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Well, I was going to skip the first Timothy 6 verse 1 through 10. But the way the scheduling. And I ended up lining up. Uh, we could use the extra day, and it is useful. In terms of thinking about how we view. And employ material things. As those who belong to the Lord Jesus Christ.

Who now, Receive the word of God, not only as the word of God, but as the words of our Lord, Jesus, the words of the one. He came and lived and died and rose again. Uh, for our salvation. And this is a subject to large part of the first 10 verses, the first, Timothy 6.

No, these are God's words. Let as many bond servants as are under the yoke account, their own masters worthy of all honor. So that the name of God and his doctrine may not be blasphemed. And those who have believing masters, let them not despise them because they are brethren.

But rather serve them because those who are benefited are believers and beloved. Teach and exhort these things. If anyone teaches otherwise it does not consent to wholesome words, even the words of our Lord Jesus Christ. And to the doctrine, which accords with godliness. He is proud knowing nothing, but is obsessed with disputes and arguments over words.

From which come envy, strive for violence, evil suspicions. Useless wranglings of men. Of corrupt minds and destitute of the truth. Who suppose that godliness? As a means of game. From such withdraw yourself. Now godliness with contentment is great gain. Before we brought nothing into this world and it is certainly can carry nothing out.

And having food and clothing with these, we shall be content. But those who desire to be rich fall into temptation and a snare. And then to many foolish and harmful lusts. Which drowned men and destruction, and tradition. For the love of money is a root of all kinds of evil.

For which some have strayed from the faith in their greediness. And pierce themselves through. With many sorrows. Amen, the reading of God's word. Well, there's a couple of. Clues in these verses about how to read them in the context of first, Timothy as a whole. When we get to the end of verse 2, it's identifying, the end of an extended teaching section where it says, teach and exhort these things that recalls Uh, back to chapter 4 and verse 11.

These things command and teach, And so, In chapter 4 and verse 12, a new section. Began. That goes through chapter 6 and verse 2. And in. From then, from chapter 4 and verse 12 to chapter 6, and verse 2, One of the main themes or one of the main ideas is this idea of honor. Uh, the elders who are worthy of double honor those Um, those who rule, well, especially those who labor in the word.

And indoctrinate. About him. We heard last week in verse 17, through 25 of chapter 5, of course, Timothy himself was an example of those in Timothy. The. Last part of chapter 4 there. Versus 12 through 16, this would be a lot easier for you. If you have a Bible open, Uh, chapter 4 verse 12 through 16.

Is really instruction for Timothy to treat his own office. As honorable in the way that he conducts himself. Uh, but in the honor of the widows and five, three and following in the

double honor of the elders. And five seventeen and following and the honor, the all honor of masters Uh, now in chapter 6 and verse 1 and 2, there is a financial component This is exactly the opposite.

Of. The idea. The, the The workers should resent. The, the prophet of his work go to. Has boss or his master, which is one of the fundamental ways. That work and employment and Bosses and employees, masters and slaves, although we Uh, claim not to have the ladder. That's one of the primary ideas.

Around which our culture views these things. That, that would be wrong for someone to profit off of my work that i Uh, that i should resent. If he profits off of my work, let the bible teaches us exactly the opposite. Let as many bond servants or bond slaves as they're under the oh.

Yep. Their own masters worthy of all. Honor why? So that the name of god and his doctrine may not be blasphemed. In the upcoming devotional on thursday. Uh, and Titus too. The last part of the opening section there hepatitis to now, Paul's going to give Titus instruction for. How to exhort those who are bond servants.

And one of the interesting things is, whereas the instruction for how to exhort young men, really just Uh, was one thing that they be, so reminded. And may god help all of our young men. Um, Receive and heed and live out that particular instruction. There are several given to bond servants.

We find themselves and god's providence. In a position that is slowly in the eyes of men. Uh but because of it's loneliness because of its undesirability to men and to the flesh is actually a great opportunity to show the difference that christ makes in the heart and life of a believer.

And so what we see there in Titus 2, These verses 9 and 10. Uh, yes, Titus 2 versus 9 and 10 has a parallel here. There is an opportunity. To bring honor, not just to your earthly master in terms of the way that you treat them and not despising that they are that they are profiting.

But there's an opportunity. To give honor unto God, the name of god. To give honor unto the gospel so that the name of god and his doctrine May not be blasphemed. How we treat people and how we treat people concerning money. Is something. Everyone just innately intuitively knows. Is important.

Mystery someone in in. In financial matters, and You will cause disowner to your name and anybody whose names are associated with you. And how much more when it's gone, his name has been put upon us. And so, With us this instruction then. For bond servants, to be glad Uh, for Benefit to come to those who are over them.

And, of course, If the one who is over, you is a brother. And this. This desire that they would. Receive benefit by your labor increases rather than decreasing So verse 2 and those who have believing masters, let them not despise them. Because they are brethren, but rather Serve them because those who are benefited are believers and beloved.

Teach and exhort these things. Well, that which is Um, That, which is true. Generally speaking that we That we want to live in a way that brings honor to god. And therefore, Uh, whatever, place God has put us in, whether that's place in the community, or in the culture in the workplace where you are under someone else and he's been benefiting from your labor, and If, if you've ever known and i've known even many believers who think this way.

Uh, if you ever known someone who is Uh, Was. Uh, frustrated. Because They couldn't advance themselves. Um, and yet the lord was providing for them and for them for their family,

this liberates us from all of the resentment. Of. Of someone else, profiting from our labor of our Uh, hour, not being to advant being able to advance ourselves.

And that's important because this fleshly desire. Uh, for ourselves to be exalted. Is something that bleeds even into the way we operate in the church. And it even bleeds into teaching. In the church. And, The combination of those two things, the desire to to advance myself. Uh, by Uh, whether it's doctrine or godliness, or both, And the greed.

Uh, in terms of advancing myself in terms of Of earthly wealth, those things are combined, then those two ideas. Uh, you see taken together in verses three through 10.

Verse 3, if anyone teaches otherwise and this is teaches otherwise Concerning the whole of going back all the way to chapter 4 and verse 12. If anyone teaches otherwise and does not consent to wholesome words, even the words of our lord, jesus christ. Okay, so Uh, we noted last week, for instance, that paul quotes lucas scripture.

Uh, well, what is paul saying here? Uh, in first, Timothy 6, verse 3 about this letter that he's writing. Does he does he not just made a claim? That. What he is writing are the words. Of lord, jesus christ. If anyone teaches, otherwise and does not consent to the wholesome words, even the words of our lord jesus christ and to the doctrine, which accords with godliness He is proud, knowing nothing.

Etc. Now, before we get into that, i want to point out to you that. Um, This idea of Uh what godliness is and how godliness is to be used, and how godliness is to be expressed. That's the unifying idea versus three through 10. And so you have a doctrine which records with Uh, with true godliness.

And that. The doctrine that teaching that accords. The true godliness coming out of the last chapter and a half or so in timothy is a doctrine that is very concerned with how the name of god. Is honored or dishonored as a result of the way that i live. And then, secondarily.

Am i treating others with the proper honor so that god's name will be honored. Uh, by by the way that i live, that's That's this. Uh, doctrine. Which accords with godliness it seeks to exalt god and seeks to. To love my neighbor as myself. It seeks, especially to love My brother as christ.

Has loved me. Now godliness. Has as one of its Components. Uh, contentment. Godliness with contentment is great gain why? Because if i have been, Redeemed by god for himself than i have christ. And now in every situation that i'm in, i know christ is the one who put me in that situation.

And i don't need to advance myself. Because i have jesus and like we've been hearing in the in the latter part of Romans 8, these last few midweek. Uh, midweek meeting sermons. Uh, if i have jesus, i have everything. I don't need to advance myself. I actually can't advance myself beyond what i've already been given in christ.

Now, the the literally all the creatures, every created thing and every moment of its history is serving me. Because all things are for, christ's sake. And he will be glorified in me. And so, contentment is part of the essence of godliness, which means trying to use. And you got to put Those air quotes on the word gobliness and verse 5, trying to use gobliness as a means of advancing yourself.

Demonstrates that what you have is not godliness at all. And this is something that will be especially Um, that we can especially see. In how we view and use material things, what we

do. What we do with money in our hearts, And, With our hands. Well, going back and picking up in a little bit more detail than If anyone teaches otherwise and does not consent to wholesome words, even in the words of our lord, Jesus Christ into the doctrine, which accords with godliness.

He is proud, knowing nothing. Okay, so this idea of Uh, whether it's Critical theory generally or critical economic theory. The idea that power is bad and what you should always do with those who are an authority as bring them down. Um, Which is generally speaking. I know that. Uh, it's been Probably a couple years since Since we had our class just on critical theory, that's just a summary.

The, the power is bad and what you should do with those empowers. Is bring them down, or Or critical economic theory that those who are wealthy. Are to be resented or those to whom profit goes or are to be resented. If someone teaches those things, He says here. That they are proud and know nothing.

Yeah, so we have to be careful. About letting these things bleed into the churches. Uh, sadly, those ideas. Are and in many cases bleeding into the church. Maybe not. Here so much at least as far as mark system or critical theory. But there is always the danger of Versus four and five.

So such a such a person is proud knowing nothing. Now Obsessed with disputes and arguments over words. From which come envy strife reviling evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth. Who suppose? That godliness is a means of gain. From such withdraw yourself.

Now. Perhaps. Uh, you have run into people who Uh, who Really like to talk theology. And yet. They are for perhaps among the You know, they are not contented. So, there are two types of people who Uh, who you may run into Who really like to talk theology one?

Are always upset, they're suspicious of everyone, they're envious. Their contentious. They revile others, you can see the list. Uh, Been verse 4. Obsessed with disputes and arguments over words. From which come envy. They're always trying to figure out, you know what side you're on. Identifying. You as somebody so that they can know whether to resent you in their hearts.

Like they do the other person. Um, strife reviling. Evil suspicions. Now, all of this. All of this comes from an approach to theology, that does not say. I have everything in Christ and everything I am belongs to Christ for His glory. But it views even theological discussion as kind of this.

Uh, one upsmanship. In which I can. I can demonstrate my superiority. And, And this is tied to then, The same idea. Not now with Uh, with reputation and Interpersonal, conflict, or Or. Or value. Uh, but wealth. And that's to what that is that which he turns in verses 6 to 10?

Now, godliness with contentment is Great game. When he says, godliness with contentment, he's not Uh, describing two things. He's describing one great thing godliness. And one of its necessary components with contentment. You okay? So if it doesn't come with contentment, it's not actually godliness. There's a foe godliness, a pseudo godliness.

In. Um, In the The ones who always want to argue. About theological stuff and Ironically, there may be not ironically, maybe. Indicatively. Um, One of the, you know, in my own experience. Uh, the ones who match. The, the verse four and five description. In the way that they talk about theology, have often been obsessed with economics.

Oh, there's morality. To economics. Uh, but Uh, you Uh, you have to watch. The way in, which you discuss things. And the way in which They? Uh, they arise in your heart. And one of the places we can see it even more, clearly more materially is actually in the area of money.

So verse 7, we brought nothing into this world. It is certain we can carry nothing out. Was having food and clothing. With these, we shall be. Contend. You know what, what he's saying here and that it also works for trying to get others to think. Highly of you. Is that greed is kind of useless.

Suppose you achieve your aim? And you possess all of these things that you wish you had. You are going to be dispossessed of them at your death. And so, Even if you're greet, is satisfied, all of its fruit will evaporate instantly. The moment you die. That's, Um, connected to what he was saying earlier about.

The, the false teaching and and Chapter 4 verse 7 and 8 reject profane and old wives fables and exercise yourself towards godliness. For bodily exercise profits, a little, it's not wrong. It's good. And money, it's itself. Wealth itself is not wrong, it's good. But Godliness is profitable for all things.

Having promise of the life that now is, and Of that, which is to come. And so, One of the, one of the things that That thinking about wealth helps us too. Is i think helps helps us to think an eternal terms. And then, as far as, The teaching and the church and it's use for taking the words of jesus.

And living of. Having our minds conformed to his living, according to his truth and bringing him on her as very different than Trying to figure out theology. Uh, so well that i can look impressive to others and feel good about and And superior in and of myself. The two may end up looking very similar.

Uh, but they really couldn't be more opposite in nature. Dave. I would like to comment on this question. So if, if god is giving you Everything we need. You know. Sufficient and that's sort of an economic statement, okay? How do you? That's retain. If there's something that you One of life has over above that.

If that's evil. Well, there's There's always the question of purpose in the heart. What do you want it for? Is Is. A primary thing. I mean, there are some things that are evil in and of themselves. And so you can know that those things are evil. But the The desire just to be.

Extra comfortable or to have more things for the purpose of having more things. Or the desire for status. Uh, in in our well extra, i don't think it's unique to our culture. There are many things that Possessing them is. Is an indication of status and so seeking to Uh, to increase.

Uh, your Uh, your status over others. So, a lot of this is Um, Humility under god first and foremost. Right. There's something very different There's a there's a significant difference with god, has given me everything i have. I am glad to enjoy it. I don't think enjoying it is a bad thing because the god who gave it to me is good, So i seek to enjoy him in it.

But if i'm seeking to enjoy him in it, i really don't need. To accumulate more. In order to enjoy, i already have him. All right, so there's there's a contentment that comes from a right view of what you already have. As far as. Desiring more. Or gaining more whether by work or trade or some other good and proper means.

By which god has given us. To acquire wealth. What is the purpose of that wealth? Now enjoying god is part of the purpose but we didn't even get to Yeah, in more significant purpose, serving the lord by doing good to others. Now. In in next week, lord, willings section.

In verses 17 through 19, we're going to heal a lot more with the purpose of More wealth than you need more than the food and clothing with which we so be content. Because there are purposes for that but the purpose, especially is good works. Right. Good works first to Uh, first to my own household.

Which you have to think, multi-generationally, right in light of all that we've studied about well, Uh, in scripture so far, you're thinking about your children and your grandchildren. Um, you know, generations yet unborn Um, as well. Uh, but your own household first and the household of god. Um, Second.

And then your, your neighbor who is near you, whom the lord has assigned to you by the, by the providence of connecting. Uh, your life with theirs and time and space.

But the Desire for more in and of itself. Apart from Enjoying god himself in it. Which really the the greed or the covetousness is quite incompatible with that. Because i can enjoy god and bread and water. If that's what he's assigned to me today. And i ought to, Um, but really, as far as Uh, service of the church.

Uh, service, a service of my family. And you're not serving your family, well either. If you, if you are desiring that they Live in luxury and comfort and be self-indulgent. And Uh, that's not service to to your family. There's there's a lot that's in Involved here. Yeah. Yeah. So, Is it?

If a person doesn't want to have, they're not doing it so they can Show off to the jones instead of sleep. You know, look how i live. But let's say a wife wants. A nice couch. I'm just using an example of that. But the couch i have is sufficient.

It is that is that evil? If it's not, it's not done with the intent of saying, Well i i will have this watching Joe to make them see that. I'm welcome. You just it's something you enjoy or maybe you like pictures or something like that, it means How do we define?

Um, The application of the biblical principle is something that really takes place. At the heart level. And, As far as always wanting something nicer.

You know, that probably is. Evil to always want something nicer. Right. So, so if just having nicer things for the sake of having nicer things, Right? There's there's a there's a hard question there. Yeah, i i can't answer it for you. I can give you pastoral council which is always be suspicious.

Of desires for stuff. Never be suspicious of a desire to serve your neighbor more. Or to serve the church more. Yeah, i i don't have to wonder if a desire to sacrifice myself for the good of my brother is coming from the flesh. Um, There's a lot more likely that the desire for nicer pictures on the walls is coming from the flash.

That for the wrong reason, it could be a hard issue as well. Yes, if you're seeking to advance yourself, I mean your your heart is going to be deceitful above all things and so You know, the the one who desires the office of an overseer desires, a good work.

But there are many, who are in the midst of a good work. Who seek to advance themselves. Whether to placate their conscience before god or to feel better about themselves and

themselves or to be more highly esteemed of others. You know, you're not going to get out of this passenger or any other.

Uh, Uh, silver bullet for how to be sinless and in doing something. And certainly not for a silver bullet for how to be sinless and A acquiring greater earthly things. Yeah, honey. And illustration for a minute. Remember when i was a younger minister Um, i really desired that i had an alternative form of income because i saw lots of things that needed to be done for the church that there wasn't the money to do it for And, I desire that very much.

But God never did, grant that particular request. And i think that's we. What you were saying before about with contentment comes into it because i had to learn to be content with what god had given me and it was when i became content with what god had actually given me that he showed me an alternative way by helping other people to become involved in the work.

Um, that it could actually be done that way and I think that's a very very important truth and the whole thing we often desire things and we desire them for the right reasons that god has a different purpose in mind and is actually intending to help us to grow as a church as well as individuals.

Yes, absolutely. The The great part of contentment. Is to be content with christ. There's nothing wrong with. Um, Working hard. And being wise, To increase what you have. But if the desire to increase, Is connected. To discontentment in any way. Then you are falling into. I mean, Uh, if you've got your bible open.

Um, You know, read verses 9 and 10. And see how dreadful a desire to be rich. Is how spiritually dangerous that is. Those who desire to be rich. Fall into temptation and a snare. And to in and into many foolish and harmful lusts. Which drown men and destruction and tradition.

For the love of money is a root of all kinds of evil. For which some have strayed from the faith in their greediness. And pierce themselves through with many sorrows. So the the desire to be rich is different than Working hard. And knowing, and hoping for the goods that you would do, if the Lord blesses it And you do hope that the lord blesses it And if he does blesses it then you you receive that too is from his hand and you do good with that, which which he is given you materially.

Um, And being rich is not wrong verses 17. Verse 17 through 19 are going to deal. Uh, specifically with the rich. But there is this. Very dangerous. Desire that rises in our hearts. Uh, to have much of the things in this world. Now. God has just so ordered his world.

That being hardworking. And not being self-indulgent, being frugal. Uh, being well organized. And taking good care of things, all of these aspects of stewardship. They do, they are ordinarily and as providence blessed them to wealth. I mean if you are following the wisdom of proverbs, if you are making good application of the eighth, commandment Uh, you Ordinarily, and it isn't true.

100% of the time. There are many godly who end up with very little comparatively. As far as the things of this world are concerned. But if they're godly, then the one with little and the one with much have the same contentment because both have christ And how much can the wealth of the one who has much add To a contentment that is satisfied with christ.

And how much can this the scarcity of the one who has little take away from him? If he has Christ. Now, the one with little has less material opportunity, To serve the lord. The one who is rich. If he has the same contentment, he will view as well as increased material opportunity.

To serve the lord. But the one who thinks that. His life will be improved by riches. Even though he has Jesus, that. Impulse of the heart. Is what's being warned against here? I don't know how to give a more. Yeah. I don't have any paper to give you.

It'll turn red if your desire for wealth as bad and blue is the desire for wealth is good. Yeah, there's not there's not an easy litmus test.

I think in the course in the in the context of verses 3 through 10 here, Recognizing what we're doing with our stuff. Is the easy one. The more difficult one I think is Um, Is the one in verses. Uh, three through five. Although the the fruit is easier to To identify.

I mean, if you have a theological discussion with somebody, And you're convinced that they're wrong. And, You come away with a heart, full of bitterness and Uh, you know, despising and And with personal contention, Then you're on the wrong side of the The theologizing in verses 336. I mean you might have been on the right side.

As far as whatever, the particular doctrine was being discussed but you yourself personally were not on the right side. But if your desiring that, Christ would be honored and he desire the good of this brother. And you still love him and you And your heart is going up in prayer, then there's been no loss of affection.

If anything, your heart is all the more warmed towards him because you feel like he's he's stuck in a In an ignorance or in a falsehood. You know, that one. So that's Easier to see by its fruit. Um, You know, which you can see in verse 4, the from which come,

But but it desire for self-advancement, i discontentment Is going to be seen. Uh, i think very easily in. And how we view this world? And the wealth that we have in it and what we do with it, I mean the the material world is created says that image bearers can image god.

By being orderly. Fruitful and generous You know, god. Uh, god brought order out of disorder. He made the world fruitful and he did it out of generosity to his creatures and then he puts his image bearer in it. And what are we to do? We're to take dominion. We're to be orderly and were to be fruitful.

And one of the ways that we especially image, god is by generosity. Well, the renewed image bearer, renewed into the image of Christ. Is going to have all of those same things. Uh, with regards with regard to wealth, the thing that especially gets added by the example of Christ is self-sacrificed.

In Jesus, God shows himself as he self-sacrificing God. And that adds one more big principle. For the Christian. For how to i what do i do with my wealth, right? And that's first. Commandment second, commandment great. Third, commandment. First, great commitment, second. Great. Commandment love God. With my wealth, love my neighbor, with my well.

But then, there comes this, third, great commandment because it's not love my brother. As i love myself. It's love my brother as Christ as loved me. And so you've got the Philippians 2 principle of Now, that now that we are in the church of Jesus Christ, and that we are conscientiously aware that we're united to him.

Um, Self-sacrifice. Now, he doesn't allow us to. Uh, to sacrifice our family. If you sacrifice your family, you've denied. The faith that are worse than unbeliever. So there's, you know, there are some, there are important things and it applies to a church family in a more broad sense. But one of the things that a husband and father who is convicted about these things, Needs to be able to distinguish as the difference between.

Sacrificing my family. The church, whether that means financially or otherwise. And leading my family in our sacrificing together. So that You know, we're we're not harming ourselves but we're denying ourselves. Those are two different things. And a family that can sacrifice together with a good will. For the service of the body is doing better.

Uh, then a family that Uh, you know. Just indulges itself in all things, and If there's a little bit left over, then You know, we give that to the church. Or whomever. So these are, these are Uh, this is an important question. Um,

It ought to be a Searching question. For a 20th or 20th century American. Almost never in the history of the church have believers been. As wealthy and material things. As the believers among him, most of us have had the Great majority of our lives. Um, So, there's On the one, one hand.

Great opportunity to use wealth in a way that says not just first great commandments. Second grade commandment made in the image of god, but third, great, commandment redeemed into the image of Christ. But there's also all of these dangers. That come with it too. Which is why. Uh, which is why versus 17 through 19.

Are going to be. Uh, so important. Uh, But yeah, i i think the After all of that dave, the The, the The big question is to ask your heart, why? Your heart desires, something you say, you ask yourself, why? And, And our hearts are very complex. So, Even in the asking of why according to the bible.

The, the lord will use that to improve the why? You're not static. Right, you? So if you have a mixture of motives and you ask yourself, why? Immediately. You're you're already kind of before god and and by the help of your of his spirit, you're going to be improving your own purposes.

Because they don't necessarily stay the same.

All right, we need to Close verse 17, through 19. Next week, and then. I think, at that point, we will be done with the teaching portion. And we'll take one. Sabbath school class to go over. The. Uh, the church order for how to proceed. From there, spray.

Our gracious garden our heavenly father, we're so grateful to you. That you have given yourself. Both for us and to us. In your son, our lord jesus christ. Who though he was rich for our sakes became poor. And so we praise you for your indescribable gift. We do ask That you'd help us by your spirit.

So that we would show forth your glory o god who have made us in your image. And so that we would show forth the glory of the sun. Your son, our lord jesus. Who has redeemed us into your image and to whom and to whose image. Now we are being conformed.

Keep doing that work. We pray and as you have given us Much in terms of material things. We do pray, lord that you would help us to mortify. Desires and purposes and pleasures. That come from the remaining flesh. From our first, from the first item. But we pray oh lord, that you would grow in us.

This desires and purposes and pleasures. That are from our lord. Jesus, the last atom. That we might well enjoy you and that we might well glorify you. But we asked these things in christ's name. Amen.