

1 Timothy 6:10 Commentary

PREVIOUS

NEXT

CLICK VERSE
To go directly to that verse

- [1 Timothy 6:1](#)
- [1 Timothy 6:2](#)
- [1 Timothy 6:3](#)
- [1 Timothy 6:4](#)
- [1 Timothy 6:5](#)
- [1 Timothy 6:6](#)
- [1 Timothy 6:7](#)
- [1 Timothy 6:8](#)
- [1 Timothy 6:9](#)
- [1 Timothy 6:10](#)
- [1 Timothy 6:11](#)
- [1 Timothy 6:12](#)
- [1 Timothy 6:13](#)
- [1 Timothy 6:14](#)
- [1 Timothy 6:15](#)
- [1 Timothy 6:16](#)
- [1 Timothy 6:17](#)
- [1 Timothy 6:18](#)
- [1 Timothy 6:19](#)
- [1 Timothy 6:20](#)
- [1 Timothy 6:21](#)

GODLINESS AND PASTORAL CARE
Click chart to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 Timothy](#) - Charles Swindoll

THE PASTOR'S PRIMER: PAUL'S PRACTICAL PASTORAL INSTRUCTIONS REGARDING THE LOCAL CHURCH				
1 Timothy 1	1 Timothy 2-3	1 Timothy 4	1 Timothy 5	1 Timothy 6
TIMOTHY'S CHARGE...	TIMOTHY'S INSTRUCTIONS...			
Concerning Sound Doctrine	Concerning Prayer & Church	Concerning Last Days Apostasy	Concerning Widows & Elders	Concerning Conflict & Contentment
Danger of False Doctrine	Public Worship Church Officers	Antidote for Apostasy	Pastoral Duties Toward Others	Instructions for the Man of God
Warning	Worship	Wisdom	Widows	Wealth
Written in Macedonia Circa 62-64AD				

1 Timothy 6:10: For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. ([NASB: Lockman](#))

Greek: [rhiza gar panton ton kakon estin](#) (3SPA1) [e philarguria. en tines oregomenoi](#) (PMPMPN) [apeplanethesan](#) (2PAP1) [apo tes pisteos kai heautous periepeiran](#) (3PAA1) [odunais pollais.](#)

Amplified: For the love of money is a root of all evils; it is through this craving that some have been led astray and have wandered from the faith and pierced themselves through with many acute [mental] pangs. ([Amplified Bible - Lockman](#))

ESV: For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

KJV: 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.

Moffatt: For love of money is the root of all mischief; it is by aspiring to be rich that certain individuals have gone astray from the faith and found themselves pierced with many a pang of remorse.

NET: For the love of money is the root of all evils. Some people in reaching for it have strayed from the faith and stabbed themselves with many pains.

NLT: For the love of money is the root of all kinds of evil. And some people, craving money, have wandered from the true faith and pierced themselves with many sorrows ([NLT - Tyndale House](#))

Phillips: For loving money leads to all kinds of evil, and some men in the struggle to be rich have lost their faith and caused themselves untold agonies of mind. ([Phillips: Touchstone](#))

TLB: For the love of money is the first step toward all kinds of sin. Some people have even turned away from God because of their love for it, and as a result have pierced themselves with many sorrows.

Weymouth: For from love of money all sorts of evils arise; and some have so hankered after money as to be led astray from the faith and be pierced through with countless sorrows.

Wuest: for a root of all the evils is the fondness for money, which certain ones, bending their every effort to grasp, have been led astray from the Faith and have pierced themselves through with many consuming griefs. ([Erdmans](#))

Young's Literal: for a root of all the evils is the love of money, which certain longing for did go astray from the faith, and themselves did pierce through with many sorrows

- **Love:** Ge 34:23,24 38:16 Ex 23:7,8 De 16:19 23:4,5,18 Jud 17:10,11 Jud 18:19,20,29-31 2Sa 4:10,11 Pr 1:19 Isa 1:23 56:11 Jer 5:27 Jer 5:28 Eze 13:19 16:33 22:12 Mic 3:11 7:3,4 Mal 1:10 Mt 23:14 Ac 1:16-19 Tit 1:11 Rev 18:13

THE DANGER - NOT MONEY BUT LOVE OF MONEY

For (1063) (**gar**) is "a marker of cause or reason between events, though in some context this association may be remote or tenuous" (Louw-Nida). Stated another way "**for**" is a **term of explanation** which should always cause one to **pause and ponder the passage**. You will be amazed at how much you can discern simply by observing the text! In the present context, the "for" explains the statement in the preceding passage (1Ti 6:9) which refers to the desire to be rich. It explains the reason for the danger of disaster Paul had just described. Paul is giving us the reason why "those who are desiring to be rich are falling" into all of these various things.

The love of money (philarguria) is a root (rhiza) of all sorts of evil (kakos), and some by longing (orego) for it have wandered away from (apoplanao) the faith and pierced (peripeiro) themselves with many griefs - The first word in Greek is **root**, placed there for emphasis. **Love of money** is not the only root of evil of course, but it is clearly one of the most common sources that cause men to commit evil. **Money** is neutral and is not the problem. The problem is when we covet money. That is the root problem so to speak and the plant produced is bad and brings forth bad fruit!

Lilley remarks that "There is no kind of evil that the craving for wealth may not originate, once its roots become fairly planted in the soil of the heart"

Hiebert - The connotation in "**the love of money**" (philarguria) is not the acquisition of wealth in order that it may be used in prodigal expenditure but rather the miserly accumulation and hoarding of money for the very love of it. That which should be a means to support life is made the end of life itself. (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

John MacArthur rightly remarks that "The phrase **the love of money is a root of all sorts of evil** is the theme of this section. Everything else is an exposition of the significance of that statement. (1 Timothy Commentary)

Vine writes that...There are other passions which are productive of evil; yet there is no sort of evil which the craving for wealth may not induce. It has originated every sort of crime in the history of humanity. The love of money is one form of covetousness. As Trench points out, covetousness (**pleonexia**) is the *genus* of which **philarguria** is the *species*. (See Trench's extended comparison of these two words below).

Roy Zuck - Money, like any other God-given resource, is to be used wisely and generously. **Having money is a risk**, for it can give a false sense of security and lessen one's dependence on God. Money can create an excessive attachment to the world and greed, both of which Jesus condemned (Luke 9:57-62; 12:13-21). ([A Biblical Theology of the New Testament](#) - borrow) (Bolding added)

Wiersbe says: It is a dangerous thing to use religion as a cover-up for acquiring wealth. God's laborer is certainly worthy of his hire, but his motive for laboring must not be money. That would make him a "hireling," and not a true shepherd. We should not ask, "How much will I get?" but rather "How much can I give?" (Borrow [The Bible Exposition Commentary](#))

Is (2076)(estin) is in the **present tense** indicating that avaricious **love** continually leads to **evil**. This truth reminds me of a road in which one comes to a sign in bold red lettering "**Danger: The Bridge is Out.**" Continually traveling this road inevitably leads to a bad outcome! It is never too soon to **repent** (180 degree turn) from the love of money! Thomas Fuller phrased it this way "*You cannot repent too soon, because you do not know how soon it may be too late.*" Thomas Watson adds that ""*By delay of repentance, sin strengthens, and the heart hardens. The longer ice freezeth, the harder it is to be broken*" If you have fallen into the sin of **the love of money** because of strong temptations, seek speedily for **repentance** for it, **recovery** out of it, **revival** from it.

All (3956)(pas) means that all without exception will reap a harvest of bad fruit!

MacArthur remarks that...It is hard to imagine a sin that has not been committed for love of money. Such love causes people to indulge themselves, show off, distort justice, take advantage of the poor, lie, cheat, steal, and murder.

Holman Treasury of Key Bible Words notes that...Jesus' warnings against wealth are not, in fact, directed against "**riches**" in themselves. What He condemns is the **wrong attitudes** (Ed: Contrast His list of "be attitudes" that lead to true blessing and contentment in Mt 5:3-12!) many people have toward acquiring wealth and the wrong ways in which they use it. Longing for riches chokes the spiritual life like weeds in a field of grain (Mt. 13:22). The greedy desire to have more wealth doomed the unforgiving servant (Matt. 18:23-35). And the rich man's selfishness, not his wealth, sealed his fate (Lk 16:19-26).

Bishop Trench's comparison of **pleonexia** and **philarguria**...

Between these words the same distinction exists as between our 'covetousness' and 'avarice,' as between the German 'Habsucht' and 'Geiz.' Πλεονεξία, primarily the having more, and then in a secondary and more usual sense, the desire after the having more, is the more active sin, φιλαργυρία the more passive: the first, the 'amor sceleratus habendi,' seeks rather to grasp what it has not; the second, to retain, and, by accumulating, to multiply that which it already has. The first, in its methods of acquiring, will be often bold and aggressive; even as it may, and often will, be as free in scattering and squandering, as it was eager and unscrupulous in getting: the πλεονέκτης will be often 'rapti largitor,' as was Catiline; characterizing whom Cicero demands (Pro Cœl. 6): 'Quis in rapacitate avarior? quis in largitione effusior?' even as the same idea is very boldly conceived in the Sir Giles Overreach of Massinger. Consistently with this, we find πλεονέκτης joined with ρπαξ (1 Cor. 5:10); πλεονεξία with βαρύτης (Plutarch, Arist. 3); πλεονεξία with κλοπαί (Mark 7:22); with δικία (Strabo, vii. 4. 6); with φιλονεικία (Plato, Legg. iii. 677 b); and the sin defined by Theodoret (in Ep. ad Rom. i. 30): το πλείονος φεσις, κα τ ν ο προσηκόντων ρπαγή; with which compare the definition, whosoever it may be, of 'avaritia' as 'injuriōsa appetitio alienorum' (ad Herenn. iv. 25); and compare further Bengel's note (on Mark 7:22): 'πλεονεξία, comparativum involvens, denotat medium quiddam inter furtum et rapinam; ubi per varias artes id agitur ut alter per se, sed cum læsione sui, inscius vel invitus, offerat, concedat et tribuat, quod indigne accipias.' It is therefore fitly joined with α σχροκερδεία (Polybius, vi. 46. 3). But, while it is thus with πλεονεξία, φιλαργυρία, on the other hand, the miser's sin (it is joined with μικρολογία, Plutarch, Quom. Am. ab Adul. 36) will be often cautious and timid, and will not necessarily have cast off the outward shows of uprightness. The Pharisees, for example, were φιλάργυροι (Luke 16:14): this was not irreconcilable with the maintenance of a religious profession, which the πλεονεξία would have manifestly been.

Cowley, in the delightful prose which he has interspersed with his verse, draws this distinction strongly and well (Essay 7, Of Avarice), though Chaucer had done the same before him (see his Persones Tale; and his description severally of Covetise and Avarice in The Romaunt of the Rose, 183-246). 'There are,' Cowley says, 'two sorts of avarice; the one is but of a bastard kind, and that is the rapacious appetite for gain; not for its own sake, but for the pleasure of refunding it immediately through all the channels of pride and luxury; the

other is the true kind, and properly so called, which is a restless and unsatiable desire of riches, not for any further end or use, but only to hoard and preserve, and perpetually increase them. The covetous man of the first kind is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and, in effect, it makes a shift to digest and excrete it. The second is like the foolish chough, which loves to steal money only to hide it.'

There is another point of view in which *πλεονεξία* may be regarded as the larger term, the genus, of which *φιλαργυρία* is the species; this last being the love of money, while *πλεονεξία* is the drawing and snatching by the sinner to himself of the creature in every form and kind, as it lies out of and beyond himself; the 'indigentia' of Cicero ('indigentia est libido inexplebilis:' Tusc. iv. 9. 21); compare Dio Chrysostom, *De Avarit. Orat.* 17; Augustine, *Enarr. in Ps. cxviii.* 35, 36; and Bengel's profound explanation of the fact, that, in the enumeration of sins, St. Paul so often associates *πλεονεξία* with sins of the flesh; as at 1 Cor. 5:11; Ephes. 5:3, 5; Col. 3:5: 'Solet autem jungere cum impuritate *πλεονεξίαν*, nam homo extra Deum quærit pabulum in creaturâ materiali, vel per voluptatem, vel per avaritiam: bonum alienum ad se redigit.' But, expressing much, Bengel has not expressed all. The connection between these two provinces of sin is deeper and more intimate still; and this is witnessed in the fact, that not merely is *πλεονεξία*, as signifying covetousness, joined to sins of impurity, but the word is sometimes used, as at Ephes. 5:3 (see Jerome, in loc.), and often by the Greek Fathers (see Suicer. *Thes. s. v.:* and Hammond's excellent note on Rom. 1:29), to designate these sins themselves; even as the root out of which they alike grow, namely, the fiercer and ever fiercer longing of the creature which has forsaken God, to fill itself with the lower objects of sense, is one and the same. The monsters of lust among the Roman emperors were monsters of covetousness as well (Suetonius, *Calig.* 38–41). Contemplated under this aspect, *πλεονεξία* has a much wider and deeper sense than *φιλαργυρία*. Plato (*Gorg.* 493), likening the desire of man to the sieve or pierced vessel of the Danaids, which they were ever filling, but might never fill, has implicitly a sublime commentary on the word; nor is it too much to say, that in it is summed up that ever defeated longing of the creature, as it has despised the children's bread, to stay its hunger with the husks of the swine. (*Synonyms of the New Testament Online*)

J C Ryle

The love of money is one of the greatest snares to a man's soul. The history of the Church abounds in illustrations of this truth. For money Joseph was sold by his brethren. For money Samson was betrayed to the Philistines. For money Gehazi deceived Naaman, and lied to Elisha. For money the Son of God was delivered into the hands of wicked men.

Let us all be on our guard against the love of money. The world is full of it in our days. The plague is abroad. Thousands who would abhor the idea of worshipping idols, are not ashamed to make an idol of gold. We are all liable to the infection, from the least to the greatest.

We may love money without having it, just as we may have money without loving it. It is an evil that works very deceitfully. It carries us captives before we are aware of our chains. Once let it get the mastery, and it will harden, paralyze, scorch, freeze, blight, and wither our souls. It overthrew an apostle of Christ. Let us take heed that it does not overthrow us. One leak may sink a ship. One unmortified sin may ruin a soul.

We ought frequently to call to mind the solemn words, "What shall it profit a man if he gains the whole world, and lose his own soul?" "We brought nothing into this world, and it is certain we can carry nothing out." Our daily prayer should be, "Give me neither poverty nor riches. Feed me with the food that is needful for me."

Our constant aim should be to be rich in grace. Those who "will be rich" in worldly possessions often find at last that they have made the worst of bargains. Like Esau, they have bartered an eternal portion for a little temporary gratification. Like Judas Iscariot, they have sold themselves to everlasting perdition! (From J. C. Ryle, "The Gospel of Matthew" 1856)

Archibald Alexander remarks that money is...

An unfavorable soil for the growth of piety - Worldly prosperity has ever been found to be an unfavorable soil for the growth of piety. It... blinds the mind to spiritual and eternal things, dries up the spirit of prayer, fosters pride and ambition, furnishes the appropriate food to covetousness, leads to a sinful conformity to the spirit, maxims, and fashions of the world.

Very few have been enabled to pass this 'ordeal' without serious injury, and have come forth like the three children from Nebuchadnezzar's furnace--without the smell of fire on their garments; but this could not have been unless the Son of Man had been with them! Such people use all their health, influence, and wealth in

promoting the kingdom of Christ.

But generally, God in mercy refuses to give worldly prosperity to His children. He has "chosen the poor of this world, to be rich in faith" (James 2:5)--that is, He has commonly chosen poverty as the safest condition for His children. His are "an afflicted and poor people--who trust in the name of the Lord." (Zephaniah 3:12) (Archibald Alexander, "[The spiritual warfare](#)")

J C Philpot - Money feeds the lusts of the flesh (1Jn 2:16-note) by giving its possessor the power to gratify them. Money nurses his pride by making its possessor, so to speak, independent of the providence of God. Money fosters the love of the world by giving its possessor a portion in it.

Love of money (5365)(**philarguria** from **philos** = friend, loving + **arguros** = silver, money) means loving silver, affection for silver, "money-loving" and the related adjective philoarguros is rendered "covetous" in the KJV (Lk 16:14KJV, 2Ti 3:2KJV).

Philarguria is used in the apocrypha...

4 Maccabees 1:26 In the soul it is boastfulness, **covetousness**, thirst for honor, rivalry, and malice;

As noted above, the root **philos** means "friend" and is a fitting word in view of Jesus' warning in the Sermon on the Mount...

No one can serve two masters; for either he will hate the one and love (agapao) the other, or he will hold to one and despise the other. You cannot serve God and **Mammon**. (Mt 6:24)

THOUGHT: You cannot be a friend of "gold" and a friend of God at the same time. Fill in the following blank - "My best friend is _____." (Cp Pr 18:24, Jn 15:14, 15! Is Jesus your best Friend? If He is, money won't be!)

Root (4491) (**rhiza**) is used to describe a literal root. **Rhiza** is used as a negative metaphor here in 1Ti 6:10 and again in Hebrews 12:15-note., where it is a "root of bitterness." The NT uses **rhiza** as a metaphorical description of the **Messiah** three times (Ro 15:12-note, Rev 5:5-note, Rev 22:16-note).

A root - Most of our English translations place "**root**" later in the passage, whereas Paul placed it first in the Greek text for emphasis! The "root" is vitally important! One cannot help but think of weeds like crabgrass that begin to grow in our beautiful manicured lawns and which is extremely difficult to eradicate. Furthermore, the root is that part of the plant that is unseen, laying under the ground where it functions as the plant's organ of adsorption, aeration, food supply, anchorage and support! Remember that the root differs from the stem, the buds and the fruit, all of which are intimately dependent on the integrity of the root. Now parlay that picture into this passage by Paul for a powerful picture!

Rhiza - 17x in 16v in the NT and always translated "root" or "roots."

Matthew 3:10 "The axe is already laid at the **root** of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.

Matthew 13:6 "But when the sun had risen, they were scorched; and because they had no **root**, they withered away.

Comment: Used metaphorically of the seed that brings salvation. No root. No fruit. No salvation!

Matthew 13:21 yet he has no firm **root** in himself, but (**contrast**) is only temporary, and when affliction or persecution arises because of the word (**Dearly reader, have you ever been persecuted because of your stand on the Word of God? Beloved of God, rejoice because [1] it is evidence of genuine salvation and [2] be glad [agalliao = jump for joy!] for your reward will be great** [Mt 5:11, 12-note]), immediately he falls away (Ed: Compare "falls away" to "wandered away" here in 1Ti 6:10).

Mark 4:6 "And after the sun had risen, it was scorched; and because it had no root, it withered away.

Mark 4:17 and they have no firm **root** in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away.

Mark 11:20 As they were passing by in the morning, they saw the fig tree withered from the **roots** up.

Luke 3:9 "Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."

Luke 8:13 "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.

Romans 11:16-note If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too. 17 But if some

of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, 18 do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. (**For one of the best discussions of Romans 9-11 see Dr Anthony Garland's in depth answer to the question What Will Happen to Israel?**)

Romans 15:12-note Again Isaiah says, "THERE SHALL COME THE **ROOT** OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

Comment: Paul is quoting from Isaiah 11:1-note and Isaiah 11:10-note!

Lenski writes that: **Rhiza** refers to a live root that sends up a sprout, hence "the root-sprout," the article designates the one person referred to. Jesse was David's father; in Rev. 5:5, and 22:16 we have "root-sprout of David." The royal house that sprang from Jesse was cut down; from the root Jesse (appositional genitive) only a tender young sprout would grow up, so tiny and apparently so weak compared with the old royal tree.

1 Timothy 6:10 For the love of money is **aroot** of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

Hebrews 12:15-note See to it that no one comes short of the grace of God; that no **root** of bitterness springing up causes trouble, and by it many be defiled;

Revelation 5:5-note and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the **Root** of David, has overcome so as to open the book and its seven seals."

Revelation 22:16-note "I, Jesus, have sent My angel to testify to you these things for the churches. I am the **Root** and the Descendant of David, the bright morning Star."

Rhiza - 38v in the non-apocryphal **Septuagint (Lxx)**- Deut 29:18; 2 Kgs 19:30; Job 5:3; 8:12; 13:27; 14:8; 18:16; 19:28; 28:9; 29:19; 30:4; 31:12; Ps 48:2; 80:9; Pr 12:3, 12; Isa 5:24; 11:1, 10; 37:31; 40:24; 53:2; Jer 17:8; Ezek 16:3; 17:6f, 9; 31:7; Dan 2:41; 4:15, 23, 26; 11:7, 20; Hos 9:16; 14:5; Amos 2:9; Mal 4:1. Here are a few representative uses...

2 Kings 19:30 'The surviving remnant (**See Doctrine of the Remnant**) of the house of Judah will again take **root** downward and bear fruit upward.

Proverbs 12:3 A man will not be established by wickedness, But the **root** of the righteous will not be moved. (Beloved, may this motivate all of us to be diligent to discipline ourselves for godliness, which is of great gain. 1Ti 4:7-note, 1Ti 4:8-note)

Proverbs 12:12 The wicked man desires the booty of evil men, But the **root** of the righteous yields *fruit*. (This proverb recalls Jesus' promise to His disciples past, present and future should He tarry =- John 15:16 cp John 15:7 for a "clue" as to whether one is truly His disciple. Cp Ps 92:13-15-note, Cp God's promise to the believing **Remnant** of Jacob - Isaiah 27:6, Hosea 14:5,6)

Isaiah 53:2 (**Messianic Prophecy**) For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. (Compare Isaiah 11:1-note and Isaiah 11:10-note both also prophecies perfectly fulfilled in the Messiah) (**See Related Topic: Messianic Prophecies**)

Jeremiah 17:8 "For (**term of explanation** - If you pause and ponder this one, you will discover some wonderful truths for personal application! Compare Jer 17:7. And be sure to **contrast** Jer 17:5-6) he (**interrogate with the 5W/H'S**) will be like a tree planted by the water, That extends its roots by a stream And will not fear when the heat comes; But its leaves will be green, And it will not be anxious in a year of drought Nor cease to yield fruit.

Evil (2556)(**kakos**) conveys the basic meaning of a lack of something and thus it is not as it ought to be. **Kakos** is found in Greek writings from Homer on in a large variety of associations, but especially describes bad in sense of lacking something and always contrast to good. **Kakos** pertains to that which is socially or morally reprehensible (BDAG) or that which is harmful, injurious or dangerous. When used of people, **kakos** characterizes them as filled with godlessness (cp Mk 7:21). Although **kakos** is sometimes used of physical blemish or disease (Mark 1:32), the word normally refers to moral badness.

Related Resources:

- [Why is the love of money the root of all kinds of evil? | GotQuestions.org](#)
- [What does the Bible say about greed?](#)

AND SOME BY LONGING FOR IT HAVE WANDERED AWAY FROM THE FAITH: en tines oregomenoi (PMPMPN) apeplanethesan (2PAPI) apo tes pisteos:

- Longing: 1Ti 6:21 2Ti 4:10 Jude 1:11 Rev 2:14,15

THE WRONG KIND OF LONGING

and some by longing ([orego](#)) for it have wandered away from ([apoplanao](#)) the faith and pierced ([peripeiro](#)) themselves with many griefs - Some apparently were associated with the faith, the objective aspect of the faith, the doctrines of the faith, the Gospel, not the subjective believing in the doctrines or the Gospel (something that the context shows us they clearly did not do - in other words these are not believers who lost their salvation!)

Some ([5100](#))(tis) speaks "Particularly and generally of some person or thing whom one cannot or does not wish to name or specify particularly." (Zodhiates) **Some** (tis) is used 7 times in this letter to describe a group who reject truth and pursue a crooked course.

Read 1Ti 1:6 ("straying from these things [1Ti 1:5] have turned aside to fruitless discussion"), 1Ti 1:19 ("some have rejected and suffered shipwreck in regard to their **faith**"), 1Ti 4:1 ("will fall away from **the faith**"), 1Ti 5:15 ("turned aside to follow Satan"), 1Ti 5:24, 1Ti 6:10 ("wandered away from **the faith**"), 1Ti 6:21 ("gone astray from **the faith**"). Note the repeated association of the errant course of these souls with the truth of **the faith** (see discussion below on "the faith").

Hendriksen says: They have wandered away from, literally "planeted away from" the faith. The word planet means wanderer, for that is exactly what a planet is. Not in the sense that the earth or the other planets are "thrown out of their appointed orbits." Their orbits have been fixed, so that it is possible by means of six or seven "elements of a planetary orbit" to predict exactly where in the sky each planet will be. But in relation to the "fixed" stars, the planets, revolving around the sun, seem to wander about. This accounts for their name. (Borrow [Exposition of the Pastoral Epistles](#))

Hiebert - Paul's observant eye had sadly noted how certain people in "reaching after," eagerly stretching themselves out after money, "have been led astray," made to wander away from the straight path of "the faith." The Christian faith which they once professed has become displaced by their love for money as the chief goal of their lives. Added to this fateful negative loss is the positive damage of self-inflicted sorrow, "and have pierced themselves through with many sorrows." In their eagerness to pluck the fair flower of wealth they have pierced and wounded themselves with its sharp, unsuspected thorns. A condemning conscience assails them and destroys their happiness, while they suffer under their poignant disillusionment. (Borrow [First Timothy- Everyman's Bible Commentary](#) - excellent resource)

Longing ([3713](#)) (**orego**) means literally to stretch out or to reach out for especially with one's hands. The idea is to stretch one's self out in order to touch or to grasp something, to reach after or desire something. We get a sense of the intensity of this verb in observing the derivative word **orexis**, a noun used only once in Ro 1:27 note to describe the intense desire (men "burned in their desire [orexis]") of men for other men! The idea of **orexis** is that of a deep, abiding, and profound degree of internal longing for the object of one's desire.

Longing for is a vivid verb picture of reaching or stretching out in order to grasp something. **Kenneth Wuest** nicely conveys this sense, rendering it "*bending their every effort to grasp*." Grasping for gold, instead the goal (of Php 3:14 note!)

All three NT uses of the verb **orego** (none in the Septuagint) are in the **middle voice** (oregomai) or the **reflexive sense** (directed or turned back on one's self) depicting the subject initiating and participating in the action, in this case the stretching out of one's self expressive of an intense desire. Paul says some are stretching themselves out for money. This reminds one of the futility of trying to grasp riches for as the proverb says...

When you set your eyes on it, it is gone. For wealth certainly makes itself wings, Like an eagle that flies toward the heavens. (Pr 23:5)

Vine writes that one who professes Christ and yet "who directs his every effort to obtain money cannot avoid the danger of apostasy from the faith, and the evil does not rest with such departure. Some of the converts at Ephesus had for the sake of gold lost their first love and their loyalty to the truth, and such delinquency cannot but have had a blighting effect upon the assembly and its testimony. The similar sin of Achan disastrously affected the entire company of the Israelites.

Orego metaphorically means to covet, to long after, to desire, to try to gain, to be ambitious. In the other two NT uses, orego is used in a positive sense.

1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he

desires to do.

Hebrews 11:16-note But as it is, they **desire** (present tense = continually reaching for) a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

Comment: The truth of this passage provides a great "*antidote*" for the **love of money**, which is an integral part of this temporal, passing, godless world (1Jn 2:17-note). What we are **looking** for **always** determines what we are **living** for. If we are looking for the riches this world has to offer, we will not at the same time be desiring the **better country, the heavenly one!** This passage begs the question of all of us... "Which country am I desiring? The answer will be obvious from how you spend your time, talents and money!" (Show me your checkbook or your credit card purchases!)

It is interesting to note the overlap in meaning of **orego** with the another Greek word for **greed, pleonexia**, which literally means to have more, figuratively describing a strong desire to acquire more and more material possessions, especially that which is forbidden! It is a desire to have more irrespective of one's need and is always used in bad sense. Pleonexia describes an insatiable selfishness. Someone once asked one of the richest men in the world what it would take to make him happy, to which he replied (and I think in all sincerity) "*One dollar more!*" **Greed** is what you desire and what you desire more of becomes your "god" and you end up serving (latreuo) that "god." To repeat, in God's sight, greed is worshipping the god mammon, and "you cannot serve God and mammon" (Mt 6:24-note)

Jesus said that **greed** or **coveting** originates

"from within out of the heart of men" and "defiles (profanes, causes to become unclean, polluted, unholy) the man" (Mk 7:21-23)

Comment: It follows that "love of money" is an issue that issues from the heart. It is "heart disease" far more dangerous than physical heart disease, for the former can take a man not just to temporal, but to eternal death. O Christian reader (and the writer includes himself) let us take heed, lest we fall into this subtle trap (1Ti 6:9).

Covetousness is the opposite of **contentment**. Attacking covetousness lays the ax to a **root** (PUN INTENDED) cause of all sorts of evil! When **contentment** replaces **covetousness**, the latter cannot give rise to the process that culminates in an act of sin. The believer's ultimate source of contentment is not in money or things, but in a person, the Person Christ Jesus "in whom are hidden all the treasures of wisdom and knowledge." As He himself commanded...

But (contrast Mt 6:31-32) **seek** (present imperative = command to continually seek. His Spirit gives us the desire and power to obey this command!) first His kingdom and His righteousness; and all these things shall be added to you. (Mt 6:33-note)

Jesus alluded to the **antidote** for **avarice** in His beatitudes ("*be attitudes*"!) declaring...

Blessed (makarios = fully satisfied independent of one's circumstances! This sounds very much like true "contentment!") are those who hunger and thirst (Notice how Jesus figuratively uses terms that are strong appropriate natural, physical desires) for righteousness, for they shall be satisfied (chortazo) (Notice how the "desire for God" in effect cancels out or at least counters the desire for Gold!)." (Mt 5:6-note)

Pastor Phil Newton had a poignant, pithy comment on Mt 5:6 noting that what one hungers for reveals the character of their heart (Woe!) We can all mask our outward performance (Jesus called this hypocrisy), but God looks at (and knows) our heart (1Samuel 16:7). Newton writes...

You can churn out Christian lingo, and put on a happy face, but you know what you really desire. Multitudes flock into churches each week with "Christian masks" that hide the reality that their appetite is not for Jesus Christ but for the things of the world. But Jesus tells us that only those who have the spiritual appetite to hunger and thirst for righteousness will find satisfaction... There is deep soul-searching in this Beatitude. We must be honest with ourselves. Forget the fact of what you profess. Forget for the moment that you attend church regularly and that you have Christian friends. What is it that means more to you than anything else? What is it that you must have—it drives your life, consumes your thoughts, directs your impulses? Is it for money or sex or fame or popularity or revenge? Then you are an idolater, for those things have become your god... Thomas Watson explained, "Desire is the best discovery of a Christian" [129]. What you desire explains your heart... We cultivate a healthy spiritual appetite by recognizing our own spiritual poverty, by mourning over our sins as we seek repentance, and by

submitting ourselves to God. In this way we turn our appetite away from the husks of the world that cannot satisfy to hunger and thirst after the table of Christ. ([The Blessing of Hungering & Thirsting](#))

Have wandered away (635) (**apoplanao** from **apo** = from + **planao** = to seduce, cause to wander or stray) in the active sense means to lead astray or to mislead, to seduce, to beguile, as do the false teachers in Mk 13:22 who will cause others to believe error. As an aside, false teachers always lead astray by teaching error, so it behooves all saints to saturate their minds continually with the only effective antidote, **the Word of Truth** (Ps 119:43-note, 2Cor 6:7, Col 1:5-note, 2Ti 2:15-note, James 1:18-note), **the whole counsel of God** (Acts 20:27ESV). In a passive sense **apoplanao** means to go astray or to stray away from the truth. To be drawn aside from the right course.

Barnes says "The notion of deception or delusion is in the word, and the sense is, that, deceived by the promises held out by the prospect of wealth, they have apostatized from the faith. It is not implied of necessity that they were ever real Christians. They have been led off from truth and duty, and from all the hopes and joys which religion would have imparted."

The root verb **planao** illustrates dramatically the active and passive aspects of this word group...

But evil men and impostors will proceed from bad to worse, **deceiving** (**planao** in the active voice) and being deceived (**planao** in the **passive voice**). (2Ti 3:13-note)

Comment: Note the fulfillment of the law of reaping and sowing, for these evil men and impostors sow deception but they themselves reap deception. What "goes around, comes around" as they say! In a similar way Paul uses the **passive voice** here in 1Ti 6:10 to describe some being led astray as a result of having allowed the poisonous root of covetousness to grow in the garden of their heart. What leads them astray? Their own sinful heart!

The only other use of **apoplanao** is in Mark...

for false Christs and false prophets will arise, and will show signs and wonders, in order, if possible, to **lead** the elect **astray**. (Mark 13:22)

Apoplanao - 3 uses in the non-apocryphal Septuagint..

2 Chronicles 21:11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to play the harlot and **led** Judah **astray**.

Proverbs 7:21-note With her ("an adulteress" Pr 7:5) many persuasions she **entices** (Lxx = **apoplanao** = turns him aside) him; With her flattering lips she seduces him.

Jeremiah 50:6 "My people have become lost sheep. Their shepherds have led them astray. They have made them **turn aside** (Lxx = **apoplanao** = "caused them to wander") on the mountains; They have gone along from mountain to hill And have forgotten their resting place.

DEMAS: A MAN WHO WANDERED AWAY

In his last letter Paul records the tragic tale of **Demas** who "*loved* (**agapao** = a love based on the decision of his will) *this present world*, (and)... *deserted* (Paul) and (went) *to Thessalonica*." (2Ti 4:10).

Matthew Henry wrote that "The love of this world, is often the cause of turning back from the truths and ways of Jesus Christ." **Demas** could not resist the attraction of the **age** in which he lived. He is give as a example of the danger of "toying" with the evil, anti-God world system headed by Satan himself (1Jn 5:19).

[Demas](#) is mentioned only three times in the New Testament...

THE TRAGIC DESERTION OF DEMAS		
SCRIPTURAL CITATION	APPROXIMATE DATE	SCRIPTURE QUOTATION
Philemon 1:24	AD 60-62	Mark, Aristarchus, Demas , Luke, my fellow workers

Colossians 4:14	AD 60-62	Luke, the beloved physician, sends you his greetings, and also Demas
2 Timothy 4:10	AD 67	Demas , having loved this present world, has deserted me and gone to Thessalonica

Demas goes from "**fellow worker**" to simply "**Demas**" to lover of "**this present world**"! The first two mentions were during Paul's first imprisonment and the last mention in Second Timothy was during Paul's second imprisonment in Rome. The lure of the world became irresistible to Demas, and he abandoned both Paul and the ministry. Was Demas "saved"? I don't know for certain. Only God knows. The Scripture certainly suggests he was not regenerate, but it is silent on Demas' last years. Jesus does give us an axiom to aid assessing Demas declaring that "the one who endures to the end, he shall be saved." (Mt 24:13) A person's perseverance per se does not merit or earn their salvation, but is a strong, clear indicator that they are genuinely saved, because only a person who has a holy power within (the Spirit of Christ, cp Ro 8:9-note) could possibly persevere to the end. In short, perseverance is the fruit of faith that is saving!

We see in **Demas' desertion** a sad illustration of the basic principle taught by our Lord Jesus that...

No one (absolutely no one) can serve (douleuo in the present tense = as a lifestyle) two masters (kurios = absolute ownership and control); **for (term of explanation - pause to ponder!)** either he will hate the one and love the other, or he will hold to one and despise the other. You cannot (as a lifestyle or continually) serve God and mammon (mammonas = wealth, possessions)." (Mt 6:24-note)

The writer of Hebrews warned the little flock coming out of the legalism and bondage of Judaism to the freedom found only in faith in the Messiah...

But we (the writer places himself in this group) are not of those who shrink back (hupostole) to destruction (apoleia), but of those who have faith (pistis) to the preserving of the soul. (Heb 10:39-note), a repeated theme in this exhortational letter to the Hebrews - see Heb 3:6-note, Heb 3:14-note)

Jesus had His **Judas**, and **Paul** had his **Demas**. Anyone who has been in the ministry long enough has shared in this same heartbreaking experience. Isn't it interesting and somewhat comforting to note that even the two greatest leaders the world has ever known had those who failed them. In a similar manner, anyone who has been a Christian long enough has known the heartache and sense of loss when some mentor or leader who falls in love with the world and chooses to abandon the faith.

Every saint, be he pastor or pew member, needs to remember this passage, so he is aware of the potential for those who, while ostensibly steadfast and faithful, choose to forsake in the hour of need. If this has happened to you, beloved, remember that Jesus is able to sympathize, for in His hour of greatest need His disciples **all left Him and fled**. (Mark 14:50) and

since He Himself was tempted (and tested) in that which He has suffered, He is (continually ready and) able to come to the aid (upon hearing the cry for help) of those who are (continually being) tempted (and tested). (Heb 2:18-note)

From (575)(apo) is a marker of dissociation, implying a rupture from a former association. It means away from and speaks of separation, departure, cessation, reversal. It can describe any separation of one thing from another by which the union or fellowship of the two is destroyed (E.g., Ro 11:26 -note: "*remove ungodliness FROM [apo] Jacob*" [i.e., from Israel, specifically the **believing remnant**]. Thus Jacob will no longer be "*in fellowship*" with ungodliness when the Messiah the **Deliverer** returns and "*all Israel will be saved*" [i.e., "*all*" that believe in Messiah, not "*all*" that ever lived]).

Paul had previously warned Timothy of the dangerous spiritual reefs that lay before him as led the flock of believers at Ephesus...

This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, keeping faith and a good conscience, which **some** have rejected and suffered shipwreck in regard to their faith. (1 Ti 1:18-19)

But the Spirit explicitly says that in later times **some** will fall away from the faith, paying attention to deceitful spirits and doctrines of demons (1 Ti 4:1).

The faith (tes pisteos) refers not to the subjective act of believing but to that which is the object of belief, in this case the Gospel (and all its ramifications not just in our initial salvation but our daily "salvation" from **self**, **Satan** and the sinful **world!** - See Three Tenses of Salvation) by which man is saved if he believes. The fact that "**some**" wandered away from **the faith** is "fruit" that demonstrates the "**root**" was not genuine faith unto salvation but the "**soul poisoning root**" of love of money which leads to destruction.

Related Resource:

- Study OF "the faith (pistis)"

It is worth noting that the phrase "**the faith**" is found only 38 times in the NT with a majority of uses in the Pastoral epistles (most used with the objective meaning) - Acts 3:16; 6:7; 13:8; 14:22; 16:5; Rom 4:11f, 16; 14:22; 1 Cor 16:13; 2 Cor 13:5; Gal 1:23; 3:23; 6:10; Eph 1:15; 4:13; Phil 1:25, 27; Col 1:23; 1Ti 1:2, 14; 3:9, 13; 4:1, 6; 5:8; 6:10, 21; 2Ti 1:13; 2:18; 3:8; 4:7; Titus 1:1, 13; 3:15; Philemon 1:5; Jude 1:3; Rev 13:10

Roy Zuck adds that the objective sense of "the faith" is best understood "with a broad meaning... In the absence of limiting qualifiers in this context, "**the faith**" must be understood as the Christian faith, the body of truth Christians believe, the teaching passed on by the apostles as normative for Christian belief. The word has the same sense in Jude 20. ([A Biblical Theology of the New Testament](#) - borrow)

Puritan writer Thomas Watson describes covetousness as the cancer of the soul - Covetousness is a key which opens the door to further wickedness (1 Timothy 6:10) And what is one the better for all his wealth—at death? "We brought nothing into the world—and it is certain that we can carry nothing out." When the rich miser dies—what scrambling is there! His friends are scrambling for his money! The worms are scrambling for his body! The devils are scrambling for his soul!

Chuck Smith's thoughts on the futility of friendship with money...

I often think of how rich I am. When I drive around all of the expensive homes in Newport Beach, and I think of how much they have to pay in taxes every year just to live in those houses, I think of how rich I am in that I do not have to live in a fancy estate. 3. Contentment is a rich asset. Paul said that he had learned that in whatever state he was in to be content...

Some of the richest people I ever knew, as far as worldly riches, were some of the most discontent people I ever knew...

I heard of a lady who loved her pink Cadillac so much that her dying wish was to be buried sitting at the seat of her Cadillac. As the crane was letting the Cadillac into the ground, a workman was heard to remark, "Now that's real living."...

"For we brought nothing into this world and it is certain, we will take nothing out." You have never seen a hearse pulling a U Haul trailer. Job said, "Naked I came into this world, naked I will go out." A wealthy farmer died, and someone asked his son, "How much did your old man leave?" "Everything" was the answer. You can't take it with you, but you can send it ahead. You can have treasures in heaven, Jesus encouraged that. The true riches are eternal. Godliness and contentment are great riches here, and they will be yours forever. ([Chuck Smith - Sermon Notes](#))

Henry Morris - Love of money. It is not money, but the love of money, that is the root of all evil. Some commentators have softened the meaning here by taking it as "all kinds of evil," but the original actually reads "all evil." Paul elsewhere says that covetousness is idolatry, the worship of money as a god (not money in itself, of course, but the power and possessions that money can provide), and Jesus Himself said that we cannot serve both God and mammon (Ephesians 5:5; Matthew 6:24). Pride is the sin of the devil (1 Timothy 3:6), and it is pride that generates the love of what money provides. Evolutionism, which is the basis of all false religion and false philosophy, is essentially just the rationale that justifies man's God-denying pride which causes the love of money, which is the root of all evil. ([Defender's Study Bible Online Notes](#))

David Hocking-Love of Money

The Lord Jesus taught that our lives do not exist in the abundance of the things we possess, but money can quickly convince us otherwise. Money will affect our view of security. In 1 John 2:15-17 we are told to not love the world nor the things in it, for all that is in the world— the lust of the flesh, the lust of the eyes, and (literally) the boasting of one's means of livelihood, which does involve money— is not of the Father but is of the world. It was money that kept a rich, young ruler from making a full commitment to Jesus Christ; he went away sorrowful, for he had great possessions.

THE DANGERS OF THE LOVE OF MONEY

1Ti 6:9-10

1B. We need to understand the ROOT of the problem – 1Ti 6:9

2B. We need to understand the RESULTS of the problem – 1Ti 6:9-10

1C. You will fall into temptation – 1Ti 6:9

2C. You will fall into a snare or a trap – 1Ti 6:9

3C. You will fall into many foolish and harmful lusts – 1Ti 6:9

4C. You will be drowned in destruction and perdition – 1Ti 6:9

5C. You will wander from the faith – 1Ti 6:10

Jesus said we cannot serve two masters; and many people, because of their love of affluence, decide to not serve their master Jesus Christ and instead serve money.

6C. You will experience tremendous grief, pain and unhappiness – 1Ti 6:10 ([David Hocking Notes on 1 Timothy](#))

AND PIERCED THEMSELVES WITH MANY GRIEFS:kai heautous periepeiran (3PAAI) odunais pollais:

- **Pierced:** Ge 29:14,26,31-35 2Ki 5:27 Ps 32:10 Pr 1:31 2Pe 2:7,8)

MacArthur on pierced themselves - Like an animal placed on a spit, they have skewered their own souls and brought themselves consuming grief. A condemning conscience, unfulfilled desires, dissatisfaction, and disillusionment are their lot. As Psalm 32:10 says, "Many are the sorrows of the wicked." The ultimate pang they will suffer may well be eternal torment in hell. (See [1 Timothy Commentary](#))

A few wise sayings on money and riches from Proverbs...

Pr 11:28 He who trusts in his riches will fall, But the righteous will flourish like the green leaf.

Pr 11:4 Riches do not profit in the day of wrath, But righteousness delivers from death.

Pr 28:20 A faithful man will abound with blessings, But he who makes haste to be rich will not go unpunished.

Pr 28:22 A man with an evil eye hastens after wealth, And does not know that want will come upon him.

Pr 22:1 A good name is to be more desired than great riches, Favor is better than silver and gold.

Pierced (4044) (**peripeiro** from **peri** = round about + **peiro** = pierce through) (Only NT use) literally means to penetrate entirely or pierce through. This is the only use in the Bible and figuratively means to undergo or experience something which is adverse and severe.

Barnes - The word rendered "pierced themselves through" occurs nowhere else in the New Testament, and is a word whose force and emphasis cannot be well expressed in a translation. It is from peiro and is made more emphatic by the addition of the preposition peri. The word peiro means, properly, to pierce through from one end to another, and is applied to meat that is pierced through by the spit when it is to be roasted; then it means to pierce through and through. The addition of the preposition to the word, conveys the idea of doing this all round; of piercing everywhere. It was not a single thrust which was made, but they are gashed all round with penetrating wounds.

Although the verb is different (dierchomai) the idea is similar in Simeon's prophesy spoken to Mary that "a sword **will pierce** even your own soul." (Lk 2:33).

TWO PIERCINGS

One cannot help but think of the "piercing" of **Judas Iscariot** because of his **love of money**...

John 12:4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said 5 "Why was this perfume not sold for three hundred denarii, and given to poor people?" 6 Now he said this, **not because he was concerned about the poor**, but because **he was a thief**, and as he had the money box, **he used to pilfer what was put into it**.

Mt 26:14 Then one of the twelve, named Judas Iscariot, went to the chief priests, 15 and said, **'What are you willing to give me to deliver Him up to you?'** And they weighed out to him **thirty pieces of silver**. (See Zechariah's remarkable prophecy 500 years earlier - Zechariah 11:12-13) 16 And from then on he began looking for a good opportunity to betray Him.

Mt 26:23 And He answered and said, "He who dipped his hand with Me in the bowl is the one who will betray Me. 24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." 25 And Judas, who was betraying Him, answered and said, "Surely it is not I, Rabbi?" He said to him, "You have said it yourself."

JUDAS PIERCING BRINGS GRIEF

Mt 27:3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" 5 And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." 7 And they counseled together and with the money bought the Potter's Field as a burial place for strangers.

Acts 1:18+ (Now this man acquired a field with the price of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out. 19 And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood.)

JESUS' PIERCING BRINGS SALVATION

John 19:34 but one of the soldiers pierced His side with a spear, and immediately there came out blood and water... 37 And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."

Themselves (1438)(heautou) is "*a reflexive pronoun referring action in a verb back to its own subject*." (Friberg) In other words they **pierced themselves** and thus have no one else to blame! **Heautou** "*in the plural, (is) a reflexive reference to any and all persons or things involved as subjects of the clause*." (Louw-Nida).

John Trapp - "So do these strangle, drown, poison their precious souls with profits, pleasures, and preferments, and many times meet with perdition and destruction, that is, with a double destruction, temporal and eternal, as some expound it." ([1 Timothy 6 Commentary](#))

Many (4183)(polus) refers to a large but indefinite number, in this case a large number of griefs! Notice this is one of those "promises" that we would rather not receive! However it is like a train for once the "locomotive" of desire for money begins to spring up and bear bad fruit, it is a "bumper" crop so to speak. Christians, let us all take heed, for none of us are immune to the sin of greed and covetousness! And it is interesting that the Bible equates covetousness with idolatry, of putting another "god" (a "worshiper of **Mammon**") before the one and only majestic God (Col 3:5) **Paul issues a strong warning against greed in the life of believers writing...**

But **do not let** immorality (porneia - one of the deadliest and most inveterate temptations to which Gentile Christians were exposed then and now especially with internet access!) or any impurity or greed even **be named** (present imperative with a negative = stop something already occurring or don't let it begin) among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. **For (term of explanation)** this you know with certainty (absolute knowledge, a truth which is not debatable), that no immoral or impure person or **covetous** man, who is an **idolater**, has an inheritance in the kingdom of Christ and God. (Eph 5:3-4-note, Eph 5:5-note)

Griefs (3601)(odune) literally describes physical pain, but is used only figuratively in the two NT occurrences to describe a state of severe emotional distress and/or intense anxiety. Odune implies severe anguish of one's heart as the result of deep sorrow. Sorrow, torment, grief, pain, distress of body or mind - All uses of odune - Ro 9:2; 1Ti 6:10; Septuagint = Ge 35:18; Job 7:3; Je 8:18

Odune is used only one other time in the NT (Ro 9:2-note) and that also by Paul as he laments the general unbelief of his Jewish brethren writing

I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. (Ro 9:1-2-note)

In light of the warning of the rotten fruit of the bitter root of avarice we do well to heed the writer of Hebrews exhortation...

Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake (Heb 13:5+)

'To what cost do you drive mortal hearts—you accursed lust for gold!'

- Thomas Watson

Illustration - This past week they had a lottery drawing in which the payoff was 195 million dollars. It is interesting to follow up on those who have won the lottery in the past, most of the people tell how the sudden riches have upset their lives. Some of the couples have gotten divorces after winning. We fantasize of how great it would be to have these sudden riches, but would it? Solomon the richest man who ever lived had a few things to say about riches. ([Chuck Smith - Sermon Notes](#))

GOING GAGA OVER A GIGA

. . . the love of money is the root of all evil. 1 Timothy 6:10

Some saintly men mentioned in the Bible had great riches. So we know it's not wrong for a Christian to accumulate wealth if it is obtained honestly and used for God's glory. The LOVE of money, generated by greed and covetousness, is what the Bible condemns.

The National Bureau of Standards has announced that because of the problems that arise in working with large figures in government and business, the excessive use of zeros should be avoided. They suggest that the prefix "giga" be substituted for the 9 zeros that follow the Arabic numeral 1 to denote a billion. By the way, do you know how much a billion dollars is? Well, if a man gave his wife a million dollars and told her to go out and spend a thousand a day, she'd return 3 years later with the money gone. But if he gave her a billion dollars to do the same thing, she wouldn't come back for 3,000 years!

Becoming a millionaire used to be the ultimate goal. But now some people desire power and prestige so much that they strive for even greater wealth. Losing all sense of values, they go gaga over obtaining a giga!

You may say, "This devotional is not for me. I'm not looking for that kind of money." But wait a minute! It's the "love of money" that God is concerned about. A man can drown in a pond as well as an ocean! You can be just as wicked by setting your affection on a thousand dollars as on a billion.

Believer, seek the riches of God's grace. Concentrate on storing up treasure in Heaven. Beware of the error of going gaga over a giga. --H.G.B. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The riches of this world are vain,
They vanish in a day;
But sweet the treasures of God's love--
They never pass away.
--Bosch

Never let GOLD become your GOD!

Caught By The Current

Some have strayed from the faith. —1 Timothy 6:10

Today's Scripture: 1 Timothy 1:1-20

In the early part of this century, a ship was wrecked off the Scilly Isles near the coast of England. The sea had been calm and the weather clear, but the vessel was caught in a treacherous current that slowly lured it off its course. Before the captain and the crew realized what had happened, the ship had crashed onto the rocks.

In life too, powerful currents of compromise can catch the soul and carry it to shipwreck. Spiritual drifting is usually a slow and imperceptible process. We know it has occurred when we have lost the strong resistance to evil and the passionate desire for truth that we once knew.

The apostle Paul wanted to make sure this wouldn't happen to those to whom Timothy ministered. He encouraged him to be faithful in telling others what they needed to know, so they wouldn't stray from their devotion to Christ and cause their faith to be shipwrecked.

In our day, for every professing believer who succumbs to a sudden and savage assault of evil, a hundred more slowly drift away from God's truth, regular worship, and a life of faith.

We must give careful attention to what we know about Christ so that we don't drift away. — Haddon W. Robinson [Our Daily Bread](#).

Lord, help us from Your blessed Word
All error to discern,
And by Your Spirit's truth and light
From Satan's snares to turn.
—Bosch

The compass of God's Word will keep you from spiritual shipwreck.

ONE WAY OR THE OTHER A minister received a call from the Internal Revenue Service asking about a member of his church. "He stated on his income tax return," said the official, "that he gave three thousand dollars last year to your church. Is that correct?" "I don't have the records here, and I would have to check on it. But I'll say this--If he didn't, he will."

John MacArthur - C. T. Studd was one of nineteenth-century England's greatest cricket stars. After his conversion to Christ, he decided upon a missionary career. Before leaving for the mission field, he decided to give away his inheritance. His biographer picks up the story:

So far as he could judge, his inheritance was £29,000. But in order to leave a margin for error, he decided to start by giving £25,000. One memorable day, Jan. 13, 1887, he sent off four cheques of £5,000 each, and five of £1,000.... This was no fool's plunge on his part. It was his public testimony before God and man that he believed God's Word to be the surest thing on earth, and that the hundredfold interest which God has promised in this life, not to speak of the next, is an actual reality for those who believe it and act on it. He sent £5,000 to Mr. [D. L.] Moody, expressing the hope that he would be able to start some Gospel Work at Tirhoot in North India, where his father had made his fortune. Moody hoped to carry this out, but was unable to, and instead used the money to start the famous Moody Bible Institute in Chicago ... £5,000 he sent to Mr. George Müller, £4,000 to be used on missionary work, and £1,000 among the orphans; £5,000 to George Holland, in Whitechapel, "to be used for the Lord among His poor in London," ... and £5,000 to Commissioner Booth Tucker for the Salvation Army in India. (Borrow - [Norman P. Grubb, C. T. Studd: Cricketer and Pioneer](#) [London: Lutterworth Press, 1953], 65–66)

Various other organizations received the remainder of the £25,000. His actual inheritance turned out to be a few thousand pounds more than he originally figured. He gave some of that money to other organizations and the rest to his fiancée as a wedding present. Not to be outdone, she gave that money away. The couple then went to Africa as missionaries with nothing (Grubb, C. T. Studd, 66–67).

FILTHY LUCRE IN THE PLATE A pastor made the following announcement before the offering: "I would like to remind you that what you are about to give is tax deductible, cannot be taken with you, and is considered by the Bible to be the root of all evil."

John MacArthur- **"For the love of money is a root of all sorts of evil." 1 TIMOTHY 6:10**

There are specific indicators that warn us if we are loving money.

Today's verse is a classic reference and contains the overarching scriptural principle concerning our attitude toward money. In referring to the love of money, Paul is essentially talking about the sin of greed. That sin is a serious offense in God's eyes, which means we ought to desire with all our hearts to have victory over it. And we can begin to achieve such victory by recognizing the major warning signs of greed or money–love.

There are at least five major behavior and attitude symptoms that reveal the presence of greed in one's life. First, if you are truly a lover of money, you will be more concerned with acquiring it than with giving an honest, quality effort in everything you do. Believers are to pursue truth and excellence first of all, and God will see to it that we receive the proper monetary rewards.

Second, if you are greedy, you will feel that you never have enough money. Your attitude will be like the leech's daughters who constantly say, "Give," "Give" (Prov. 30:15).

Third, if you love money, you will tend to flaunt what it can buy. You will be unduly eager to show off clothing, your new car or truck, or the new property you just purchased.

Fourth, if you are a slave to greed, you will resent giving your money to support worthwhile causes or help other people. You will

want to keep everything to spend on your own selfish desires.

Finally, if you are in love with money, it is likely you will sin to obtain more. That could include cheating on your income tax return or expense account report or shortchanging customers.

If you love God with all your heart, soul, mind, and strength (Deut. 6:4–5; Matt. 22:35–38), none of those symptoms will be in your life to hinder your pursuit of Him. That’s what Jesus meant when He said we can’t love and serve both God and money (Matt. 6:24).

◇◇◇

Suggestions for Prayer: Pray that God would make the allure of money so faint for you that you would never be a slave to greed.

For Further Study: Write out and memorize Philippians 4:11. Carry it with you, and quote it to counteract the greedy thoughts of dissatisfaction that arise periodically. (See [Strength for Today: Daily Readings for a Deeper Faith](#))

John MacArthur - PROOF OF GREED’S DANGERS

“For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.” 1 TIMOTHY 6:10

There’s no doubt that the sinful effects of loving money actually occur in some people.

It is hard to imagine a sin that has not been committed for the sake of greed. It can lead to self-indulgence, flaunting of possessions, lying, stealing, murder, distortion of justice, and abusing the poor.

Today we return to 1 Timothy 6:10 to note how the apostle Paul proves that loving money is indeed dangerous. He knew that some were actually “longing for it [money]” or reaching after it as far as they could figuratively stretch their arms and hands. That means such people would have been passionately pursuing money. Paul does not give any names, but it is reasonable to think he was referring to ones such as Demas, who was perhaps beginning to pursue worldly things even as Paul wrote this letter (see 2 Tim. 4:10).

Such people “wandered away from the faith” or departed from the body of Christian truth (see Jude 3). Like Demas, they were exposed to truth, but they eventually chose material goods and comforts in preference to God. Those apostates were in effect proving what we noted earlier this month: you can’t serve both God and money (Matt. 6:24).

Such lovers of the temporal and the material also “pierced themselves with many a pang.” The word “pierced” originally referred to running a skewer through an animal as it was placed on a spit. Those who love money more than God impale their own souls and end up experiencing much grief—a condemning conscience, an unfulfilled heart, and complete disillusionment with life (see Ps. 32:10).

So, what does all this teaching about the love of money mean for us? Simply that we must live our Christian lives pursuing God, not money and material possessions. Like David, we should desire to say, “As for me, I shall behold Thy face in righteousness; I will be satisfied with Thy likeness when I awake” (Ps. 17:15).

◇◇◇

Suggestions for Prayer: Thank God for all the resources He has blessed you with, and recommit them to His service.

For Further Study: Read Matthew 27:3–10 for more about the tragic consequences of Judas’ love for money. How sympathetic were the Jewish leaders to his plight? ◇ What positive things can we learn from the aftermath of this episode (see Acts 1:15–26)?

John Butler - MONEY 1 Timothy 6:10 - [Sermon Starters](#)

“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” (1 Timothy 6:10).

Money is front and center in people’s minds today with the government spending more than it takes in and causing all sorts of trouble with people’s money. But money is not all that it seems to be. The Apostle Paul gives a warning in this text about money.

FIRST—THE PASSION FOR MONEY

“The love of money is the root of all evil.” This phrase is often misread in a twofold way.

- The passion in the text. “The love of money.” It is not money itself that is condemned here. It is the inordinate affection for money that is condemned. It is not a sin to be rich. Rich people do not always have to be in trouble because of their money. And they are

not alone in needing this warning, for poor people also need this warning of our text, for it is not the amount of money that is condemned but the affection for money that is condemned.

- The problem in the text. “The root of all evil.” This is not a good translation. Matthew 5:11 translates the same phrase as “all manner of evil.” An inordinate affection for money does not cause all evils, but it causes a lot of them as it noted in the second half of our text.

SECOND—THE PERILS OF MONEY

“Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrow.” The second half of this text elaborates on the first half by detailing the evils that an inordinate affection for money causes. These evils can be stated in a threefold way.

- The summary of the problem. “Root of all evil.” An inordinate affection for money can cause many evils. As we noted above, it does not cause all evils but causes many evils. People often do many bad things in order to increase their amount of money.
- The straying in the problem. “They have erred from the faith.” The inordinate affection for money can make you an apostate as quick as anything. Set your affections on money and you will not be a man of faith. Unfortunately, our churches honor rich people in order to obtain some of their money. But wealth seldom helps one’s faith but is more likely to corrupt one’s faith. But your faith is more important than your fortune.
- The sorrows in the problem. “Pierced themselves through with many sorrows.” An affection for money often occurs because a person thinks money will bring much happiness. Such is not the case. Money brings a burden to the rich that no man in his right mind wants to have. The love of money is the source of so many heartaches. Pity the wealthy whose love is on their money. They will have many sorrows.

Jay Adams - 1 TIMOTHY 6:10

“For the love of money is the root of all evil”

The love of money is a root of all sorts of evils. Some, eager for money, have wandered away from the faith and have pierced themselves through with many sorrows.

On several counts this important verse has proven a stumbling block to many. First, it is often misquoted: “Money is the root of all evil.” That is not what Paul wrote. He wrote about the love of money, not about money itself. There is no way that the coin of the realm itself could cause any evil of any sort. It is the value that each individual places on money that was in his mind. Those who think that money is the all important thing in life and “determine to be rich” (1 Timothy 6:9) are the ones who do evil. That is not because of money, but because of the love of it. All of the commandments have been broken in order to obtain money; men have killed, committed adultery, taken God’s Name in vain, and so on—all because they coveted money.

However, this misquotation, in which the word “love” is omitted, is compounded by a further error. The King James Version reads “the root of all evil.” The use of the definite article “the” is a poor translation. The indefinite article “a” should be used so that the phrase would correctly read, “a root of all sorts of evil.” Surely, there are other roots of evil doing besides money, although this erroneous translation seems to say not.

Finally, there is one other problem with the way in which the passage is translated in the 1611 version. The plural “evils” ought to be “all sorts of evils.” It is not true either that the love of money is a root of every evil. People do evil, all the time, that has nothing to do with money. They get angry because they are proud, they lie because they have been caught in an act of sin, etc. But every sort of evil has been committed out of a love for money. People get angry when others’ salaries are raised, and their own are not; they lie because they think to do so may be of advantage to them monetarily, and the like.

So, let’s understand the verse by properly translating and interpreting it: “the love of money is a root of all sorts of evil.”

Losing Our Way

The love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness.
—1 Timothy 6:10

Today’s Scripture & Insight: 1 Timothy 6:6-10

An online survey conducted by a New York law firm reveals that 52 percent of Wall Street traders, brokers, investment bankers, and other financial service professionals have either engaged in illegal activity or believe they may need to do so in order to be successful. The survey concludes that these financial leaders “have lost their moral compass” and “accept corporate wrongdoing as a necessary evil.”

In mentoring young Timothy, the apostle Paul warned that the love of money and the desire to get rich had caused some to lose their way. They had yielded to temptations and embraced many “foolish and harmful” desires (1 Tim. 6:9). Paul saw “the love of money” (not money itself) as a source of “all kinds of evil” (v.10), especially the evil of trusting in money rather than depending on Christ.

As we learn to see that Christ is the source of all we have, we will find contentment in Him rather than in material possessions. When we seek godliness rather than riches, we will gain a desire to be faithful with what we have been given.

Let’s deliberately cultivate an attitude of contentment in God, and faithfully submit to Him, for our Provider will care for us.
By: Marvin Williams

Father, it’s easy to see the problem that others have with loving money. But I know I have my own struggles too. I need Your help to learn thankfulness for all that You have given. Grow in me an attitude of contentment in You. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

To love money is to lose sight of the Source of life.

Your Life’s Passion

The love of money is a root of all kinds of evil. . . . Flee from all this, and pursue righteousness. 1 Timothy 6:10–11

Today’s Scripture & Insight: 1 Timothy 6:6–12

One evening years ago, my wife and I were making our way down a mountain trail, accompanied by two friends. The trail was narrow and wound around a slope with a steep drop on one side and an unclimbable bank on the other.

As we came around a bend, I saw a large bear moseying along, swinging his head from side to side, and quietly huffing. We were downwind, and he hadn’t detected our presence, but he would soon.

Our friend began to rummage around in her jacket for a camera. “Oh, I must take a picture!” she said. I, being less comfortable with our odds, said, “No, we must get out of here.” So we backed up quietly until we were out of sight—and ran.

That’s how we should feel about the dangerous passion to get rich. There’s nothing wrong with money; it’s just a medium of exchange. But those who desire to get rich “fall into temptation and a trap and into many foolish and harmful desires that plunge them into ruin and destruction,” Paul wrote (1 Timothy 6:9). Wealth is only a goad to get more.

Instead, we should “pursue righteousness, godliness, faith, love, endurance and gentleness” (v. 11). These traits grow in us as we pursue them and ask God to form them within us. This is how we secure the deep satisfaction we seek in God. By: David H. Roper ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

- What’s your passion in life?
- How might you pursue traits that will make you more like Jesus?

God, I want to grow to become more Christlike.
Help me cooperate with what You’re trying to teach me.

Money Talks

The love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness.
—1 Timothy 6:10

Today’s Scripture: Luke 12:13-21

As I was driving home from the office, I saw a minivan proudly displaying a bumper sticker that read: “Money Talks: Mine Says Goodbye.” I think a lot of people can relate to that sentiment.

Much of our living is spent acquiring and using money, which doesn’t last. The stock market crashes. Prices go up. Thieves steal others’ goods. Things wear out and break down, requiring the acquisition and expenditure of more money to replace what has been lost. The temporary nature of material wealth makes it a poor bargain in the search for security in an insecure world. Money is much better at saying goodbye than it is at sticking around.

Nowhere does the Bible say it's wrong to have money or the things that money can buy. Where we lose our way is when money becomes the driving purpose of our lives. Like the rich man and his barns (Luke 12:13-21), we end up pursuing the accumulation of things that eventually will be forfeited—if not in life, then certainly at death.

How tragic to live our entire lives, only to end them with nothing of eternal worth to show for our labors. To paraphrase Jesus' words, it is much better to be rich toward God than to work for treasure that can't last (v.21). By: Bill Crowder ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Let me hold lightly things of this earth;
Transient treasures, what are they worth?
Moths can corrupt them, rust can decay;
All their bright beauty fades in a day.
—Nicholson

Treasures in heaven are laid up as treasures on earth are laid down.

Flee!

Submit to God. Resist the devil and he will flee from you. — James 4:7

Today's Scripture: James 4:1-10

I didn't see the movie *The Exorcist*, but I do recall its impact on my community. It left a lasting impression on many people about Satan's power. Even many Christians began to live in fear, swayed by the vivid images of evil. It seemed as if the devil was almost as powerful as God.

Is this perspective biblically sound? Of course not. God is the Creator, and all others, including demons, are just created beings. Only God is almighty.

It's easy to blame the devil when things go wrong. Although he does propagate wickedness and sin, we must be careful not to conclude that we are powerless against him. We are told in the Bible that the Holy Spirit within us "is greater than he who is in the world" (1 John 4:4).

The Bible also says we have a role to play in overcoming evil and doing what is good. We are to "flee sexual immorality" (1 Corinthians 6:18-20), "flee from idolatry" (10:14), "flee" from the love of money (1 Timothy 6:10-11), and "flee also youthful lusts" (2 Timothy 2:22).

James said that our attitude toward the devil should be to "resist" him (James 4:7). How do we do this? By submitting ourselves to God, allowing Him to direct our lives. Then it will be the devil who will flee from us. By: Albert Lee ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When Satan launches his attack,
We must take heart and pray;
If we submit ourselves to God,
He'll be our strength each day.
—Sper

To defeat Satan, surrender to Christ.