



Sermon – 09/17/2017

*1 Timothy 6:5 – 8*

*1 Timothy 6:17 - 19*

*Matthew 6:33*

*Colossians 3:22 - 23*

So if you've been here in the church for a while what is the least favorite topic that I preach on? Money. Ushers lock the doors. We're in 1 Timothy 6. He's going to jump a couple of places but at the end of the book as we walk through the book he's going to talk today about money. Now before you freak out and think, "They're building something else." Because we're not ever building something else as long as I'm pastor. I'm done. He is not, in this passage, going to say anything about you giving money to church. I figured I'd get a little "whoop!" with that one. It's not going to say anything about you giving money. There's nothing about that in the passage. What he is going to address, interestingly enough, is your viewpoint toward money. If you'll remember, when we were in 2 Corinthians we had those three chapters that totally dealt with money, you remember it was kind of a Harvey thing except the opposite you had Jerusalem going through a major drought. So Paul is raising money among the Gentile churches to send to the Jews; similar to what we've done with Houston. He sends out a fundraiser. He sends out Titus. But there are a couple provinces. The letter's written to Corinth which is in Achaia down here. Then up here is Macedonia, Thessalonica, Berea, Philippi, churches that we know of in the New Testament, in Macedonia. But he did not send Titus to Macedonia because they didn't have any money. As a matter of fact, they text him, some of you caught that. They had text back then? So they texted him and said, "We want to be a part of it." And Paul's shocked. As a matter of fact, he uses kind of his guilt with the Corinth church and says, "They don't have any money and they're giving. So you have money so you should be giving." So he takes two texts today, he sort of skips and then comes back, but he basically addresses those of us that have an Achaian checkbook and those of us that have a Macedonian checkbook. So he's going to walk you through your view toward money.

So here it is. Look in chapter 6 beginning in verse 5. Listen to what he says. Now you're going to have to decide whether you believe TV preachers or the Bible. And I'm just telling you rarely are they in the same idea. So listen to this. As a matter of fact, I'm just telling you. Never trust a preacher who's over 40, still has his hair. That's your first clue. If it's thick, he's ungodly. So here we go. And if he's tall, right. Bible says the worst two people in the Bible; Saul and Goliath. Two best converts; Zaccheus and Paul, short. So I'm just saying. Bible talks about the

fact that if you're tall and you have hair, I don't know where you're going when you die. So here we go. Verse 5. Here's the first thing he says. Now listen to this. This is against TV preachers. I'm sure it's written for this day. But they were obviously as goofy back then as we are today. He said:

<sup>5</sup>there are disputes between men whose mind is depraved and deprived of the truth, who think that godliness will bring financial gain.

Now there's what he says. You can't get that any clearer. If you think that because you're godly that God will therefore give you money, that is not what it says. That's not here. Now if you live in America, you can make money pretty much. When we were in, a few years ago we went to Istanbul and we were doing some mission work. And we went to church on Sunday and there was like two or three Turkish citizens that were Christians that were in the church worship with us. And we got to talking and one of the guys afterwards, and we asked him what it was like to live as a Christian in Turkey which at that point was kind of more of a secular state than a real pro-Muslim/Islam state. And he said to us, he said, "You have a card that's kind of your ID card that you live with." And he said, "You present it when you work." He said, "At the end of the card it asks for your religious preference. Which you have to give." He said, "If you put Christian on there, then it's really hard to find a job." He said, "I've been without a job for a while. I struggle to make ends meet because I will put Christian on the end of my card." So all this bologna that you hear on television, it comes from people who live in America and don't get it. Let me be clear about truth. If it doesn't work in Iraq and it works here, it's probably not truth. God's truth works everywhere. So he says, if you think because you're godly, you're going to get money, dream on. I love his phrase; you are deprived of the truth. That's a little brutal but that's Paul.

Now here's why. Now listen to what he says. Verse 6:

<sup>6</sup>Godliness with contentment is great gain, <sup>7</sup>for you came into the world with nothing and you're going to go out with nothing. <sup>8</sup>If you have food and clothing, we will be sufficient with these.

Now listen to what he says. OK. He says, godliness is not going to give you great gain. He says, here's the deal and he says if you want to really have great gain and you're, he's talking to the Macedonian Christians, people that don't have a lot of money. He says, "If you want to have great gain, here's what you're going to do. You're going to be content with housing, clothing, and food. And if that's all you get and you're godly and you're content with that, if you want great gain, that is great gain." Now hold that thought because the last verse he's going to pull out in the second section is going to apply here. But that's what he says and here's his argument. He says, "When you came into the world you didn't come with any money." I've never seen a baby born who had two gold bars in his hands. There's never been a kid come out and he had stocks and bonds. And when you die it doesn't go with you. Even the Egyptians, right, who put all that money in the Pharaoh's tombs and they said, "Yeah, this is so that he'll have a MasterCard when he's in the afterlife." None of the Egyptians bought it. How do we know that? Because they robbed the tombs. They knew that gold was still there. You don't take anything with you. Here's what he said. You don't take anything with you, right. By the sovereignty of

God, OK, you don't bring anything in. By the sovereignty of God, you don't take anything out. So by the sovereignty of God whatever you have in between, entering and leaving, is his call. That's why you're content. Because you let him make the decision. Let me, there are three things that really have to happen for you to make money, right. It's got to be good circumstances. It's got to be good opportunities in those circumstances. And number three, you've got to be smart enough to see the opportunity in the circumstance. Now if you're living in Achaia, circumstances are good for making money. If you're living in Macedonia, circumstances are not good at all for you making money. Who decides the circumstances in this world? God does. Who decides the opportunities? God does. And if you're smart enough to see the opportunity and the circumstance, you know why you're smart enough to see that? Because the Bible says in Psalm 113; he knit you together in our mother's womb. And the only reason you're smart enough to see that is because of God. So every single thing boils down to Him. So whatever comes into your life. So you're content with whatever comes. You say, "Well what exactly do I do?" I want you, as a matter of fact, keep your hand in 1 Timothy. We're coming back. I want you to go to Colossians 3. I'm going to read Matthew 6. You go to Colossians 3. I'm going to read Matthew 6 because I want us to understand how this works. This is what I'm to do. If I live in Achaia, I mean I live in Macedonia, I don't have a ton of money and it's difficult, here's what I'm to do. Listen.

<sup>33</sup>Seek first the kingdom of God and his righteousness, and all of these things will be added unto you.

Now all these things is in the context of money, clothing, housing. All these things are added to me. So my job, listen, is not to seek those things, but to seek Christ and his kingdom. He will then add those things. You say, "Well what do I do?" Look in Colossians 3. I love this. Look in verse 22.

<sup>22</sup>You slaves, obey in everything those masters according to the flesh, not in eye-service, as pleasing men, but in a sincerity of heart, fearing the Lord. <sup>23</sup>Whatever you do, here's the Greek, work out of your soul as to the Lord and not to man.

So here's what you do in your life. You don't chase the money. Here's what you do. You live in a way that you accept, you seek Christ, you have a job you work for the person that owns that company as if he's Jesus. That's how you work. You don't get to be lazy, you don't get to be mad, you don't get to be cranky, you look at your boss as if he's Jesus or she's Jesus and you work for them accordingly out of your soul and you let God be in charge of the circumstances, the opportunity, and your wisdom. You don't chase it. As a matter of fact, look in verse 9.

<sup>9</sup>But those wanting to be rich, they fall into temptation,

traps,

Does he define that? No.

many mindless and dangerous desires

Does he define that? No.

which some have plunged, some men have plunged, into ruin and destruction.

Does he define ruin and destruction? No. So here's what he says. If you chase money, you don't have a lot, you're living in Macedonia, you go down to see your cousin in Achaia, they've got this neat house, you come back. You know what. I want what they have. I'm going to after that. If you do that, he says you're headed for bad times. And that's what he says. He doesn't say what they are. He just says if you chase that, you're going to be headed for bad times. It's not going to work out well for you. So you don't chase the money. Look at verse 10.

<sup>10</sup>For the root of all evil is to love money. Which some men seeking have wandered away from the faith and have pierced themselves with many griefs.

Now don't misunderstand what he just said. Let me say one thing. If you're a police officer, you don't get paid, this doesn't mean you can't take an extra job. You have to just live on your paycheck. Doesn't mean you can't work the A&M game and make extra money. That is not what he's saying. You can pursue benefit for your family, but you cannot, in your mind, think I am just going to chase money because I love it. And I'm going to put everything else on down except the love of money. I'm chasing it. So if you live in Macedonia and you visited your buddy in Achaia and you don't have the money he has and you come back to Macedonia, you say, "I'm going to chase it." You have left what the Bible would say to you. There's some of you in this room, you don't have a lot of money. There some of you in this room that live check to check. We have single moms in this room that struggle. If you, as a matter of fact, let's be honest today. What drives me crazy about our society, and one of the things that just drives me nuts, you've got some knucklehead that can run a football and we'll give him \$20 million a year. And he will do nothing for us; literally nothing. We don't pay the people that make the most difference in our society; which is firemen, policemen, and teachers. And the problem is, if you're a fireman, a policeman, or teacher, you're generally going to have to work a little extra and that's OK. That's not wrong. Because you've got to supplement your income. That's not wrong. But when you chase money for the sake of money, you don't do it so you do everything you can in that job, you supplement your income any way you can without sacrificing your family, but at the end of the day whatever you come up with, you say, "God if all I've got is a house, clothes, and food I will be content with what your circumstances, your opportunities, and the wisdom you've given me have brought into my life." I'll be content with that. That's hard to say. For some of you that's hard because it's a struggle. That's the direction for you.

Now there's some of you in this room that have money. Some of you in this room that are wealthy. Here's what he says to you. Look in verse 17.

<sup>17</sup>To the rich in the now age,

Now let me tell you what he's not going to say. In the next couple verses, he will not say to the rich to give up their money. I don't know what's happened to us in America, but we've come to a place where if you're rich, you're bad. If you're poor, you're wonderful. Part of it is because of the goofy political parties that are going all over across this country and the media and all the

pundits. Let me tell you something; what the Bible does not condemn is money in someone's pocket. It does not condemn that. He is not going to tell the rich to give up their money. You say, "Yeah, but Jesus told the rich, young ruler to give up his money." Absolutely because that young man, that money was keeping him from Christ. These guys obviously in spite of their money have come to Christ. So there is nothing wrong with someone having money. There is nothing wrong with you living in Achaia and you're in circumstances that are good. You saw an opportunity. You grabbed it and now you have money. According to the scripture, that is not a sin. It is not wrong and I don't think we ought to look down on poor people or look down on wealthy people. If you're in Macedonia and you got a Volkswagen Camel and you go to Achaia and they've got four BMW Camels and you go back home and your Volkswagen camel, the hump is deflated, you're still good. You're still going to be content and you don't come to down to the guy that has the four BMW Camels and say, "You shouldn't have four BMW Camels." That's not your call. If he's sovereign in your contentment; he's sovereign in his wealth. Now here's what he says. Now watch this, though.

[you command them](#)

I'm going to give you the vernacular; not to be cocky. That's what he says. Don't be cocky and I'm going to tell you; if you're wealthy it's easy to be cocky. Because if you're wealthy, you get invited to all the cool stuff in town. You're going to the chamber ball, you're going to the Junior League, rich business in town, they do something, they're inviting you. And after a while when people praise you, you begin to look in the mirror and you have lip prints on their mirror that are yours. You get up in the morning and go because everybody's told you you're wonderful. It's not because of your character, it's because you've got a bit checkbook. So people love you because of your checkbook, here's what he says, don't get cocky. Then he says,

[don't hope on deceitful riches, but hope in God,](#)

Second thing is; don't look and say, "You know what, we've got enough money. I will never have to work again. We're good." Don't ever take that attitude. You base your life on the Father; not one your checkbook. Now listen to this. He says two things.

[to the one, base it one God, who gives all things to us richly for pleasure. <sup>18</sup>Instruct them to do good, to be rich in good works, to be good at giving and sharing.](#)

Now listen to what he said. Number one, now listen, he says, "God gives richly to people so that they can enjoy what he's given to them." The flip side, though, is they have to be willing to do good works and the good works are that they share also what they're enjoying. So they can, so the rich man can enjoy his wealth and he has to share that wealth. It has to be both. He's not wrong because he enjoys his wealth. If a guy's in this church and he's rich and he finds this gorgeous house in South Texas, 2,000-acre deer lease, there's nothing wrong with him buying it and sharing with his pastor. There's nothing wrong with that. Just saying. There's your Biblical concept. If somebody in this church has a house in Vail, that is none of your business. What kind of car they drive is none of your business. What kind of car they drive is none of your business. What kind of house they live in is none of your business. What kind of clothes they wear is none of your business. If you don't have it, you're content. If they have it, you let God

deal with them and you let God deal with you. He says the rich have a right to enjoy whatever God has given them. But they equally have to share. And if you've got a rich guy that he hoards everything he's got and he doesn't give anything away, then he's wrong. If he gives everything away and doesn't enjoy what he has, that may be equally wrong. There is to be a balance in the life of one who's wealthy.

So, come to the last verse. I don't totally understand this. But I'm just going to lay it out for you. Come to the last verse, right. So here's what he says. If you live in Macedonia, you're content with whatever circumstances, opportunity, and your wisdom provide in your life. You're content with that whether you like it or don't like it. You're content with it. If you live in Achaia and the circumstance and the opportunity and your wisdom have brought you a wealth of money, you have to do two things. You can enjoy it, but you've got to share. Remember what he said? You came in the world and we exit the world. Listen to verse 19.

<sup>19</sup>Thus storing up for themselves a good foundation,

What's the next phrase?

for the coming age,

What's the coming age? It's after you die.

who have stored up for the coming age,

Now watch this.

in order that they might take hold of what is really life.

That's what it says. This between the entrance and the exit is not really life. Now I got to tell you, with a mess we're in in America, I am real glad this is not really life. When you die this is really life. I mean we're living a little longer today. Maybe we live to 85/86 that's all you got. When you die, you step into a realm that is eternal. This, he says, is truly life. And here's the weird thing he says. I can't explain this. I can only tell you what it says. What you do here between the entrance and the exit with your money, if you're content in Macedonia or you enjoy it and share it in Achaia, either way it prepares you and benefits you in the life that is coming. How? I've no idea. I know 1 Corinthians talks about rewards, but it doesn't say what those are. I don't have any idea. All I know is we get so caught up looking here at our money, that this, this time is effected by what we do here.

Tomorrow morning at 10 AM I'm going to bury one of the best deacons we ever had in this church. Don Browning, his wife died a couple of years ago. We thought he would go first. Been in a nursing home for quite some time with dementia. If you've ever dealt with that, it's horrific. So his daughter called me Friday morning. She said, "Hey, I want you to know dad died tonight at 1:16." And then she told me. Now if you've been around people with dementia or Alzheimer's their eyes are vacant. I mean there really is a vacant look in their eyes. They just don't seem to focus. She said, Chris his eyes have been vacant for a while, but she said, right

before he died, she said, his eyes opened wide, and this is what she told me, she said, the vacancy was gone and you saw this tremendous joy. Why? Because this isn't the real deal. This is. And only in Christ can you get here and do something when you get there.

Let's pray.

Father I know I, Father, get caught up in this life. I get caught up in football. I get caught up in golf. I get caught up in a thousand things and so, Father, let this pin me to the wall and remind me. This world we live in really is temporary and really doesn't matter. It's what I do with you for the coming age that matters. So lock that down in my heart and every heart in here. Thank you for your truth, its equity, its passion, its compassion, its grace, and its love. Bring it home to us today. In Jesus Christ name.