

(8) **Reverse-Process Reversionism:** The total influence of evil and divorcement from reality occurs. What was previously considered right is now considered to be wrong and vice versa. This is the status quo of unrestrained and perpetual sinfulness, inversion of thought, fragmentation, and excessive cosmic involvement. The believer is brainwashed by satanic propaganda.<sup>1</sup>

18. The next verse is designed to motivate the believer to avoid these pitfalls by continuing to execute the spiritual advance:

**1 Timothy 6:11** - But keep avoiding these things, man of God, and instead keep pursuing [ διώκω (*diókwō*): with the desire to obtain ] righteousness [ δικαιοσύνη (*dikaíosúnē*): integrity ], godliness [ εὐσέβεια (*eusébeia*): spirituality + accumulation of advanced doctrine ], faith [ πιστίς (*pistís*): wheel-tracks facilitated through consistent repetition ], love [ ἀγάπη (*agápē*): personal love for God & unconditional love for others ], perseverance [ ὑπομονή (*hupomonē*): the spiritual momentum to keep moving forward in the accumulation of doctrinal thought ], and gentleness [ πραῦπάθεια (*praüpátheia*): composure<sup>2</sup>; genuine humility & grace orientation ].

19. Paul concludes the paragraph by encouraging Timothy to challenge his congregation to beware of these things that are common for those distracted by worldly riches.

20. When the wealthy believer begins to neglect doctrine, he starts the process of becoming occupied with material stuff rather than the riches of immaterial truth.

<sup>1</sup> Adapted from: R. B. Thieme, Jr., “Stages of Reversionism,” in *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 22–39. © 2000 by R. B. Thieme, Jr., Bible Ministries. All rights reserved.

<sup>2</sup> “πραῦπάθεια. A late construct, related to the adjective πραῦπαθής (“gentle”), which occurs in Philo. The only instance in the New Testament is at 1 Timothy 6:11 at the end of a list of virtues. The meaning is not so much “meekness” but “composure” which can take wrongs calmly” (Wilhelm Michaelis, “πραῦπάθεια,” in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967], 5:939).

21. Truth in the soul is an all-powerful asset in the defense of a believer's soul. It protects against attacks from within from the lust patters and from without from the devil's world.

**1 Timothy 6:17** - **Instruct** [ the customary present active imperative of the verb παραγγέλλω (*parangéllō*): constantly command<sup>3</sup> ] those who are rich [ πλούσιος (*plou̓sios*): temporal blessings ] in this present world [ αἰών (*aiōn*); Church Age ] not to be **conceited** [ ὑψηλοφρονέω (*hupsēlophronéō*) ] or to fix their **hope** [ ἐλπίζω (*elpízō*): confidence ] on the **uncertainty** [ ἀδηλότης (*adēlótēs*): variability ] of **riches** [ πλοῦτος (*plou̓tos*): material goods ], **but** [ ἀλλά (*allá*): conjunction of contrast to what precedes ] on **God** [ Θεός (*Theós*) ], who **richly** [ πλουσίως (*plousíōs*): abundantly ] supplies us with **all things** [ plural neuter of πᾶς (*pás*) ] to enjoy. (NASB)

22. The customary present tense is a command to Timothy to command those in his congregation to apply what he is teaching.
23. Timothy was not the one commanding his parishioners to apply the doctrine taught. Paul is commanding Timothy to start commanding them to do so.
24. In the process of doing so, Timothy is to instruct in the imperative mood. If individuals are falling apart, then he is to advise from the pulpit what they should be doing.
25. If such violations then were to occur, the problem would not be directed toward Timothy, but on the individual members of the congregation who were ignoring his teachings.

<sup>3</sup> “In 1 Timothy παραγγέλλω is one of the special tasks of the recipient of the letter. (Timothy) is to command ... those who are rich in the world (6:17). In so doing, however, he must himself be under the apostle's order “to keep the commandment” in such a way that he is without spot or blame “until the appearing of our Lord Jesus Christ,” 6:13f. This order of the apostle does not rest on his own authority. It is given in the sight of God, who calls all things to life, and also in that of Christ Jesus, who witnessed a good confession before Pontius Pilate. It is thus distinguished radically from all religions or ethical injunctions which do not have their roots in the soil of the saving events of the New Testament” (Otto Schmitz, “παραγγέλλω,” in *Theological Dictionary of the New Testament*, 5:765).

26. Briefly put, the commands from the pulpit should have been the ten problem-solving devices. In this context, those who need to be spiritually shaped up are said to be “those who are rich.”
27. This is the dative plural of the noun **πλούσιος** (*plouúsios*): “those who are rich.” What are these rich people being commanded to do?
28. The NASB translation begins with the phrase “in this present world.” This is not a good translation. *Kósmos* is not the word found here, but rather, the noun **αἰών** (*aiṓn*): “age,” or better, “this dispensation.”
29. This is a locative of time and it refers to wealthy believers in the Church Age that have become distracted by their prosperity.
30. Since believers in the Church Age are members of the royal family of God, then blessings through the grace pipeline are greater than in any other dispensation.
31. This verse reveals that those making the spiritual advance begin to receive the overplus of blessings and, over time, some will turn their heads away from doctrine and focus on their stuff rather than the grace that provided it.
32. The distractions that precipitate this trip into reversionism are described next beginning with **ὑψηλοφρονέω** (*hupsēlophronēō*). It is a compound made up of **ὑψηλός** (*hupsēlós*): used figuratively for “pride,” and **φρονέω** (*phronēō*): “to think.” Together they form the compound, “to think in a prideful way,” which includes a variety of mental attitude sins, such as “conceit, arrogance, high-mindedness, or hubris” which is arrogance on steroids.
33. Arrogant people are prone to make poor decisions based on a cosmic inventory of ideas. On this occasion they are led to apply human viewpoint.

34. They are said to “fix their hope.” The word “hope” is the perfect active infinitive of **ἐλπίζω (elpízō)**: “confidence.” They are not to function from a soul dominated by arrogance (*hupsēlophronéō*) or to place their confidence (*elpízō*) on the variability of riches.
35. The perfect tense of *elpízō* is consummative which indicates a completed action, whereas the perfect tense usually emphasizes existing results. Here it explains the process by which the action was completed.
36. A believer with wealth cannot in arrogance place his confidence on the variability of riches while at the same time keep his eyes focused on the Source which is Jesus Christ.
37. His arrogance and preoccupation with material things is contrasted with the Source indicated by the conjunction of contrast **ἀλλά (allá)**: “but,” followed by the proper noun for God: **Θεός (Theós)**.