woman**" in the "child bearing."

3:2. "They must be the 'one wife kind' of men." -- Wuest. It seems that the idea of the verse is not that only a married man can hold the "office of a bishop," for that would exclude Paul and those who followed his advice in 1 Cor. 7:1, 7. Also it is unlikely that marriage after divorce is in view here, unless it can be determined from Scripture that a woman is still a man's wife after the divorce. It probably is dealing with polygamy, which was very common among the Gentiles of that day.

3:8. "Deacons" here and in v. 12 and "ministers" in 4:6 are the Greek word "diakoneo" -- **διακονεω**. See my Class Notes on Acts chapter six.

3:10. "Office of a deacon" here and in v. 13 is also **διακονεω**. This word is translated "ministered unto" in 2 Tim. 1:18.

3:11. The word for "slanderers" here and "false accusers" in 2 Tim. 3:3 and Titus 2:3 is "diabolos" -- **διαβολος**, from which we get our English word "diabolical." The word occurs 38 times in the New Testament and always is translated "**devil**" except in the above three verses. As used in these three verses it could be paraphrased "devilish talkers."

3:15. See 1 Cor. 3:16. Also the claim of some Acts 28 teachers, that the "church of God" is the **Jewish** church, must reckon with this verse. If First Timothy is a "prison epistle"

(written after Acts 28) then the church of God is still recognized as such after the close of Acts.

3:16. Contrast the "mystery of lawlessness" (2 Thess. 2:7). Each is the personification of the attribute involved. The mystery of godliness is Christ -- the mystery of lawlessness is Antichrist. My note at John 10:33 reads: *Quite the reverse! Being God He made Himself man! See Phil. 2:6, 7; Heb. 2:14 - 16; 10:5 and context; 1 Tim. 3:16; etc.*

The secret of godliness is not imitation (though we are to be mimics of God -- Eph. 5:1), but identification. "*God was manifested in the flesh*" (not "*He who was revealed in the flesh*" as in the NASB) -- God identified Himself with mankind in the incarnation. "*Justified in the Spirit*" -- His righteousness (by virtue of His sacrificial death), after having been made sin for us, was revealed when the Spirit raised Him from the dead (Rom. 8:11). "*[God was] seen of angels*" -- He has ascended back to heaven, the "first estate" of the angels, where He is surrounded by the heavenly hosts and is the object of their adoration and praise. "*Preached unto the Gentiles*" -- this age of grace. "*[God] received up into glory*" -- the Rapture of the Body (not only the believers, but also Christ as the Head), the "one new man," "the Christ" of 1 Cor. 12:12, 13 -- the mystical Christ.

The beginning of this mystery was Christ identified with mankind, the conclusion of it is the believers of this age so identified with Christ that God does not consider Him as really in heaven until we are there. Much as we see ourselves, in Christ, as seated in **heaven** now (Eph. 2:6), God sees Christ, as our Head, walking on **earth** now! It is when we see clearly our position in Christ and identification with Him in His death, burial, resurrection and ascension that He can produce true godliness in us. See Gal. 2:20 and a host of other verses in Paul's epistles.

4:1. "Depart" is "aphisteeme" -- **αφιστημι** (# 868 in Strong's Concordance). It has the ideas of instigating revolt, desisting, deserting. If the "departure" ("falling away" in the KJV) in 2 Thess. 2:3 refers to a departure from truth, why wasn't this word used there, instead of a word meaning simply "departure"? See the notes at 2 Thess. 2:3.

4:2. From the Greek word translated "Seared with a hot iron" we get our English word "cauterized." It is used only here.

4:3. "Forbidding to marry" and "commanding to abstain from meats" are listed as "doctrines of demons." The first of these false doctrines is hard on the Catholics with their celibate priests and nuns and the second one hits the Seventh Day Adventists with their dietary restrictions.

4:4. This is truth for us today, but not for Israel tomorrow. See Isa. 66:17 where the Jews during the Tribulation will be condemned for eating swine's flesh. See Acts 10:15.

4:6. "Minister" is "diakonos" -- **διακονος**. See Class Notes on Acts six.

4:7. "Fables" is "muthos" -- **μυθος**, from which we get our English word "myth."

4:8. "For bodily exercise **profits a little**, but godliness is profitable for all things, having promise of the life that now is and of that which is to come" - NKJV. See Psa. 147:10-b, 11. It

may also have the idea that bodily exercise is profitable for a little **time**, in light of the last part of the verse.

4:10. "Savior" in the sense of preserver, according to Vine's expository Dictionary of New Testament Words, page 994. See Matt. 5:45 and Acts 17:25 (It must be remembered that Vine was probably a strong Calvinist). In truth He is Savior to all men, whether they believe it and receive the salvation or not. See the note above at 2:6.

4:12. "In love" ("charity" in KJV) is "en agapee" -- *εν αγαπη* -- the love of devotion. The words "In spirit" are missing in Nestle's Greek text and in many translations.

My note at Jer. 1:7, 8 reads: *See 1 Tim. 4:12. Youth is no problem as long as the young man goes where he is sent and faithfully delivers the message he is given. See Psa. 119:99, 100.*

4:13. "Give attendance" is "prosecho" -- *προσεχω*, the same Greek word translated "giving heed" in 4:1. The reading referred to was probably, in a day when very few could read, the public reading of the Scriptures. My note at Col. 4:16 reads: *Notice the emphasis on reading the word of God, here and in Eph. 3:4; 1 Thess. 5:27; 1 Tim. 4:13 (see Neh.8:8); 2 Tim. 3:16, 17 (with 2 Tim. 2:15).*

My note at 2 Pet. 3:15, 16 reads: *Paul's letters were early circulated among believers and were well known, and accepted as Scripture. How strange that Paul is not mentioned or quoted (or even any reference made to the Body of Christ) in the book of Revelation -- IF, indeed, the Body of Christ is to go through the Tribulation.*

4:14. See 2 Tim. 1:6.

4:16. See Deut. 4:9; 2 Sam. 23:10; Psa. 119:31. The "salvation" in this verse is not spiritual salvation from sin, but **rescue** from the dangers listed in vs. 1 - 5, 7. The translation suggested in the NASB is seeking to overcome the problem in this verse by putting it, "-- you will **insure** salvation both for yourself --." This would solve the problem of Timothy still awaiting salvation, but poses a new one -- that his works will enable him **retain** it. This is not true either, so my suggestion above is the most in keeping with the context and supporting Scripture.

5:1. "Intreat" is "parakaleo" -- *παρακαλεω*, meaning to call alongside [to help].

5:1, 2. "Elder" is "presbuteros" -- *πρεσβυτερος*, from which we get our English word "presbyter."

5:8. Compare Isa. 58:6, 7. Matt. 15:5 (NASB) reads: "But you say, 'whoever shall say to his father or mother, 'anything of mine you might have been helped by has been given to God.'" My note there reads: *We are not to use Christian service as an excuse for neglecting our family. Our giving should not hurt others -- we can give until it hurts, yes, until it hurts us!*

5:11. Paul is not against them marrying (v. 14), but he is against them giving themselves

to the specific ministry engaged in by the widows -- just so they can have an income until they do get married.

5:16. That is, they have no family to look to for support -- they are widows **indeed**.

5:17. Double work should receive double honor. This principle should be applied to **pioneer pastors** (so called "part time pastors"). They are doing two jobs, as Paul often did in his ministry.

5:20. "Them that sin" -- that is, elders "presbuteros" -- (πρεσβυτερος) who sin. "Others" -- Elders who have not sinned but are warned by what happened to those who did.

5:22. "Lay hands on" -- that is, in the sense of 4:14 and 2 Tim. 1:6.

5:23. If the gift of healing is still in the church, why is Timothy often sick, and Paul's only advice it so take (what was then used as) medicine? Compare Phil. 2:26, 27; 2 Tim. 4:20.

5:24, 25. We do not know about all of the sins, or all of the good works, of others -- but God does and He will take care of them. We are responsible only for what we know.

6:1. See Titus 2:5, 10.

6:2. "Exhort" is "parakaleo" -- παρακαλεω, meaning "called along side [to help]."

6:3. "Teach otherwise" is one word in the Greek -- "heterodidaskaleo -- ετεροδιδασκαλεω -- meaning to teach different doctrine. See the same word in 1:3.

The word "godliness" is "usebia" -- ευσεβεια. It is never used in the Gospels. It is found in Acts 3:12 and four times in Second Peter. Paul uses it ten times. See The Englishman's Greek Concordance.

My note at Prov. 30:5, 6 reads: *God's words include the words written by the Apostles. John 16:13; 1 Cor. 14:37; 1 Thess. 2:13; 1 Tim. 6:3. Note well this warning, all you who claim revelation subsequent to the close of Scripture!* The "words of our Lord Jesus Christ" in 1 Tim. 6:3 are His words given to Paul from His place in glory. 2 Cor 13:3: "Since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you."

See detailed material on "godliness" in the notes at Titus 1:1 - 3. See also the my Bible Study # 4, "The Balance Between Doctrine and Godliness." It has been incorporated into the Class Notes on True Spirituality under the title "The Marriage of Doctrine and Godliness.")

See 1 Cor. 14:37; 2 Cor. 13:3.

6:5. "Gain" -- big churches, cathedrals, lavish rituals, high salaries, etc.

6:9. "But those who desire to be **rich** fall into temptation and a snare --." Compare 2 Tim. 3:12: "Yes, and all who desire to **live godly** in Christ Jesus will suffer persecution." (NKJV - both verses) Compare Prov. 28:20-b, 22.

6:12, 13. "Professed" (in v. 12) and "confession" (in v. 13) are different forms of the

same word. Greek word, "homologia" -- **ομολογια** -- It is a combination of **ομο** ("same") and **λογος** ("word"). This word is used elsewhere only in 2 Cor. 9:13; Heb. 3:1; 4:14; 10:23. The verb form, "homologeō" -- **ομολογεω**, is used often.

6:15, 16. Do the words "Blessed and only --" to the end of verse 16, refer to Christ (from verse 14), or God the Father (from verse 13-a)? "King of kings," etc. seems to refer to Christ, but surely "whom no man hath seen nor can see" must refer to God the Father (compare 1:17). There He is called the "King eternal." Do the expressions "immortal" in 1:17 and "immortality" in 6:16 delineate the Father in distinction from Him who "was dead" but "is alive forevermore" in Rev. 1:18?

"Until **the appearing** of our Lord Jesus Christ, **which He** [the Father, described in verses 15, 16] **will bring about** at the proper time -- He [the Father] who is the blessed and only Sovereign, the King of kings and Lord of lords; who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen." (1 Tim. 6:14 - 16 in the NASB [New American Standard Bible]) According to this translation verses 15 and 16 are describing the Father who will bring about the return of Christ at the proper time. That both the Father and the Son are described as "King of kings" is no more difficult than both of them being described as "God" -- for they are one.

6:16. "Whom no man **hath** seen [historically], nor **can** see [impossibility] --." Thus, even in the future, we will only be able to "see the Father" (compare John 14:2 - 9) "in the face of Jesus Christ" (John 1:18; 2 Cor. 4:6; Col. 1:15).

6:17. "This world" is **εν νυν αιωνι** -- literally, "**the now age.**" It is interesting that our present generation has characterized themselves as "the now generation." The same expression is found at 2 Tim. 4:10 and Titus 2:12.

6:17. "**Are** rich" -- compare those who **want to get** rich in v. 9 (see v. 10 also). There is a stern warning against the longing for riches (vs. 9, 10) but no shame attached to those who **are** rich. It is not the **riches**, but the **covetousness** that is shameful. Those who are rich already are to be grateful to the God who "giveth us **richly** all things to enjoy," and then **be rich** in good works (v. 18).

6:18. Paul does **not** say to the rich believers, "Sell **all you have** and give to the poor." He urges a willingness to share generously, but **not** a plan to impoverish themselves. Compare Luke 18:22. "Willing to communicate" is "koinonikous" -- **κοινωνικους**. Other forms of the same Greek word are translated "fellowship," and "partner."

6:19. "Storing up for themselves the treasure of a good foundation for the future --" (NASB). Also it goes on to say, "so that they may take hold of that which is **life indeed.**" This is Paul's concept of "**really living!**"

6:20. "**O Timothy, guard the deposit!**" -- RV margin. This is Paul's charge to us also!

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