



3. The general dangers of wealth (1 Timothy 6:10)
 - a. The identifiable foundation of evil
 - (1) Note: Before considering the textual meaning of our passage, consider the damage done to this verse by the modern Bible corruptions.
 - a) What the modern versions say
 - i) New International Version—"For the love of money is a root of all kinds of evil..."
 - ii) Contemporary English Version—"The love of money causes all kinds of trouble..."
 - iii) English Standard Version—"For the love of money is a root of all kinds of evils..."
 - iv) Holman Christian Standard Bible—"For the love of money is a root of all kinds of evil..."
 - v) New King James Version—"For the love of money is a root of all kinds of evil..."
 - b) What the Bible says—"For the love of money is THE root of ALL EVIL..."
 - (2) The reminder of context—"For"
 - a) Much of the fuss about 1 Timothy 6:10 as it stands in the King James Bible consists of arguments against things that the verse never teaches.
 - i) Argument 1—Money is not the root of all evil...the Bible does not say that it is
 - ii) Argument 2—Evil began with Lucifer's fall and money was not the root of his evil...the Bible does not say that money is the root of all evil, nor does it say that the love of money has always been the root of all evil
 - b) As to what the text actually says, the word *for* reminds us to examine the preceding context.
 - i) Men are to be content with what they have even if it is simply food and raiment (1 Timothy 6:6-8).
 - ii) Men who WILL BE RICH fall: (1 Timothy 6:9)
 - (a) Into
 - (i) Temptation and a snare
 - (ii) Many foolish and hurtful lusts
 - (b) Which drown men in
 - (i) Destruction
 - (ii) Perdition
 - c) The context and groundwork laid in the previous verses continues and is built upon in 1 Timothy 6:10.
 - i) We are talking about present truths and not trying to make a statement that encompasses all of human or world history.
 - ii) We are talking not about money itself, but its limitless love and pursuit.



- (3) The statement of association
 - a) The parties involved
 - i) The LOVE of money
 - ii) Evil
 - b) The relationship stated
 - i) At the foundation of all evil (see 1 Timothy 6:9)
 - (a) Temptation and a snare
 - (b) Many foolish and hurtful lusts
 - (c) Destruction
 - (d) Perdition
 - ii) Is the LOVE of money
 - (a) By those who WILL BE rich (1 Timothy 6:9)
 - (b) By those who COVET after (1 Timothy 6:10)
- b. The undeniable temptation to pursue—“which while some coveted after”
 - (1) Scriptural covetousness is not the watered down version of our day.
 - a) Covetousness is the opposite of contentment (Hebrews 13:5; 1 Timothy 6:5-10).
 - b) Covetousness disqualifies from serving God (Exodus 18:21; 1 Timothy 3:3).
 - c) Covetousness keeps us from obeying the commands of God (Psalm 119:36; Ezekiel 33:31; 1 Timothy 6:10).
 - d) We are not to keep company with those who practice covetousness (1 Corinthians 5:11).
 - e) The Lord abhors those who practice covetousness (Psalm 10:3).
 - f) Hating covetousness prolongs days (Proverbs 28:16).
 - g) Those who covet shall not inherit the kingdom of God (1 Corinthians 6:10).
 - h) Covetousness is connected to idolatry (Ephesians 5:5).
 - (2) Covetousness means to desire something so desperately that you begin to follow after it regardless of the cost. Your whole life becomes consumed with obtaining the desire of your heart.
- c. The resulting consequences
 - (1) They have erred from the faith.
 - a) The description of their departure—“They have erred”; Note: The word *err* means to go astray or to depart.
 - b) The foundation of their departure—“the faith”; Note: Please recall to mind that the phrase “the faith” involves a body of doctrine or a belief-system and not simply trusting God.
 - (2) They pierced themselves through with many sorrows.
 - a) The afflicted—“they have...pierced themselves”
 - b) The afflicters
 - i) They...themselves...who will be rich
 - ii) With many sorrows



VI. INSTRUCTIONS FOR TIMOTHY (1 Timothy 6:11-21a)

A. The Call to Follow (1 Timothy 6:11)

1. The shift expressed
 - a. The statement of shift—"But"
 - (1) We have discussed the behaviour and resulting consequences for those who WILL BE rich and COVET AFTER riches.
 - (2) Obviously, this behaviour is ungodly and self-destructive.
 - (3) The shift is going to suggest a replacement behaviour that would be godly and self-beneficial.
 - b. The audience of shift
 - (1) The previous audience (1 Timothy 6:9)
 - (2) The present audience—"thou, O man of God"
2. The twofold admonition
 - a. The call to flee
 - (1) The meaning of fleeing—to take flight from (see Luke 21:21; 1 Corinthians 6:18; 1 Corinthians 10:14; 2 Timothy 2:22)
 - (2) The object of fleeing—"these things" from the previous context
 - b. The call to follow
 - (1) The meaning of following—to go after (see Romans 14:19; 1 Corinthians 14:1; Philippians 3:12)
 - (2) The objects of following
 - a) Righteousness
 - b) Godliness
 - c) Faith
 - d) Love
 - e) Patience
 - f) Meekness

B. The Call to Fight (1 Timothy 6:12)

1. The command to fight—"Fight" (1 Timothy 1:18; 1 Corinthians 9:25-26; 2 Corinthians 10:3-5; Ephesians 6:10-18)
2. The nature of the fight
 - a. It is a good fight.
 - b. It is a fight of faith. Note: Not a carnal warfare, but a spiritual one
3. The companion of the fight
 - a. Lay hold on eternal life (see 1 Timothy 6:17-19); This is most likely a position/practice distinction.
 - (1) Positionally, we have eternal life (John 6:54; 1 John 5:11, 13) although we will not step into it until after our departure (Mark 10:30).
 - (2) Practically, we need to lay hold on it.
 - b. Whereunto thou art also called
 - c. Whereunto thou hast professed a good profession before many witnesses