Verses 17–19 form a positive instruction to the rich, telling them how to use their riches for God's glory. Note that he calls them "rich in this present world." It is possible to be rich in this world but not rich toward God (see Luke 12:13–21). First, these people must be humble, accepting their wealth as a stewardship from God. They should keep their eyes on the Giver and not put their trust in the gifts. God wants His own to enjoy the blessings of life; the word "enjoy" is in the Bible! In Christ, we have "all things to enjoy" and they are given to us "richly"! But these material blessings are not only for enjoyment, they are also for employment—to be used for the glory of God and the winning of souls. Money should be used for good works; it should be shared (communicated); it should be invested in things eternal, laying a good foundation for the time to come. "Treasures in heaven" is the way Jesus put it in Matt. 6. [1]

"Science" (KJV) in **v. 20** means "knowledge," but to Paul it was a false knowledge. He was no doubt referring to the Gnostics who claimed to have "full knowledge" about the universe, not too different from some of our philosophers today. These false teachers at Ephesus were disturbing young Timothy with their high-sounding theories and their questions about the Word of God; so Paul warned him not to get involved with this "profane and vain babbling"! The wisdom of this world is foolishness with God. 1 Cor. 1–2 [2]

6:15–16 In vv. 15–16 Paul expressed seven statements of majestic praise to God in a moving doxology. In v. 15 he used three names in a description of God. The phrases are Jewish in style and praise the unique sovereignty of God. As the "blessed and only Ruler" God has the universal authority to decide the precise time of Christ's return. The terms "King of kings and Lord of lords" show God's sovereign authority over all powers, both human and divine (see Deut 10:17; Ps 136:2–3). These two titles refer to Christ in Rev 17:14 and 19:16. All three titles fit well with the emphasis that the return of Christ is certain ("God will bring [it] about") and sovereignly in his hands ("in his own time"). Paul's certainty of Christ's return did not cause him arbitrarily to set a date.

In **v. 16** Paul affirmed traits of God that focus on his divine essence. The immortality of God is his deathlessness and self-existence. God alone possesses this immortality. Observe the discussion of "immortal" in **1:17**, where a different Greek word is used. The blinding glory of God renders him unapproachable both metaphysically and morally (Exod 24:15–17). God is so infinitely holy that no human being can see him and live (Exod 33:20), but the pure in heart have the vision of God (Matt 5:8). The emphasis here more reflects a Jewish understanding than a Greek emphasis that no mortal can know God. The fact of human sin makes it impossible for us to know a God of impeccable purity. "Honor" refers to God's worthiness in receiving esteem and reverence. "Might" is the power of God expressed in sovereign acts. Paul collected these expressions of praise to emphasize God's majesty and kingship.[3]

The OT viewed the future as an extension of the present. For the prophets the future will be a restoration of geographical Israel. But with the continued willful rejection of YHWH by the descendants of Abraham (even after the exile), a new paradigm developed in Jewish intertestamental apocalyptic literature. These writings began to distinguish between two ages: a current evil age dominated by Satan and a coming age of righteousness dominated by the Spirit and inaugurated by the Messiah (often a dynamic warrior).[4]

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[1] [2]Wiersbe, W. W. (1992). *Wiersbe's expository outlines on the New Testament* (pp. 636–637). Wheaton, IL: Victor Books.

[3] Lea, T. D., & Griffin, H. P. (1992). *1, 2 Timothy, Titus* (Vol. 34, p. 174). Nashville: Broadman & Holman Publishers.

[4] Utley, R. J. (2000). *Paul's Fourth Missionary Journey: I Timothy, Titus, II Timothy* (Vol. Volume 9, p. 88). Marshall, Texas: Bible Lessons International.