

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

For The Love of Money, Pt 2

1 Timothy 6:2b-10

Keywords: Money, Wealth, love of money, false teaching, PTL Club

PowerPoint Presentation included: NONE

SermonAudio Blurb: Paul's final barrage against the evils of false teaching uncovers the deadly root behind their doctrines. It is a love of money and a desire for wealth and possessions. Paul shows how destructive this is for both the false teacher and the church.

Continuity Class Dismiss

I. Introduction.

- A. Read 1 Timothy 6:2b-10.
- B. Review:
 - 1. False teaching is like a sickness.
 - a. "Sound doctrine" speaks of healthy doctrine. It brings spiritual health to the soul.
 - (1) Defined as teaching centered on Jesus Christ. In other words, it is gospel-centered.
 - (a) It is the kind of teaching that reminds us we are sinners saved by a mighty savior.
 - (b) That we live because Jesus has destroyed death.
 - (c) It is a message that brings hope that even a sinner like yourself could be fully forgiven not because of what you do but what Jesus has already done for you on the cross.
 - (2) Secondly, it is defined as a teaching that conforms to true godliness.
 - (a) True godliness is a Godward orientation. Just as the words about our Lord is gospel-centered, so also,

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healthy doctrine brings about a greater knowledge,
love and reverence of our Creator and Father.

- (b) It is “true” because in a moment he is going to show the “false” godliness that these teachers have.
- (3) This healthy doctrine is such that we make much of the glories of God and turn from ourselves.
- (4) It is a doctrine that shows us that God is the goal, the prize that our souls yearn for.
- b. Instead these teachers are not interested in what brings spiritual health, though they would probably dispute that vociferously.
- c. Notice in vs 4 the term “morbid”.
 - (1) "Morbid" speaks of sickness and unhealthiness. It is a word play on sound doctrine that they have abandoned so all they can eat for their souls is food that cannot promote health and strength.
 - (2) This is so important to see and understand. Nothing good comes from bad or false doctrine.
- 2. How do I know who is a false teacher?
 - a. First, there is a distinction between weak teaching, poor teaching and false teaching.
 - (1) Weak teaching—usually very shallow. There is nothing inherently wrong with it, it just leaves too many questions unanswered and does not produce a solid, well-grounded believer.
 - (2) Poor teaching—usually shallow, but tends to emphasize non-essentials as essential. It gets the gospel right, but a lot of other stuff wrong.
 - (3) False teaching—directs you away from the gospel, away from the work of Jesus on the cross. Focuses upon wealth, health, experience, personal goodness, rules and regulations and such.
 - b. A good teacher is one who is Word-based:
 - (1) 2 Timothy 2:15.

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- (a) Unfolds the passage before the listeners.
 - (b) A person should better understand the passage at the end.
 - (c) Given time, a teacher will then explain and proclaim a very full theology. The real value of good expositional preaching and teaching.
- (2) 2 Timothy 3.16-17.
- (a) Notice how everything is designed to be Word-based.
 - (b) False teaching and poor teaching always focuses on a narrow band of the bible (i.e. food laws).
 - (c) Sound teaching draws from “all Scripture.” And it produces well-rounded people.
- c. A Good Teacher is a Gospel-centered teacher.
- (1) He knows that all that he is and all that he knows is a gift from God. And this then is reflected in his teaching.
 - (2) Tim Keller gave a great example of what happens when we step away from the gospel. It describes the heart of religion rather than Jesus.
 - (a) First Stage—a sense of superiority because you have the truth and you are living the good life and these people over here are not.
 - (b) Second Stage—there is a separation that occurs. You no longer hang out with them because they are seen as impure in one sense or another.
 - (c) Third Stage—because you don't know them you now begin to caricature them. They become one-dimensional in your mind.
 - (d) Fourth Stage—because you don't know them, nor do you have any real relationship with them you can now begin to passively oppress them.
 - (e) Fifth Stage—it is only a small step, at this point, in the name of religion, to now actively participate in some sort of active oppression.

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- (3) This is what false teaching does and in false teaching you are somewhere in this progression.
- C. This transitions us back into our passage nicely. False teaching does not produce spiritually healthy people. It simply cannot do so. It produces mean, proud, angry people.
 1. It is harmful to the teacher. And it is harmful to the listener.
 2. Paul moves us from the sickness of false teaching to the cause of that sickness.

II. For the Love of Money.

- A. The root of their sickness—greed (5b-10).
 1. In the sickness of their world view, godliness (as they define it) is a means to make money.
 - a. Principle: Not every doctrinal debate is driven by love and truth.
 - b. Note that they “suppose” or “imagine” it to be this way. Here we see how this sickness works.
 - c. Remember that they have just been described as having a depraved mind and deprived/robbed of the truth.
 - d. So for them, they see godliness and as it enters their mind it is immediately twisted into a way to make money.
 2. In vs 6 Paul shows how they are right about godliness being a means of great gain, if they understood it rightly.
 - a. Godliness is not the means to getting rich.
 - b. Godliness is the treasure itself. What is godliness? 1Timothy 3:16, it is actually Who.
 - (1) Paul gives us the source of true godliness in vs 16, and it is Jesus Christ Himself. Christ Jesus revealed and glorified.
 - (2) The false teachers in Ephesus were emphasizing a false form of holiness, but it was only the deadly teaching of moralism.
 - (3) For the Christian, their godliness begins and ends with Jesus. He is their righteousness, He gives them the Holy

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Spirit that battles their sin, He strengthens their hearts to remain in the battle.

- c. Paul said it powerfully in Philippians 3:7-21.
3. Godliness produces much when it is carried along with a heart of contentment.
 - a. Discontentment is the magic powder of Madison Ave.
 - b. Very common ideal in Paul's day. Greek philosophy used this term to describe a person who possessed all his resources within himself. He did not have to depend on anyone else.
 - c. Paul is saying something different.
 - (1) 2 Corinthians 12:6-10.
 - (2) Philippians 4:10-14.
 - d. Paul is not describing someone who is sufficient in himself, but in whom Christ is sufficient. I will develop this a bit more at the very end.
4. Godliness with contentment is to be our desire and two reasons are given:
 - a. First, nothing we possess now in way of possessions will come with us.
 - (1) You can't take it with you.
 - (2) "Naked I came from my mother's womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD." (Job 1:21)
 - (3) As he had come naked from his mother's womb, so will he return as he came. He will take nothing from the fruit of his labor that he can carry in his hand. 16 This also is a grievous evil-- exactly as a man is born, thus will he die. So what is the advantage to him who toils for the wind? (Ecc 5:15-16)
 - b. Food and covering is sufficient.
 - (1) To be blunt, Paul's words here are a lot more closer to having nothing than most of us are really willing to admit.

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- (2) Consistent with Jesus' words in Matthew 6:24.
 - (a) “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.”
 - (b) Gordon Fee says it well, "Material gain is irrelevant . . . and greed is irrational.
 - (3) The loss of contentment in God as our supreme desire and goal brings eternal destruction that starts in the present.
5. Once you make money to be your goal, your ultimate good, your idol, you “fall” (9).
- a. It is a term that speaks of unexpected falling and it is not used in a good sense.
 - b. The desire for much money is not the sin, it simply puts you into the stream that results in sin.
 - c. You don't intend this, it is something that simply happens. Once this becomes your decision then there is a sequence of events that will happen.
6. The downward spiral of greed.
- a. First, there is temptation.
 - (1) Passive tense.
 - (2) You become lured and drawn out toward sin.
 - (3) Opportunities and decisions become yours to make and pursue that would not exist if the desire for money was not present.
 - b. Second, there is the ensnaring.
 - (1) Now the trap is sprung and you are caught.
 - (2) Decisions are locked in, words are said, move have been made and you are trapped.
 - (3) And like a drag-net it is not always obvious when the trap is sprung.

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- c. Third, the unleashing of sinful desires.
 - (1) This is a bit more complex.
 - (2) Desires are not sinful in and of themselves. If they are lawful.
 - (3) It is not wrong to desire a better house or nicer clothes, etc.
 - (4) But this is describing desires that are out of balance and out of control. Wisdom and Christ are not driving the decision-making.
 - (5) Money is now not a means for true gospel-centered generosity.
 - (6) It does not exist to be given but it becomes the means to pursue those desires. And the only limit becomes money.
 - d. Finally, there is the destruction.
 - (1) The image is powerful here.
 - (2) To 'plunge' speaks of a forceful drowning. You are forced under water.
 - (3) Again, it is not your intention, not your plan. But this is the end regardless.
 - (4) And this destruction is not speaking of here and now, though that may happen. It is eschatological—it is hell.
 - e. Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. (Jam 1:13-15)
 - f. Sin moves us from delighting in the Creator to delighting in the Creation, which only leads to the wrath of God.
7. Love of money is often the core force of much evil (10).
- a. The term 'root' is a good description, for the root is often unseen and hidden.

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- (1) Like any counselor knows, the presenting problem is seldom the root problem.
 - (2) How often are decisions made in homes, churches, businesses and courtrooms that are driven at the root by a love of money?
 - (3) Covetousness is described in the bible as nothing more than idolatry.
 - (4) The pursuit of money easily becomes the goal and purpose of people.
- b. Note the two results of this love of money:
- (1) First, some have wandered away from the faith.
 - (a) This is not a mindless, aimless wandering.
 - (b) Rather it is an intentional misdirecting the person away from the real object. It is passive so it is done to the person.
 - (c) In other words, the love of money begins to move the person to hope in something other than God. They are finding their ultimate good elsewhere.
 - (d) But over time they no longer walk in the gospel of Jesus Christ, but the gospel of wealth and comfort.
 - (e) One bring eternal life and the other destruction.
 - (2) Second, some have pierced themselves with many griefs.
 - (a) This is in contrast to the passive nature of the first result.
 - (b) Here it is something that is self-inflicted.
 - (c) They impale themselves on the hook of money until they have nothing but grief.
 - (d) Think Judas and you get the idea.

III. Conclusion.

- A. Hebrews 13:5-6 We are to trust that God shall supply our needs.

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1. that is the indication that your character is NOT free from a love of money.
 - a. Not being content with what you have.
 - b. This is a powerful and convicting statement for us to consider!
2. How does the idea of God never forsaking you apply to the first part of the verse?
 - a. Is Jesus enough?
 - b. Is Jesus sufficient for your desires and your joy?
3. This focuses upon where our faith rests. "I will never desert you. . . ." And money causes us to often forget this.
4. This focuses up how we praise God (vs 6) "so that" we shall declare that God is our helper.

Small Group Questions

- What does it look like to be able to say, "Jesus is enough?"
- How are various ways we can become 'ensnared' by the desire to be rich.
- Why is it the "wanting" to get rich that is more the problem rather than those who are rich?