

THE PASTORAL EPISTLES: GOD'S DIRECTIVES FOR HIS UNDERSHEPHERDS

I. 1 Timothy: Basic Local Church Ministry

P. The Biblical Attitude Of Leaders Toward Money

(1 Timothy 6:6-19)

I. Introduction

- A. In view of reports of great needs and problems in various churches, much of which has been produced by church leaders themselves, we view the Pastoral Epistles, handbooks on local pastoral ministry.
- B. A huge problem in today's evangelical churches and parachurch organizations is the love of money and the unbiblical handling of it that leads to much ungodliness. (cf. Brannon S. Howse, *Marxianity*, 2018, p. 60-61)
- C. 1 Timothy 6:6-19 gives the Biblical attitude a servant of the Lord must have toward money in contrast to the errant lust for money in false teachers, so we view this passage for our insight and edification (as follows):

II. The Biblical Attitude Of Leaders Toward Money, 1 Timothy 6:6-19.

- A. Paul's claim in 1 Timothy 6:5 that false teachers suppose their view of "godliness" is just a means to financial gain led to his contrasting claim in 1 Timothy 6:6 that godliness with contentment is great gain.
- B. Thus, Paul shifted his discussion to the Biblical attitude of leaders toward money in 1 Timothy 6:7-19:
 1. He noted that if we brought no material wealth with us when we entered this world at birth, and we cannot take anything with us when we leave it, then contentment with what we possess along with godliness is great gain. This gain contrasts with the material gain and ungodliness of the false teachers that leaves them without any eternal reward unlike the godly who enjoy eternal reward, 1 Tim. 6:5-7 with Dan. 12:3.
 2. Paul then clarified in 1 Timothy 6:8 what contentment with what we materially have realistically means:
 - a. The KJV word "food" translates the Greek noun *diatrophe*, the "means of subsistence, food" (Arndt & Gingrich, *A Grk.-Eng. Lex. of the N. T.*, 1967, p. 189) and the KJV word "raiment" translates the Greek noun *skepasma*, "covering" mainly of "clothing" but "also house," Ibid., p. 761; 1 Timothy 6:8a.
 - b. Both of these words appear only in this verse in the entire New Testament, obviously **not** the *typical* words for "food" and "clothing" (Ibid., p. 189, 761), so they carry the broader sense of "the means of subsistence" and "covering," be it in the realm of "clothing" or "housing."
 - c. Paul then taught us to be content not only with our day-to-day or immediate livelihood provisions, but with the income stream(s) needed to provide for our livelihoods, 1 Timothy 6:8b. Today, savings and investments for retirement and end-of-life needs would also be part of this livelihood provision.
 3. However, the apostle clarified that wishing to "become rich" (*plouteo*, Ibid., p. 679-670), what went beyond meeting one's basic livelihood needs purely to become wealthy caused one to fall into temptation, a trap and many foolish and harmful lusts that plunge men into ruin and destruction, 1 Timothy 6:9. Indeed, the love of money is the root of all evil, hurting the one infected by it, 1 Timothy 6:10.
 4. Accordingly, Paul directed Timothy to flee from the love of money and its destructive effects and to replace that errant love with godly living, 1 Timothy 6:11-16 (as follows):
 - a. Timothy was to flee "these things," that is, to flee from the love of money and its associated effects of causing one to err from the faith and pierce himself through with many sorrows, 1 Timothy 6:11a.
 - b. Rather, he was to "run after" (*dioko*, Ibid., p. 200) righteousness, godliness, faith, love, endurance and *praupatheia*, "composure . . . which can take wrongs calmly" (*T. D. N. T.*, v. V, p. 939), 1 Timothy 6:11b.
 - c. This flight from temptation and run toward godliness involved a struggle to trust in the Lord versus falling for the lust to trust in money where one laid hold of the eternal life God had given him, following Christ's example Who by faith testified the truth to Pontius Pilate before His death, 1 Timothy 6:12-13.
 - d. Paul further urged Timothy to obey this command in purity until the coming of the Lord Who Himself was righteous, holy and honorable in sharp contrast to the love of money, 1 Timothy 6:14-16.
 5. In his pastoral ministry, Timothy was to charge those gifted with material wealth not to be proud or to trust in uncertain riches themselves, but trust in God Who freely gives us all things to enjoy, 1 Timothy 6:17.
 6. The wealthy were also to be directed to do good, to be ready to distribute material goods to the needy, what would lay up for themselves God's eternal reward for good Christian service, 1 Timothy 6:18-19.

Lesson: *Spiritual leaders should be content with meeting their basic livelihood needs by faith in God, valuing godliness over this earth's transitory, uncertain wealth, and they should teach rich believers to give with liberality.*

Application: *May we love God, not money, trusting Him for our livelihood and being willing to give with liberality.*