



## D. The Admonitions Concerning Wealth (1 Timothy 6:6-10)

1. The admonitions to all (1 Timothy 6:6-8)
  - a. The call to contentment (1 Timothy 6:6)
    - (1) The basic character of contentment (Philippians 4:10-12)
      - a) The meaning of contentment—The words *content* and *contentment* infer that one is satisfied with life's present conditions (Genesis 37:27; Exodus 2:21).
      - b) The enemy of contentment
        - i) The choice for contentment—*respect*
          - (a) The word *respect* suggests preferential regard.
          - (b) Consider its use in scripture (Genesis 4:4-5; Exodus 2:25; Deuteronomy 1:17; Deuteronomy 16:19; Hebrews 11:26; James 2:1-3).
          - (c) Paul was faced with two options...want or contentment. His current speech was not “in respect of want.” Paul CHOSE contentment.
        - ii) The hindrance to contentment—*want*
          - (a) The meaning of the word *want* has been somewhat modified in its modern usage. The idea today seems to be that the word *want* is to be used to describe anything that I do not possess, but have the desire to possess.
          - (b) The biblical meaning is more akin to the lack (Deuteronomy 15:8; Judges 18:10; Judges 19:20; Job 31:19; Psalm 34:10; Proverbs 13:25; Proverbs 21:5; Daniel 5:27; Amos 4:6; Luke 15:14; John 2:3; 2 Corinthians 11:9; James 1:4).
    - c) The process of contentment—“for I have learned,”
      - i) The need for learning; Man must learn to be satisfied with the Lord and the things with which the Lord has blessed him (Hebrews 13:5).
      - ii) The outcome of learning (i.e., I know, I am instructed, I can (Philippians 4:12-13)
    - d) The conditions of contentment
      - i) “In whatsoever state I am,” (2 Corinthians 11:23-28)
        - (a) The word *state* speaks to a man's circumstances or conditions.
        - (b) A man's state can vary, but contentment is still possible regardless of whether partakes of blessings or trials.
      - ii) “Therewith to be content”
        - (a) The word *therewith* suggests that contentment is not about any other circumstances than the present circumstances.
        - (b) Contentment only demands two things (1 Timothy 6:6-9)



- e) The failures in contentment
  - i) The lies of discontentment
    - (a) The minimization of the present—What I have at present is insufficient in quantity or inadequate in quality.
    - (b) The mischaracterization of the past—What I had in the past was good and what I have now is not.
    - (c) The maximization of the possible—What will be is better than what is.
  - ii) The message of discontentment
    - (a) Disobedience
      - (i) Covetous instead of content
      - (ii) Led by the flesh rather than the Spirit
    - (b) Unbelief
      - (i) Not trusting God to work things for good (Romans 8:28)
      - (ii) Not trusting God with the balance of life (Proverbs 30:7-9)
    - (c) Unappreciative (Job 1:20-22)
- (2) The contrast of contentment—“But”
  - a) The word *but* is a coordinating conjunction suggest a shift in tone, attitude, or message.
  - b) The attitude of contentment is apparently quite different:
    - i) When compared to the attitude of a servant who dishonours or despises his master
    - ii) When compared to the one who teaches doctrine contrary to the sound doctrine set forth by the apostle
- (3) The companion of contentment—“godliness with contentment”
  - a) True contentment only flourishes within the lives of committed followers of God's word.
  - b) Three important truths aid in fully comprehending scriptural contentment:
    - i) Man was born with nothing (1 Timothy 6:7)
    - ii) Man leaves this earth with nothing (1 Timothy 6:7)
    - iii) Man should be content when provided with food and raiment (clothing) (1 Timothy 6:8).
  - c) Understanding and accepting these three truths helps cultivate a true sense of godliness and contentment.
- (4) The benefit of contentment—“is great gain”
  - a) The Bible defines godliness combined with contentment as “great gain” and warns those who will be rich that they fall victim to temptations, etc. (1 Timothy 6:9).
  - b) The Bible warns the covetous man that all of his earthly possessions during a lifetime of accumulation will be left behind for someone else to enjoy (Ecclesiastes 2:17-21).
  - c) Contrariwise, the contented man with few possessions has his possessions enlarged into “great gain.”



- b. The perspective of contentment (1 Timothy 6:7-8)
  - (1) The perspective of life and death (1 Timothy 6:7; see Job 1:21)
    - a) Our entrance into this world—“we brought nothing into this world”
    - b) Our departure from this world—“it is certain we can carry nothing out”
  - (2) The perspective of necessity (1 Timothy 6:8)
    - a) The identification of necessities
      - i) The necessity of food and raiment
        - (a) James encouraged believers to provide “those things which are needful to the body,” specifically mentioning food and clothing (James 2:15-16).
        - (b) According to 1 Timothy 6:8, men ought to be content with “food and raiment.”
        - (c) These two things are man’s only true necessities.
      - ii) The provision of food and raiment
        - (a) The gospel according to Matthew points to the fowls of the air and the lilies of the field as examples of God’s supernatural provisions for His creation (Matthew 6:25-34).
        - (b) God in His goodness feeds the fowls and clothes the lilies. Since God provides for the lesser things, He tells man not to worry about what he will have to eat, drink, or how he will be clothed.
        - (c) God provides man with food and raiment and instructs him to be content with such things.
        - (d) It is important to note that God’s supernatural provisions do not advocate laziness or condone an unwillingness to work (2 Thessalonians 3:10).
    - b) The expectation of necessities—“let us be therewith content”
- 2. The admonitions to the rich (1 Timothy 6:9)
  - a. The fall of riches
    - (1) A fall into temptations and snares
      - a) We often think that the worst position a person can be in is that of poverty, but this is not true (Proverbs 30:9). The Bible teaches the need for a balance.
      - b) Yet, it is obvious that those who seek after material goods and riches will be in danger of temptations and snares that content people will not face.
    - (2) A fall into many foolish and hurtful lusts
      - a) We think that the obtaining of riches is climbing the ladder, but the Bible suggests that it could be a fall.
      - b) Those who are discontent fall into foolish and hurtful lusts.
  - b. The drowning of riches
    - (1) Drowned in destruction—things that harm us physically
    - (2) Drowned in perdition—things that harm us spiritually