



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V22 N16

May 3, 2020

## DEAR TIMOTHY

“How to Get Rich”

1 Timothy 6:3-10

### THIS WEEK'S CORE COMPETENCY

#### Joy

I have inner contentment and purpose in spite of my circumstances.

*“I have told you this so that my joy may be in you and that your joy may be complete.”*

John 15:11



## Q?

How many pockets are there in a shroud?

If you believe the proverb—money can't buy you happiness; if you believe the Beatles—money can't buy you love. So while money certainly matters, it can guarantee neither love nor happiness. But proverbs and song lyrics don't tell the whole story, since poverty can guarantee neither, as well.

What do we know about the relationship of money to happiness? On the one hand, research indicates that happiness levels increase as salary levels increase to roughly \$75,000 annually, which is a little more than the median household income in 2019 of roughly \$65,000. Of course, individual differences matter. Obviously, some people are happy making \$40,000, while others are not happy making twice that much—perhaps they're making too much to be happy. One writer reports: “The researchers, from Purdue University, also found that it may be possible to make too much money, as far as happiness is concerned. They observed declines in emotional well-being and life satisfaction after the \$95,000 mark, perhaps because being wealthy—past the point required for daily comfort and purchasing power, at least—can lead to unhealthy social comparisons and unfulfilling material pursuits” (Jamie Ducharme, “This Is the Amount of Money You Need to Be Happy, According to Research,” [money.com/ideal-income-study/](http://money.com/ideal-income-study/)).

What seems key is having enough to meet a family's basic needs, which clearly depends on where the family lives, not to mention it's definition of “basic needs.” Another author explains: “The reason money demonstratively increases happiness levels up until a point is that it takes a certain salary to feel financially secure. Having enough money means no anxiety when shopping at the grocery store, going out to eat or paying your rent. This type of security is overlooked when you are used to it. Remembering and being appreciative of the fact that you are free to purchase things, though, will make you happier even after it has settled in as normal amount of your finances. Fundamentally, having enough money to buy these basic necessities will no doubt increase your happiness levels” (John Rampton, “Science Says Money Does Buy Happiness If You Spend It the Right Way,” [entrepreneur.com/article/309814](http://entrepreneur.com/article/309814)). Paul says much the same thing to Timothy, although he sets the bar lower than we

might like: “But if we have food and clothing, we will be content with that” (1Ti 5:8). The expression “food and clothing” here is a figure of speech called *synecdoche*, which refers to all the necessities of life. Food insecurity and the lack of health insurance are two realities that create anxiety for many families nowadays.

What matters as much if not more than how much a family has is how it spends what it has. The researcher above suggests the following:

*One, buy experiences rather than stuff.* Spending money on experiences will give you moments of happiness as well as happy memories to look back on.

*Two, give to charity.* Giving to others will make you happier. Your sharing will provide what others are lacking, leaving you both better off.

*Three, help loved ones.* Helping someone you care about through a difficult time is rewarding. Paul is onto something when he tells his readers: “If a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God” (1Ti 5:4). The recent COVID-19 pandemic is producing an epidemic of charity. People are checking on their families and neighbors, volunteering to distribute food, making personal protective equipment, donating to charities, supporting first responders, and expressing appreciation to health care workers. People are discovering the joy of obeying the second greatest commandment: love your neighbor as yourself.

What about joy? Is it related to happiness? The two are *not* mutually exclusive but *are* related. Happiness is more dependent on circumstances. Certain experiences in life, such as a serious illness, the loss of a loved one, a financial reversal, or a ruined relationship, can rob me of my happiness and leave me sad. Not so, however, when it comes to joy. Joy is less dependent on circumstances. It's more deeply rooted in enduring realities and not circumstances. For the Christian, joy is deeply rooted in identity in Christ and in hope. The first connotes an enduring personal confidence because of one's position as a child of God. The second connotes a growing confidence in God's promises for the future and one's security in him. Both of these insulate joy from fickle circumstances.



## EXAMINE GOD'S WORD

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*2b These are the things you are to teach and insist on. 3 If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, 4 they are conceited and understand nothing. They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions 5 and constant friction between people of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.*

*6 But godliness with contentment is great gain. 7 For we brought nothing into the world, and we can take nothing out of it. 8 But if we have food and clothing, we will be content with that. 9 Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. 10 For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.*

After reading the text, practice your Observation skills by noting the following:

- Bracket "these are the things" in v. 2b.
- Circle "otherwise" in v. 3.
- Bracket "sound instruction of" in v. 3.
- Bracket "godly teaching" in v. 3.
- Circle "unhealthy" in v. 4.
- Underline "envy," "strife," malicious talk," "evil suspicions," and "constant friction" in vv. 4-5.
- Box "but" indicating *contrast* in vv. 6, 8.
- Double underline "temptation," "trap," and "foolish and harmful desires" in v. 9.
- Circle "root" in v. 10.
- Circle "wandered" in v. 10.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_."



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. To what does “*these* are the *things*” refer?
2. The “sound instruction” to which Paul refers, is it instruction *about* or instruction *given by* our Lord Jesus? Explain.
3. “Sound instruction” is paired with “godly teaching.” Explain what “godly teaching” means.
4. What makes a teacher who doesn’t agree with the instruction of Jesus a *conceited know-nothing*?
5. Describe the consequences of the false teachers’ *unhealthy* interest.
6. Explain the *contrast* introduced in verse 6.
7. What could possibly be greater than financial gain?
8. Explain the *contrast* introduced in verse 8.
9. Verse 10 explains verse 9. How so?
10. **Discussion:** “Golden handcuffs” is a term used to describe people who are tethered to foolish choices by money or the desire for more of it. Talk about it

## Commentary On The Text

In 1 Timothy 5:2b-5 Paul returns to the subject of false teachers and links it to the subject of avarice in verses 6-10, because these teachers were preoccupied with making money. One commentator explains: “The heretics viewed religion as a means of making a quick dollar. In character they were greedy and materialistic. Paul’s strong words described false teachers who exploited the church for their own ends without caring about the havoc they created. Paul had no objection to giving money to a religious leader, but he was opposing the goal of materialism that was primary for the heretics. It is interesting to note how many of the qualifications for church leaders in 3:2-12 these false teachers lacked” (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 167). The subject of false teachers is one the apostle returns to repeatedly in his epistle (see 1:3-11, 18-20; 4:1-5, 7; 6:2b-5, 20-21), suggesting it was a major problem in the church.

Paul opens the first paragraph (vv. 2b-5) with a *challenge* (v. 2b) followed by a *condemnation* (vv. 3-5). He tells Timothy, “Teach and urge these things” (ESV). In this context, “these things” refers to everything contained in the previous parts of his letter, which—given Paul’s following words—is presumed to coincide with the teaching *of* and *about* Jesus and to teaching that *produces* godliness when obeyed. He then condemns any who presume to teach otherwise, claiming they are full of themselves and in fact, know nothing (v. 4). These are strong words, but how else is Paul to describe teachers who claim to know better than Jesus and the apostles.

Paul, then, devotes verses 4b-5 to a brief description of the *content* of the false teaching—which mirrors the descriptions in 1:4-7 and 4:1-5, 7—as well as its *consequences*. According to the description in chapter one, the false teaching has a Jewish flavor, as indicated by Paul’s reference to “myths and endless genealogies” (1:4) and the heretics’ desire to be “teachers of the law” (v. 7). Too bad, they have wandered away from “a pure heart and a good conscience and a sincere faith” (v. 5) and toward “meaningless talk” (v. 6), namely, controversial speculations, amounting to nothing more than nonsense—empty gibberish, contributing nothing to spiritual growth. According to the description in chapter four, the false teaching is one part *legalism* and one part *asceticism*. In the first place, the false teachers order people to abstain from certain foods, suggesting Judaism’s regulations regarding eating kosher. In the second place, they forbid people to marry, suggesting asceticism’s view that abstinence and extreme forms of self-denial are roads to spirituality. As far as the consequences of their teaching is concerned, Paul explains that its unhealthy focus on controversies and quarrels about words result not in godliness but in

envy, strife, malicious talk, evil suspicions and constant friction between its adherents—including perhaps the teachers as well as their disciples—who mistakenly see godliness is a way to make money. (Adding the possible influence of the female-led cult of the woman-centric fertility goddess, Artemis, on women in the church just makes spiritual matters worse [see Mimi Haddad, “President’s Message: Women Leaders-The Good and the Bad,” [cbeinternational.org/resources/article/mutuality/presidents-message-women-leaders-good-and-bad](http://cbeinternational.org/resources/article/mutuality/presidents-message-women-leaders-good-and-bad)]).

The following paragraph (vv. 6-10) opens with a *contrast*. The false teachers see godliness as a *means* of obtaining great gain, whereas Paul sees godliness with contentment *as* great gain. We bring nothing into the world at the time we are born, and we can take nothing out of it at the time we die. “Shrouds have no pockets,” as the saying goes. If we have “food and clothing,” the necessities of life, “we will be content with that,” Paul says. One commentator explains: “Possessions are simply tools we can use to bring glory to God (cf. 4:3-4; 6:17). Having the basic necessities of life—‘food and clothing (covering)’—we can and should be content (cf. Matt. 6:24-34; Luke 12:16-32; Heb. 13:5-6)” (Thomas L. Constable, “Notes on 1 Timothy,” 2020 ed., 119, [planobiblechapel.org/tcon/notes/pdf/1timothy.pdf](http://planobiblechapel.org/tcon/notes/pdf/1timothy.pdf)).

The paragraph continues: “The love of money is a root of all kinds of evil” (v. 10), Paul says, and in his next breath, he adds that the desire to have a lot of it leads to dire consequences. It’s not money *per se* he condemns; it’s the all-consuming desire for more of it that he condemns. How much money is enough? Just a little bit more according to some. Three phrases make that clear, according to one commentator: “(1) ‘people who *want* to get rich,’ (2) ‘the *love* of money is a root of all kinds of evil,’ (3) and ‘some people, *eager* for money’ (italics added)” (Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy, Titus*, 204). Too many people of this sort follow the pattern of Achan, who “saw,” then “coveted,” and finally “took” spoil that had been devoted to the LORD (Jos 7:21). But ironically, as with Achan, the desire to be rich often leads to poverty, namely, “ruin and destruction” (v. 9)—“their spiritual fruitfulness being choked off (cf. Luke 8:14) by their concern for riches . . . causing themselves to be pierced . . . with many griefs” (Duane A. Litfin, “1 Timothy,” in *The Bible Knowledge Commentary: New Testament*, 746).

Jesus said: “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money” (Lk 16:13).

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## Word Studies/Notes

v. 2b *these are the things* Lit., “These things” (Gk. *tauta*; cf., 1:6; 3:14; 4:6, 11, 15, 16; 5:7). This word can refer to what precedes or what follows. “While that word probably refers, as usual, to what has preceded, and therefore in the NIV stands as a conclusion of the paragraph, verse 3 flows naturally from it because that verse sets up the antithesis of false doctrine. The editors of the standard Greek text place this sentence at the beginning of a new paragraph, as does the NRSV” (Walter L. Liefeld, *The NIV Application Commentary: 1 and 2 Timothy, Titus*, 197-98; see also Donald Guthrie, *The Pastoral Epistles*, TNTC, 110). While the editors of the 1984 edition of the NIV placed the word at the end of the paragraph, editors of the 2011 edition place it at the beginning of a new paragraph.

v. 3 *otherwise* “The word translated ‘teach false doctrines’ (*heterodidaskalei*) reappears in 6:3. That context shows that it is not merely something ‘different’ (as in the NRSV), as the etymology of this word (‘teach [something] different’) might by itself imply. Since in chapter 6 this verb is set in contrast to ‘the sound instruction of our Lord Jesus Christ’ and to ‘godly teaching,’ we know that what is not ‘sound’ is not only different; it is false” (Liefeld, 53); cf., “teaches false doctrines” (NIV 1984).

v. 3 *sound instruction* “With the word ‘sound’ Paul reintroduced a medical analogy (cf. also 2 Tim 2:17; he spoke of literally, the ‘healthy’ words of sayings (*hygiainousin logois*) of Christ” (A. Duane Litfin, “1 Timothy,” in *The Bible Knowledge Commentary: New Testament*, 745-46). “Instruction” is literally “words of our Lord Jesus Christ,” which may be taken in two ways: 1) the words of Jesus or 2) words about Jesus, descriptive of Christian truth. “The latter is more in keeping with the context and with the general usage in the Pastorals” (Guthrie, 11). “The Pastorals do not cite specific quotations of Christ that the heretics contradict. Rather, their teaching is against the basic doctrines that he taught his followers” (Liefeld, 203).

v. 3 *godly teaching* Cf., “teaching that accords with godliness” (NET, ESV), that is, teaching “that conforms to, and results in, godly behavior (‘godliness’)” (Thomas L. Constable, “Notes on 1 Timothy,” 2020 ed., 117, [planobiblechapel.org/tcon/notes/pdf/1timothy.pdf](http://planobiblechapel.org/tcon/notes/pdf/1timothy.pdf)). “The correspondence between truth and godliness, and error and moral deficiency, is one of the recurrent themes in the Pastoral Epistles” (Litfin, 746).

v. 4 *unhealthy* “When a person rejects sound or healthy words, sickness results. This sickness reveals itself in a ‘morbid craving for controversies

and word battles’ (see on 1 Tim 1:4)” (William Hendriksen, *Thessalonians, Timothy and Titus*, NTC, 196). “The person who rejects ‘healthy’ doctrine has an ‘unhealthy’ or morbid obsession with ‘controversies and quarrels about words.’ Lock calls them ‘hair-splitting – fights in which words are the weapons and perhaps also the object; there is no reality behind them’” (Liefeld, 204).

vv. 5, 6 *envy, strife, etc.* “The products of such crippled teaching include an envy that shows annoyance at the success of others and a spirit of dissension that brings envy into the open. Also included are ‘malicious talk,’ wicked denunciations of others, ‘evil suspicions,’ faultfinding, and misgivings about the integrity of others. The vividness of Paul’s description suggests that he was facing a concrete situation which aroused his indignant protest. Paul saw that a sense of real community had been destroyed” (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 166; see also Hendriksen, 196-97).

v. 9 *temptation, trap . . .* “There is no condemnation of wealth as such, and the words do not apply to someone who wistfully longs, ‘It would be nice to have more money.’ In v. 9 Paul painted three progressive pitfalls in which the willful wealth-seeker becomes entangled. First, wealth tempts like a lure and causes people to covet the wrong objects. Second, individuals become entangled like animals dangling in a trap . . . Third, the trapped ones drown in an almost personified wealth that becomes ‘a personal monster, which plunges its victim into an ocean of complete destruction’ (Lea and Griffin, 169). “‘Plunge’ is *bythizousi*, ‘plunge into the deep’ (*bythos*), as a sinking ship in the sea (cf. Luke 5:7, the only other place where this verb occurs in the NT). Wrong desires plunge men into ‘ruin’ (*olethron*) and ‘destruction’ (*apōleian*)” (Ralph Earle, “1 Timothy,” in *The Bible Expositor’s Commentary*, 11:384).

v. 10 *a root* Not “the root” because the Greek has no definite article. “Certainly for those mentioned in verse 9 the root of all their evils was *the love of money*, but it must not be deduced from this that love of money is the sole root of all evils, for the New Testament does not support this” (Guthrie, 114). Ambition and sexual lust are also “roots” of evil.

v. 11 *wandered* “Paul pictured a person wandering from the narrow path of truth (‘some . . . have wandered away from the faith’) as he pursues money. He gets caught in thorns that ‘pierce’ his skin and cause him great pain (cf. Matt. 13:22). Paul may have been speaking of these false teachers impaling themselves” (Constable, 122).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

The road to riches is strewn with money lovers who've been plunged into ruin and destruction by their evil schemes, so pursue godliness, content with what you have, since godliness with contentment is priceless.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



## 3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



## FAMILY TALK

My dad used to say, “Money doesn’t grow on trees,” to which my brother and I replied in the most smart-alecky manner, “Technically, yes, it does.” We always got in trouble for that. A kid’s concept of money is often skewed. They see a big house, fancy car or expensive toy and want it just as simply as they want a piece of candy from the store. They ask for a toy Hot Wheel and real Lamborghini in one breath without considering any difference in value. The past few weeks have taught my family so much about the part money plays in relationship to contentment. We’re learning to do without life’s little niceties, like toilet paper in mass quantity whenever you want it. We’re learning we don’t have to pay big bucks for fun, but a little sidewalk chalk can not only entertain for hours but be a blessing to others by spreading God’s message of hope. Above all, we’re learning the value of relationship, the beauty of a slower schedule and the priority of laughter and love over material things. Money is a tool that God puts in your toolbox. Some have less and some more. It’s a blessing and should be used to glorify Him. This stripped-down lifestyle is pointing us to hunger more for God, to seek Him first and be content in every situation, to realize money is fleeting but God is forever, and to share His blessing generously with others in need. What is your family learning about contentment during this season? We are praying for you!

### What Does The Bible Say?

What does the Bible say? Read 1 Timothy 6:3-10

1. What equation did Paul present in verse 6?
2. What happens to people who desire to get rich?
3. What does verse 10 say about loving money?

### What Do You Think?

What is the “great gain” in verse 6 referring to?

### What Do You Do?

Make a list of all the things you want out of life. Make a list of all the things God wants for us out of life. Which list do you think your heart will be the most happy and content with? Why?

## CORE COMPETENCY: Joy

I am happy on the inside no matter what’s happening on the outside.

## MEMORY VERSE: 1 Timothy 6:6

*But godliness with contentment is great gain.*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- \_\_\_\_\_ I completed my Bible Study
- \_\_\_\_\_ I memorized this week’s verse
- \_\_\_\_\_ I brought my Bible to church
- \_\_\_\_\_ I brought a friend



CHILD’S NAME \_\_\_\_\_

GRADE PARENT SIGNATURE \_\_\_\_\_

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**Authority of the Bible** (2 Timothy 3:16-17)  
*I believe the Bible is the Word of God and has the right to command my belief and action.*

**Church** (Ephesians 4:15-16)  
*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)  
*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)  
*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)  
*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)  
*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)  
*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)  
*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)  
*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)  
*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)  
*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)  
*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)  
*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)  
*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)  
*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)  
*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)  
*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)  
*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)  
*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)  
*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)  
*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)  
*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)  
*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)  
*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)  
*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)  
*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)  
*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)  
*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)  
*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)  
*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)  
*I worship God for who He is and what He has done for me.*

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