

all 3 words convey idea of intense enthusiasm.

Being a man of God involves:

- 1- Separation - "flee"
- 2- Seeking - "follow"
3. Struggle - "fight" Exegesis of I Timothy 6:11, 12

"LIVING UP TO THE NAME"  
- Paul calls him this, then exhorts him to act accordingly.

Verse 11

Intro: Every description or title given to Xian carries a corresponding responsibility. Light: shine; Salt: savor; Bride: faithful; Body: obedience

- φευγε - flee, escape - English - fugitive
- διωκε - pursue, hence - persecute  
denotes (a) to drive away  
(b) to pursue without hostility (Vine)

It lifts us to a lofty position, but expects a lofty life as a result.

(1) Man of God - not an official designation.

Righteousness - Not in the Pauline dogmatic sense, but as in Eph. 5:9; moral rectitude, according to God's law.

Meekness - meekness of feeling - (Vincent)

(2) Man - a generic term; denoting a member of the human race, without reference to sex. It designates one who having become a new creature in Christ and indwelt by the Spirit of God, is possessed of the privilege of fellowship with God and whose character is god-like. The term is one which should characterize every believer who is godly in character and conduct.

MONEY WAS TIM.'S "THESE THINGS". WHAT IS YOUR "THESE THINGS" YOU ARE TO FLEE?

These things - love of money, with all its attendant evils. The verb is here used transitively in the sense of putting to flight adverse influences - cf. I Cor. 6:18; 10:14; 2 Tim. 2:22.

FIGHT - struggle for faith - Effort etc spent on private club issues, Kennedy as Pres - would we'd spent some on Grogan - But its much easier for Peter to draw a sword & cut off ear of lost man, than pray w/ X in Gethsemane.

Follow after - to resist all that is detrimental to the life of the believer is necessary, but not enough. Our energies are to be directed earnestly in the pursuit of those qualities which make us Christ-like.

- Righteousness and godliness - represent the more general fulfilment of Divine injunctions and faith and love - specify more particularly the motive powers of the Christian life.

see - Ty Cobb

I Timothy 6:11, 12

Verse 11, cont'd

Patience and hope - qualities necessary for meeting human antagonism and adverse circumstances.

Righteousness - stands for all that God demands as meeting His requirements.

Patience - "abiding under" and denotes endurance under trials of whatever character. of v. 12 - "fight"

Meekness - signifies a meek disposition (Vine)

John HAGGAI - "MORE harm done to Xian by BAD MANNERS THAN BAD THEOLOGY."

(3) The apostle addresses Timothy as a man of God in striking contrast to the previous description of a man of material desire. (~~thou~~ su, is emphatic). Yet the things which Timothy is to flee must be given a wider connotation than the dangers of wealth. There is probably an extended reference to all the vices mentioned from vs. 4 onward.

flee and follow - repeated exactly in 2 Timothy 2:22

Righteousness - what is right toward God and man cf. Titus 2:12

Meekness - a precious target for the man of God. (Tyndale)

(4) Flee - present imperative which commands a continuous action. Timothy is to make it the habit of his life to be everlastingly fleeing away from a fondness for money.

Follow - to run swiftly in order to catch some person or thing. to run after, pursue - to seek eagerly, earnestly endeavor to acquire. (Not a mild, cold desire)

Love - God's love as produced in the heart of the yielded believer by the Holy Spirit.

Patience - steadfastness, endurance. The characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings.

I Timothy 6:11, 12

Verse 11, cont'd

To remain under - describes the man who remains

Meekness - mildness of disposition, gentleness of spirit - It is that temper of spirit in which we accept God's dealings with us as good, and therefore without disputing or resisting.

(Wuest)

(5) This is the mighty opposite of sin and its consequences, which have been presented in v. 6-10.

Man of God - an epithet that can be applied to any true Christian as II Timothy 3:17 shows. In the O.T. it is applied to great men of God and to prophets, but here it is not restricted to such characters, for also all that follows applies to every Christian.

Ever flee these things like a pestilence, like poisonous serpents, like the devil's snares. One would cease to be a man of God if he did not so flee these things, if he let them catch him. Alas, some only pretend to flee. They often stay near and think they are at a safe distance until they are overtaken and caught. Continue to flee, do nothing but flee, the margin of safety can't be too great.

flee, follow - The two are one, two sides of one course of conduct: when we are fleeing we pursue; when pursuing we flee, a halt in flight is a halt in pursuit, and vice versa.

1. ~~to~~  
2. self  
3. others

Six virtues are named in 3 pairs; they form a chain, and in each instance the second one depends on the first one name. (A ladder, the top reaching heaven, and the bottom touching earth and our relations to others.) (Lenski)

(6) Man of God - Great O.T. title, given to Moses, (Deut. 33:1) to prophets (I Sam. 2:27, 9:6). It is a title of honor.

Godliness: the reverence of the man who never ceases to be aware that all life is lived in the presence of God.

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Verse 11, cont'd

Faith - fidelity - the virtue of the man who through all the changes and chances of life, down even to the gates of death, is loyal to God.

Love - virtue of man who can't forget what God has done for him.

Gentleness untranslatable. It describes the spirit which never blazes into anger for its own wrongs, but which can be purely and devastatingly angry for the wrongs of others. It describes the spirit which knows how to forgive and yet knows how to wage the battle of righteousness.

(Barclay)



(7) Timothy is called man of God, implying that he is not his own, but Another's.

(Interpreter's Bible)

Verse 12

ἀγώνισμα - (1) Struggle (as in an athletic contest or warfare) - (Souter)

(2) To contend in the public games, to contend perseveringly against opposition and temptation - to strive as in a contest for a prize, straining every nerve to attain to the object, to put forth every effort.

(Vine) ←

(1) Engage in the conflicting which the faith entails. Conflict against foes is the idea. To fight the fight of the faith demands the exercise of faith. The doctrines of the faith are the objects of Satan's unremitting attacks. The conflict involves our watching unto prayer, the constant use of the Word of God, and a bold confession of the faith. The tense of the verb is the present continuous, indicating a constant struggle.

(Vine)

12 b - "Lay hold of ETERNAL life." THIS IS THE STRENGTH IN WHICH WE ARE TO FIGHT FOR THE FAITH -

I Timothy 6:11, 12

Verse 12, cont'd

(2) The command to fight (lit. "to contend for a prize") is generally supposed to be an illusion to the Olympic Games- a military meaning is also present. Whether in conflict or in contest, the verb implies a disciplined struggle (cf. Col. 1:29) and its tense shows that the striving is a continuous process. Timothy is to carry on a struggle already begun.

(Tyndale)

(3) A reference to the Greek athletic games - verb means "to contend in the athletic games for the prize, to fight." When we find that the gloves of the Greek boxer were fur lined on the inside, but made on the outside of ox-hide with lead and iron sewed into it, and that the loser in a wrestling match had his eyes gouged out, we come to some appreciation of what a Greek athletic contest consisted of.

Thus, the word "fight" had a very definite meaning for Timothy. The verb is present tense, imperative mode, commanding a continuous action. It showed Timothy the necessity for the continuous nature of the Christian's welfare against evil, and of his desperate effort to live a life pleasing to God.

(Wuest)

(4) "Be ever a contender in the noble contest for the faith - Keep on straining every muscle and nerve in the noble straining of the faith."

Paul and Timothy were called for the defense of the gospel; so are all of us in whatever station of life we may be.

*June 3*  
The contending in the contest is long, hence the durative present: "keep on contending".

(Lenski)

(5) Some do not fight a good fight - why? - Inadequate training; the mistaken concept of the church as a congenial club rather than a heroic campaign for Christ; lack of staying power (See verse 11) which leads people to give up when it grows hard.

(Interpreter's Bible)

I Timothy 6:11, 12

Verse 12, cont'd

(6) Five motifs of thought seems to be expressed in this concept.

(a) the goal can be reached only with the full expenditure of all our energies. Cf. Luke 13:24  
The struggle of the kingdom of heaven allows of no indolence, indecision or relaxation.

(b) The struggle for the reward does not demand only full exertion but also rigid denial.  
If the kingdom of God doesn't mean everything, (it means nothing) nothing will be attained.

(c) The thought of obstacles, dangers and catastrophes through which the Christian must fight his way. Cf. I Thess. 2:2

(d) The sharpest form of fight which the man who is faithful to God must undergo on earth is the battle of suffering fulfilled in martyrdom.  
2 Tim. 4:6, Phil. 2:17.

(e) The supreme goal for which we fight and work and suffer is not our own salvation, alone; it is the salvation of many.

*aywia* - If this word can sometimes denote "conflict", originally it means "inner tension" or "anxiety," and most strictly it indicates the "supreme concentration of powers in face of imminent decisions or disasters.

(Kittel)