

God's

A Verse By Verse Study of First & Second Timothy

# Church Manual

## First Timothy Chapter Six

**Verse 1** - *“Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.”*

Some believe as many as fifty percent of the people in the Roman Empire were slaves. Many of them in Ephesus responded to the Gospel and became members of the local church.



While the problem of slavery existed in society, it had no place in the local church. Galatians 3:27, 28 says, *“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”* Paul did not endorse slavery, however, some new converts to Christianity obviously felt they could rebel against their owners.

### UNDER THE YOKE OF JUDGMENT

The word yoke is mentioned fourteen times in Jeremiah. In Jeremiah 28:14, we read God put *“...a yoke of iron”* upon His people because they refused to obey Him. The phrase *“under the yoke”* is found three times in Jeremiah, and also here in First Timothy chapter six.

Psalms 106 tells of God's tremendous blessing upon the nation of Israel. Unfortunately verse thirteen says, *“They soon forgot his works; they waited not for his counsel: But lusted exceedingly in the wilderness, and tempted God in the desert.”* Once they forgot His works we read in verse twenty-one, *“They forgot God...”*

Finally God moved in judgment against His people. Verses forty through forty-two continues, *“Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.”*

*And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand.”*

### GOD'S PRINCIPLE OF SOWING AND REAPING

Galatians 6:7 says, *“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”* Getting saved and joining the church at Ephesus did not change God's principle. Christians or unsaved must reap what they have sown. They were to *“count their own masters worthy of all honour.”*



### GOD'S PRINCIPLE OF AUTHORITY

God is also very concerned about us understanding His principle of authority and His chain of command in every area of life. Christians were to treat their masters with respect even though their masters were unsaved. First Peter 2:18 says, *“Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.”*

Concerning this situation, Ephesians 6:7-8 says the servant was to be *“With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.”*

### GOD WAS NOT CONDONING SLAVERY

God was not condoning slavery any more than He was condoning wicked kings when He commanded Christians to be in subjection to their authority. Romans 13:1 says, *“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”* The lesson here has to do with how Christians should respond when mistreated.



In Matthew 5:39-41 Jesus said, “...whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain.”

**Verse 2** - “And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.”

Paul referred to those that had “...believing masters.” It is one thing to take abuse from an unsaved authority; it is quite another thing to take abuse from a Christian authority, especially concerning the situation of slavery mentioned here. Paul was not suggesting that a Christian owning slaves was right. The subject here is dealing with how a Christian must respond to abuse, even if that abuse is coming at the hands of a Christian.



To the carnal Christian in Corinth who was being mistreated by another carnal Christian, Paul said, “Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?” (First Corinthians 6:7)

The pastor at Ephesus was to teach Believers these truths. At that time slavery was everywhere practiced in the Roman empire. The Bible made it plain that Christians were to be in subjection; however, everywhere Christianity was taught and practiced, slavery eventually gave way to freedom.

**Verses 3,5** - “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”

Paul has just taught that respect must be shown for all authority, and the Christians should respond

with an even more ready service, if the authority was a Christian. It is evident that some would rebel and teach church members to ignore the pastor’s teaching on this subject. Therefore, Paul added, “If any man teach otherwise.” He said some Christians would “...consent not” to these, “...wholesome words.” The word “wholesome” means “to have sound health.” The church at Ephesus was anything but healthy at the time Paul wrote these instructions.

A church congregation that refuses to submit to God-given authority, regardless if that authority is at home, on the job, in the government, or in the local church, will always be an unhealthy group.

**PROUD CHRISTIANS HATE AUTHORITY**

In verse four Paul said those who “teach otherwise” are, “...proud.” Proud Christians hate authority. The Greek verb here means “to smoke, to fume; and be inflated with conceit.” The context of this entire section of Scripture is dealing with the local church members. The unsaved are certainly a proud lot; however, Paul is not talking about the outside world. He is talking about those “who teach” against what the God-given leadership is teaching in the local assembly. These proud Christians “...consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;”

**IMMEDIATELY WE ENDEAVOURED TO GO**

Paul refers to them as “knowing nothing.” They argue about whatever the pastor is preaching or how he leads the local assembly, “knowing nothing” about what God has lead the pastor to do or to preach.

**God always gives directions to His leader!**

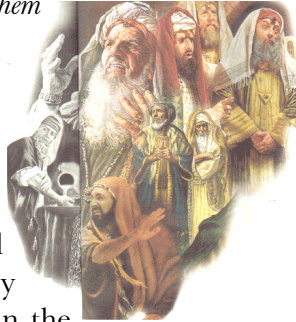
In Acts 16:9-10 we read, “And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.” God gave the directions to His leader, and the people followed.



Luke wrote the Book of Acts and had no problem getting under the authority of his God-given leadership. He said, “...*we* endeavoured to go into Macedonia.”

The Greek word “*doting*” refers to these people who *have a sickly desire for useless debates*. While having no interest in Bible doctrine the troublemakers in the local church at Ephesus thrived on “*Questions and strifes of words.*”

In Chapter Acts 18:12 we read the Jews had “...*made insurrection with one accord against Paul, and brought him to the judgment seat.*” In verses 14-16 we read, “*Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat.*”



### BRINGING IN THEIR OLD TRADITIONS

When Jews got saved many of them brought their old traditions into the local church. In First Timothy 1:6-7, we read about some in the church who continued in “*vain jangling.*” When a person gets saved, it does not mean he automatically thinks like a Christian should think.

Romans 12:2 commands us to be “...*transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*” Unsaved people who were involved in “*vain jangling,*” before they were saved, will continued to jangle after they are saved unless they get into the Word of God and allow the Word of God to change them.

Ephesians 4:22-24 plainly commands Believers to “...**put off** concerning the former conversation the old man, which is corrupt according to the deceitful lusts; **And be renewed in the spirit of your mind;** *And that ye put on the new man, which after God is created in righteousness and true holiness.*”

Christians who will not be renewed in their mind will not consent to “*wholesome words.*” Neither will they consent to, “...*the words of our Lord Jesus Christ,*

*and to the doctrine which is according to godliness; He is proud, knowing nothing*” He will continue in his “...*doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.*”

“*Surmising*” has to do with forming an opinion about something for which he has no evidence. To be “*perverse*” is to turn aside to something that is contrary to evidence. It means to obstinately oppose the evidence in favour of an opinion. To “*dispute*” is to argue with irritating persistence. Paul referred to these troublemakers in the church as having “*corrupt minds.*”

In Ephesians 4:22 Christians are commanded to “...*put off concerning the former conversation the old man, which is corrupt...*” In Second Timothy 3:8 we read of some church members who “...*resist the truth: men of corrupt minds, reprobate* (refusing to accept the truth) *concerning the faith.*” Paul said in their corrupt minds they suppose “...*that gain is godliness.*”

### THERE IS MORE TO GAIN THAN MONEY

When we think of gain we usually think of money and the things it can buy; however, it is unlikely Paul is referring to material things in this context of this chapter. In Philippians 3:7 Paul said, “*But what things were gain to me, those I counted loss for Christ.*”

**Verse 6** - “*But godliness with contentment is great gain.*” Godliness is mentioned in only fifteen verses in the entire Bible, nine of them are in First Timothy. The word “*contentment*” refers to a state of mind. It speaks of being free from murmuring and complaining.

In Third John 1:9-10 John mentioned “...*Diotrephes, who loveth to have the preeminence...prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.*” The only thing we know about Diotrephes is he knew nothing about godliness or contentment.

**Verses 7,8** - “*For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.*”



Diotrephes has been dead for two thousand years, however, **his life was not totally worthless: God was able to use him as a bad example.** In the church at Ephesus, Timothy had some of the same examples of discontentment to deal with.

Paul said in Second Timothy 2:17-18, “*And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*”

God’s Word is very clear about how to handle these kinds of church members. We read in Romans 16:17-18, “*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them....by good words and fair speeches deceive the hearts of the simple.*”

God’s Church Manual says there are “...many unruly and vain talkers and deceivers...Whose mouths must be stopped...” (Titus 1:10-11)

**Verse 9,10** - “*But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*”

### ONE OF THE MISQUOTED VERSES IN THE BIBLE

This is one of the most misquoted verses in the Bible. It does not say money is the root of all evil it says, “...the **love** of money is the root of all evil.” It does not say they that are rich it says, “...they that **will** be rich.” The context of these verses has to do with contentment.

### CONTENTMENT

Contentment does not mean we do not have desires. The dictionary says to be content is “...to have our desires appeased.” Psalms 37:4 says, “*Delight thyself also in the LORD; and he shall give thee the desires of thine heart.*” That does not mean if Diotrephes had delighted in the Lord, he could have had all his self-centered desires met. It means if he had delighted in the Lord, God would have given him the desire that would have glorified the Lord.

The problem rests in the fact that Diotrephes was not godly, and therefore he was discontent because he could not have his own desires met.

**Psalm 51:17** says, “*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*” Matthew 5:3 says, “*Blessed are the poor in spirit...*” The word poor here means bankrupt. The church member who is bankrupt in spirit feels he has nothing to offer.

The Scriptures tell us that Diotrephes “...loveth to have the preeminence among them...”

His life’s verse could well have been Job 7:11, “*Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.*”

Diotrephes was like the one mentioned in Psalm 78:8 who was “...stubborn and rebellious...whose spirit was not stedfast with God.” Discontentment is the ugly sister of “...foolish and hurtful lusts...”



**Verse 11** - “*But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*”

The pastor is warned to flee “these things...that will bring many sorrows.” He is rather to spend his time and energy cultivating “...righteousness, godliness, faith, love, patience, meekness.”

**Verse 12** - “*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*”

The pastor must be sure to have “a good profession before many witnesses.” Timothy and Diotrephes both had people watching them. Hebrews 12:1 says, “*Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*”

**Verses 13,14** - “*I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.*”



Christ was not intimidated by Pilate. Christ boldly presented Himself as who He was, and Timothy is commanded to do the same. People like Diotrephes and their followers should never intimidate the pastor.

**Verse 15** - “Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.”

In God’s own good time, all who oppose Christ or His pastors will know who is “King of kings, and Lord of lords.”

**Verse 16** - “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”

Pilate’s body has lain in the grave for two thousand years. Christ lives on in “...immortality.”

**Verses 17-19** - “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

### NEW CONVERTS WITH A WEALTHY BACKGROUND

Ephesus was a very wealthy city. Many of the converts in the local church would have been wealthy. They needed to learn that God is no respecter of persons. The rich must be “charged” to not look down on the poor or trust in their uncertain riches. Money or what it can buy does not have anything to do with salvation, and it can hinder spiritual growth after a person is saved. Those who were rich needed to be charged that they “...be rich in good works, ready to distribute, willing to communicate.”

**Verse 20** - “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.”

The pastor has a tremendous responsibility committed to his trust. Those things committed to the trust of the pastor have been outlined in the

previous chapters of First Timothy. Paul ends this epistle as he started it, warning the pastor to take care of those who are guilty of “...profane and vain babblings, and oppositions of science falsely so called.”

**Verse 21** - “Which some professing have erred concerning the faith. Grace be with thee. Amen.”

### THE IMPORTANCE OF OUR PHILOSOPHY OF MINISTRY

Some professed Christians in Ephesus were attracted by a false philosophy. Our philosophy of ministry is simple: we do what the Bible commands us to do, and we do it the way the Bible commands us to do it. A false philosophy of ministry has caused many to err concerning the faith in this day of apostasy that we live in today.



### A. W. Tozer

“Most will not understand the damage and hindrance false teachings cause to true evangelism, because they don’t understand true evangelism. Evangelism is simply bringing someone from a lost condition to being a true Christian; but until you have a proper definition for “Christian,” you will never have a proper definition for “evangelism. Most preachers don’t comprehend how doctrine and influence is the root to most of the apostate and profane religion in this nation. They don’t sound the alarm because they personally have been influenced more than they realize. May God rid us of these hindrances to true evangelism and revival!”

## Local Church Ministries

An outreach ministry of FairHavens Baptist Church



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