

Notes on the Greek New Testament
Day 294 – October 21st – 1 Timothy 6:1-21

Works frequently referenced in these notes on 1 & 2 Timothy

Mounce, Willian D

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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 δοῦλοι, τοὺς ἰδίους δεσπότας 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

ιδιος, 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

βλασφημῆται 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 καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

πιστος, η, ον faithful, believing

καταφρονεω despise, treat with contempt

μαλλον 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 ὑγιαίνουσι λόγοις, τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ 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.

εὐσεβεια, ας f godliness, godly life,
religion

διδασκαλια, 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, βλασφημίας, 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
τυφοομαι be swollen with pride
μηδεις, μηδεμια, 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 ἑὺσέβειαν.

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 ειμι
εὐσεβεια, 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.

Verse 6

ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ
αὐταρκείας·

πορισμος, ου m see v.5

μεγας, μεγαλη, μεγα large, great

εὐσεβεια, ας f see v.5

αὐταρκεια, 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, οὐδεμια, 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

δυναμαι 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
σκεπάσμα, 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 ἐπιπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν·

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.

ἐπιπιτω 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, ἡτις, ὅ τι 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
ἀπώλεια, ας f destruction, utter ruin

Verse 10

ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοῦς περιέπειραν ὀδύνας 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 goes 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.

Verse 11

Σὺ δέ, ὃ ἄνθρωπε θεοῦ, ταῦτα φεύγε· 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's 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
ὠμολόγησας 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
ἐπιλαμβανομαι take hold of, seize
αἰώνιος, ον eternal, everlasting
ζωή, ης f life
ἐκλήθης Verb, aor pass indic, 2 s, καλεῶ
ὁμολογεῶ 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 creedal 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
ζωογονεῶ 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
μαρτυρεῶ 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

τηρήσαι σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημpton
μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ,

τηρήσαι Verb, aor act infin τηρεῶ 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).

ἀνεπίλημpton, ον above reproach
μέχρι and μέχρις until, to
ἐπιφανεῖα, ας f appearing, appearance, coming

Verse 15

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

καιρός, ου m time, season, age
ἴδιος, 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
δυναστής, ου m ruler, king
βασιλεὺς, 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 οὐδείς ἀνθρώπων οὐδὲ
 ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον·
 ἀμὴν.

ἀθανασία, ας f immortality

Another implied critique of emperor worship.

φως, φωτος n light
 οἰκεω intrans live, dwell; trans live in
 ἀπρόσιτος, ον unapproachable
 εἶδεν Verb, aor act indic, 3 s ὄραω see
 οὐδείς, οὐδεμία, 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.

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 ἠλπικέναι 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
 παραγγελω 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
 ἠλπικέναι Verb, perf act infin ἐλπίζω 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.

ἀποθησαυρίζω acquire as a treasure
 ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
 θεμελιος, ου m foundation
 μελλω (ptc. without infin) coming, future

ἐπιλάβονται Verb, aor midd dep subj, 3 pl
 ἐπιλαμβάνομαι take, take hold of
 ὄντως really, certainly, indeed

Some MSS, followed by TR, read της αιωνιου 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.

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 μετα σου.

Verse 20

Ἦ Τιμόθεε, τὴν παραθήκην φύλαξον,
 ἐκτρεπόμενος τὰς βεβήλους κenoφωνίας καὶ
 ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

ὦ Ο!

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

ἦν τινες ἐπαγγελόμενοι περὶ τὴν πίστιν
 ἠστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.

ἐπαγγελλομαι promise, profess, claim