

**Commentary on 1 Timothy Chapter 6 by Chuck Smith 7.21.24**

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**May memory verse Romans 6:8 (NKJV)**

Now if we died with Christ, we believe that we shall also live with Him,

**June memory verse Romans 6:9 (NKJV)**

knowing that Christ, having been raised from the dead, dies no more.  
Death no longer has dominion over Him.

**July memory verse Romans 6:10 (NKJV)**

For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

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Now Paul turns to the subject of servants in chapter six.

Let as many servants as are under the yoke (1Ti 6:1)

That is, to a master.

count their own masters worthy of all honour (1Ti 6:1),

Now this is actually the word "slave." And in that day, slavery was a very common practice. And Paul said, If you are a slave, then count your master worthy of all honor or respect.

that the name of God and his doctrine be not blasphemed (1Ti 6:1).

In our day and age, it is so important for us as Christians to be above reproach in our work and in our work habits, because people are expecting more from you as a Christian than they expect from a normal person. It may be that everyone is fudging on his breaktime and is, you know, taking a half-hour for break when fifteen minutes is allowed. If you're a Christian, you should take fifteen minutes, though the others are taking a half-hour. Now if the other is so, you're taking a half-hour and the others are taking fifteen minutes, you say, well, you know, I'm a Christian; they'll say, Hey, supposed to be a Christian, look at that. And many times by our actions and by our attitudes, we cause the name of Jesus to be blasphemed. And that's tragic.

That was the thing that Nathan nailed David with, after David's experience with Bathsheba. He had said to David, "David, you've caused the enemies of God to blaspheme" (2 Samuel 12:14). You've given occasion to the enemies of God to lay

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blame against Christianity or against Jesus Christ because of your slovenliness. More is expected of you because you are a Christian. Produce more, Paul is saying.

If you have a master who is a believer, then don't despise them, because that they are your brothers; but rather service to them, because they are faithful and beloved, partakers of the same benefit. These things [Paul said] teach and exhort (1Ti 6:2).

So basically the servant was as a Christian, to be exemplary in his service, whether he had an unbelieving or a believing master. Now if you had a believing master, he may sort of resent the fact that he still is requiring this of me. After all, we're brothers in Christ and we are believers, you know. But Paul is just exhorting them to have the respect and honor of their masters.

If any man teach otherwise, and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness (1Ti 6:3);

Paul uses this word "godliness" some six times; I believe it is in this epistle. He talks a lot about godliness. "Great is the mystery of godliness:" you remember last Sunday's message. "God was manifest in the flesh" (1 Timothy 3:16), and all. Now again, "If someone teaches otherwise, and does not consent to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." And that's the purpose that we might be like God, that we might be godly in our actions.

That person who is teaching otherwise,

Is proud, he knows nothing, but dotting about questions and strifes of words, whereof comes envy, strife, railings, and evil surmisings, the perverse disputings of men of corrupt minds, and destitute of the truth (1Ti 6:4-5),

And what is their main thesis?

supposing that godliness is a way to gain (1Ti 6:5):

Paul said this is one of the worst heresies.

withdraw yourself from such a person (1Ti 6:5).

You see, here is a slave who is saying, Hey, I've a godly master so you know he ought to make it easier on me. It's a way for me to gain. Here is a master who's saying, Oh, I have a godly servant, you know, I can trust him and I can put him in a position of trust because he is godly. I can use that for my gain, for my benefit.

So many people are following this heresy. There are many people who are advocating this heresy. You know, if you want to be rich, if you want to drive a Cadillac, just receive the Lord and have enough faith. Go out in faith, put the down payment on the thing, put a deposit on it, you know. Believe and trust the Lord to make the payments. Godliness

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is a way for prosperity. God wants you to have the best. You're the King's kids and God wants you to live like the King's kid. Go out and go for it. Indulge your lust. God wants you to have everything. Godliness is a way to gain.

"Perverse disputings of men of corrupt minds. They're destitute of the truth, from such withdraw yourself." The truth is,

godliness with contentment that's great gain (1Ti 6:6).

That's really being rich. The person who never has enough, who is always wanting more, is not really rich. I know a man who has over a hundred and fifty million dollars, over a hundred million deposited in certificates of deposit in the bank. He keeps that for the acquisition of new breweries that might come on the market. This man works sixteen hours a day, sixteen to eighteen hours a day, seven days a week, never takes a day off, never takes a vacation; drives himself. He's not rich, he's poor, that's not really being rich. What is really rich? The man who is godly and is content, a man who doesn't have a need. That's the man who is rich; he's got everything he wants. That's real riches, that contentment with what I have.

And so Paul speaks about contentment. He said,

We brought nothing into this world, and it is certain we're not going to carry anything out (1Ti 6:7).

When you die, you're going to do just exactly what everyone before you has done; you're going to leave everything here. You're not going to take a cent with you. "Naked I came into the world, naked I'm going out of the world" (Job 1:21). I brought nothing in; I'm going to carry nothing out.

And [therefore] having food and raiment let us be therewith content (1Ti 6:8).

How many people have brought themselves into really great poverty because they're never satisfied with what they have? Always wanting something more. And that discontentment has brought many people to bankruptcy. "Having food or raiment be content." You have food, you have clothes, praise the Lord! Be content.

But they that will be rich (1Ti 6:9)

If this is your goal, if this is your drive, if this is your purpose in life, "they that will be rich" will fall into temptations and a snare, and into many foolish and hurtful lusts or desires, which drown men in destruction and perdition (1Ti 6:9).

The wealthy person has far more temptations than I have. Because of his wealth, the opportunities are there of doing so many more things. I don't have to worry about a lot of things because I don't have the money to do them; I'm not tempted by them, I can't afford them. But a wealthy person runs into all kinds of temptations that you never

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dreamed about. So "they that will be rich will fall into these snares, the temptations, many foolish, hurtful desires, which just drown men in destruction."

For the love of money is the root of all evil (1Ti 6:10):

That's quite a statement. Notice, he does not say, "Money is the root of all evil." And you've often heard it quoted that way, haven't you? That's not what he says. Money is not evil; it's not good. It all depends on your attitude towards money. And "the love of money is the root of all evil."

James said "from whence comes the fightings and the wars" (James 4:1). Does it come from man's own lust, the desires? Love of money, the greed, behind all of the wars and strivings and jealousies and all within the world, the love of money, the root of all evil. And so you can take the evil and you can trace it all back and it comes back to greed, the love of money. And the world is in the mess that it is today because of greed.

It is not that we are running out of natural resources. It isn't that the world isn't big enough to accommodate the population. It isn't that we could not feed everybody. The problem with the world is how men are spending the money. Last year throughout the world, there was over one trillion dollars spent for the defense budgets in the nations of the world, for buying war equipment to destroy other men; over one trillion dollars. Had we spent one trillion dollars last year in agricultural development, there would not be a single hungry person on the face of the earth; instead of the fact, that two-thirds of the world are living on starvation diets tonight, not enough food.

It isn't that we can't produce enough food, it isn't that there isn't enough arable ground and so forth, it's a misdirection; the greed of man. It's more profitable to make bombs than to plant corn. And so the greed of man, the love of money; that's the root of the evil. If it weren't for the love of money, we would have no drug problems today. What's behind the drug problem? What's behind all of these drug smuggling and so forth? What's behind it all? The love of money. If we did not have the love of money, there would be no prostitution today. Were it not for the love of money, think of how many evils would be eliminated from our earth. The love of money is the root of all evil.

which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1Ti 6:10).

An interesting observation because the lie that we believe is just the opposite. The common deception is if I just had enough money, I would be happy. Paul is saying that these who have achieved, turning from the truth, erring from the truth, have brought themselves into great sorrows. And interestingly enough, the most wealthy men I know are also at the same time the most miserable men that I know. Interesting, isn't it?

I have them invite me out to lunch. They pour out their stories of woe, misery, loneliness. One fellow was sharing with me how he didn't know if anybody truly loved him or not. All of these women throwing themselves at him, but he said I don't know if

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they really love me or not. He's married three of them so far and they've all taken him for a pretty good ride. And now he's in a real dilemma. Since the last one left and made out pretty well in the courts, there's a lot of others who are thinking, My, I'd like to retire, too. Live with a guy for six months and retire, you know. He said, I don't know if they really love me or not. Miserable. Doesn't know true love. How can I know if they really love me? Sad, isn't it? The guy's so wealthy. He doesn't know if anybody really loves him or not or they're just after him for his bucks. Are they friendly just because he has bucks? Are they hoping to cash in on his bankroll? Poor fellow.

But thou, O man of God, flee these things ([1Ti 6:11](#));

Flee what? The love of money. follow after righteousness ([1Ti 6:11](#)),

Pursue after righteousness. Don't pursue after wealth, after being rich; pursue rather after righteousness.

godliness ([1Ti 6:11](#)), There is that word again.

faith, love, patience, meekness. Fight the good fight of faith, and lay hold to eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses ([1Ti 6:11-12](#)).

So it all comes down to what is the center of your life. If money, the desire for money, the desire for gain is at the center of your life, then you're going to be a miserable person. If God is at the center of your life, you're going to be rich, your life is going to be blessed, your life is going to be full. So put God at the center of your life, put righteousness at the center of your life, godliness at the center of your life, that you might really be a rich person. Enjoy the true riches, the eternal riches.

God at the center of your life; it's a life that is content, a life that is happy, a life that is rich, a life that is full.

I give you charge [he said] in the sight of God, who makes all things alive, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ([1Ti 6:13](#));

"Pilate said, Art thou a king then? And Jesus said, To this end was I born and for this cause I came to the world" ([John 18:33,37](#)). Good confession before Pontius Pilate. So this is going to be heavy, heavy duty charge. "I charge you before God, who makes all things alive, before Jesus Christ,"

That you keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ ([1Ti 6:14](#)):

Now he gave them this commandment; what was it? To make God the center of your life, to seek after righteousness and godliness. I charge you before God, do this until the Lord comes again. Keep Him at the center of your heart and life. What did Jesus say

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about this? He said, "Seek first the kingdom of God, and his righteousness; and everything else will be taken care of" (Matthew 6:33).

You see, man's life exists on two plains, the vertical and the horizontal. The vertical plain is your relationship with God and that is the axis upon which your life revolves. If your relationship with God is out of kilter, then your relationship with your fellowman is going to be out of kilter, out of balance. And this is the problem in our world today. People are trying to live a well-balanced life and they are struggling and striving to have a well-balanced life, to have a well-balanced relationship with others. And they're fighting constantly to find this balance in relationships, spending millions going to the psychologist and psychiatrist trying to find the balance. The reason why the life is out of balance, the reason why your relationships are out of balance, is that your relationship with God is out of balance. The vertical axis of your life is off center.

Now Paul is giving to Timothy fantastic advice. Put God at the center of your life. Godliness, righteousness, put these things at the center of your being. I charge you before God, do this until Jesus comes. Because if the center of your life is right, if your relationship with God is right, then you will be a very rich person, because it will affect every other relationship in your life. They will all be right if your relationship with God is right. You'll have a right relationship with the devil; you'll defeat him everytime you meet him because your relationship with God is right. You'll have a right relationship with your possessions, for you will know that they are really God's, and only entrusted to you and you'll use them wisely. You'll have a right relationship with your fellowmen, sharing, loving, giving.

God at the center, the vertical axis, the horizontal automatically falls into place. You cannot correct the horizontal axis by working on the horizontal. I mean, you can't correct the horizontal plain by working on the horizontal plain. I'm going to work on this relationship. While you're working on this relationship, you're messing up five more. Spending too much time trying to get this relationship right and everything else is going wrong. So you finally get this one right and you turn around and oh man, everybody else, oh help. So you grab a hold of another. I'm going to work on this relationship. While you're getting that one corrected, another goes out of balance.

And so you spend your whole life trying to get balanced here, you know, when in reality you need to come back to the vertical axis, get your relationship with God. "Seek first the kingdom of God and his righteousness, and all these other things would be taken care of." They'll all be added to you. So that is why Paul is so forceful in charging Timothy to get your life right with God. Put God at the center. Seek after righteousness and godliness. For when Jesus comes,

In his time he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; 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 (1Ti 6:15-16).

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So Jesus when He comes is going to show who the true, the only God is. "The only and blessed Potentate, the King of kings, and the Lord of lords; who only hath immortality, who dwells in a light which no man can approach; whom no man hath seen." In John, the first chapter, we read, "No man hath seen God at any time; but the only begotten Son, who is in the bosom of the Father, he has manifested him" (John 1:18). But Jesus will show us then who is the only true God.

Now you see, riches are not a true God. They are a false God, but they are the god of many people. Many people are worshipping wealth; it's the center of their life. And you don't have to be wealthy to have it at the center of your life. In fact, it probably is a problem that is almost more endemic to poor people than it is to wealthy people, because poor people so often live under the illusion that wealth would be the solution to all their problems. Wealthy people know that that's not so, but poor people think that it would be so. All my problems would be solved by wealth. So the love of money can actually be a stronger drive in a poor person than in a rich person. It is not a true God. It is a false god. When Jesus appears, He will show us who is the true God. "The only Potentate, King of kings and Lord of lords."

And so he said, Timothy, Charge those that are rich in this world, that they not be highminded, nor trust in the uncertainty of riches, but teach them to trust in the living God (1Ti 6:17),

This whole area now is on who is your god? Riches your god, the desire for money your god, it's at the heart of your being. Or are you living a godly life, a righteous life, serving the only true and the living God? "Charge those that are rich in the things of this world, in the worldly things, that they not be highminded, and don't trust in your riches, they are uncertain, but trust rather in the living God,"

who gives us richly all things to enjoy (1Ti 6:17);

Our problem is that we don't always agree with God. We think that many times God has set rules that are too restrictive, that they are holding me back from joy or from something that would be pleasurable or exciting. And I find myself rebelling against the law of God saying, God, you're not right, you know, it isn't fair to deny me that because if I could only do that, then I would really have joy and happiness. But everytime we defy the law of God, we find it brings misery and sorrow to ourself.

God has given us the rules of happiness and the rules of joy. "Happy is the man who walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. But whose delight is in the law of the LORD; and in his law does he meditate day and night. Where he will be like a tree planted by the rivers of water, bringing forth fruit in his season; his leaf also shall not wither; whatever he does will prosper. The ungodly are not so: but are like the chaff which the wind drives away. Therefore the ungodly shall not stand in the day of judgment" (Psalms 1:1-5). Oh the happy man is the man who has put God at the center of his life because when God is at

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the center of my life, I can then enjoy all that God has given to me. I can enjoy it fully. For God has "given to me all things richly, freely, richly to enjoy."

And so, "Charge those that are rich," That they do good, and that they be rich in good works, ready to distribute, and willing to give to those that are in need ([1Ti 6:18](#));

The word "communicate" is that of communicating of help unto the needy. For in so doing, they will be

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life ([1Ti 6:19](#)).

Jesus gave a parable that has been a problem for many people to understand. The parable was of a servant who found out he was going to get fired. His master said, Okay, make an accounting of everything, you know, you're fired. Servant says, Hey, what am I going to do? I'm ashamed to beg. I don't want to dig ditches. I know what I'll do. And he started calling in the creditors. How much do you owe my boss? I owe him a hundred measures of meal. Here, let me have your bill. Scratch out a hundred. Fifty. Called in another creditor, how much do you owe my boss? Oh, a hundred barrels of oil. Here, fifty. And he cut all of the bills in half figuring as soon as he's fired, he'll go and say, Hey, remember how I wiped out fifty barrels of oil off your bill? I need a little bit. Could you help me? He was taking advantage of his present situation to set himself up for the future. He knew he wasn't going to always be in this position of helping himself for the future; it's going to be short-lived. He was going to be fired in a week, so, you know, take advantage of my present position to hedge for the future.

Now Jesus said, The Lord commended the unjust steward. And that's where the parable runs into difficulty. Commended him? He ought to have condemned him. He should have thrown him in jail. He commended the unjust steward for Jesus said, The children of this generation are wiser than the children of light. Therefore, make use of the unrighteousness of mammon; that when you die, you might be received into the everlasting habitations ([Luke 16:1-9](#)).

What was He talking about? Right now, I have the opportunities of laying up for myself treasures in heaven. I will not always have this opportunity. The day is coming when I will die. After I die, I will have no further opportunity of laying up for myself an eternal heavenly store. That opportunity is only now while I am here.

Jesus said, "Make use of the unrighteousness of mammon." You see, your money, your dollar is not worth anything in heaven. It's not worth very much here, but it's worth nothing in heaven. If you could take them there, if you could carry them out, if when you die you could take a suitcase full, when you get to the gates say, Hey, Peter, look what I brought, you know. Show me the nicest room you've got. Peter will say, What's that junk? Your money is not current in heaven. Here I brought all this gold. No, throw it in the street. Let it mix with the rest of the pavement. We use that stuff for asphalt up here.



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So, my only opportunity of laying up an eternal heavenly store is now. So "charge those that are rich that they do good, that they be rich in good works, that they are ready to distribute to the needy, and to help those that are in need." That they might lay up for themselves a store in heaven, a good foundation against the time to come that they might enter into that eternal kingdom. "Laying up for yourselves treasures in heaven, where moth and rust do not corrupt or decay, thieves cannot break through and steal" (Matthew 6:20).

So rich on earth, poor in heaven. How long you going to be on earth? Hundred years? How long you going to be in heaven? Poor on earth, rich in heaven. Who's better off? So I don't have much. So it is tough. I have all I need. I'm happy. I'm satisfied. I don't have any real needs or real wants. I'm rich. But more than that, hey, the eternal riches. Rich eternally.

Issues that I debated years ago when I was debating between a career as a medical doctor or as a minister. Where do I want my riches? Now or forever? It makes good sense to me to be rich eternally more than to be rich temporally. It makes better sense for me to lay up my riches in heaven where I might enjoy them world without end, than to try and amass riches now, which can only bring misery and strife and unrest. The true riches.

O Timothy, keep that which is committed to your trust, avoiding the profane and vain babblings, and the oppositions of science falsely so called (1Ti 6:20):

You want to know what is the greatest science falsely so called in the world today? Evolution. They call it science but it's falsely called science. There's nothing scientific about the evolutionary theory. It's science falsely so called. Vain babblings, profane and vain babblings. Paul said avoid them, Timothy.

Which some professing have erred concerning the faith. Grace be with thee. Amen (1Ti 6:21).