

STUDIES IN 1 TIMOTHY

LAW NUMBER THIRTEEN: "A Good Leader Has Learned to Live Comfortably under Authority"

1 Timothy 6:1-5

Key Verse 6:3: "These things be teaching and exhorting. If anyone is teaching a different doctrine, and is not giving assent to the wholesome sayings of our Lord Jesus Christ, and to the teaching which is according to godliness."

TEXT:

v. 1 Let all who are under the yoke as slaves consider their own masters worthy of all respect in order that the name of God and the teaching might not be brought into disrepute.

v. 2 And those who are having believing masters, let them not be despising them because they are brothers, but rather serve all the better, because those who benefit by their helpful service are believers and beloved.

v. 3 These things be teaching and exhorting. If anyone is teaching a different doctrine, and is not giving assent to the wholesome sayings of our Lord Jesus Christ, and to the teaching which is according to godliness,

v. 4 he is conceited, without understanding; but is having a morbid craving for controversy and a dispute about words, from which comes envy, strife, abusive speech (hurting the good name of another), false suspicions,

v. 5 constant irritation of men corrupted in mind and bereft of the truth, thinking that godliness is a way of gain.

INTRODUCTION:

GUESS WHO'S NOT COMING FOR DINNER

The reason most men don't bring the boss home for dinner is that she is already there!

(From InfoSearch 3.0)

OVER YOUR DEAD BODY

A shy salesman visited a psychiatrist and was advised he needed to be more assertive. The doctor suggested he start at home, rather than out in public.

That evening the usually quiet man said to his wife, "I will be giving the orders from now on. After you serve my dinner, I want you to lay out my best clothes; I will be going out alone this evening. And do you know who's going to dress me in my tuxedo and black tie?"

"I certainly do," declared his wife, "the undertaker!"

(From InfoSearch 3.0)

TAKE A LETTER, DEAR . . .

An optimist is a man who marries his secretary and thinks he'll be able to continue dictating to her.

(From InfoSearch 3.0)

ALTERCATION AT THE ALTAR

"How did the wedding go?" asked the minister's wife.

"Fine, my dear, until I asked the bride if she would obey and she whispered, 'Do you think I'm crazy?' And the bridegroom, who was extremely nervous, said loudly, 'I do'-- then things began to happen!"

(From InfoSearch 3.0)

(The Christian Salt & Light Company by Haddon W. Robinson)

A young soldier in the Peloponnesian Wars wrote to his fiancée about a gift he had for her. It was a white stallion. He described it as "the most magnificent animal I have ever seen. He responds obediently to the slightest command. He allows his master to direct him to his full potential." And then he wrote, "He is a meek horse." The soldier wasn't saying that the horse was shy or even that he was like an old plow horse that allows people to beat him. He was an animal with great spirit, but that spirit was submissive to the rider.

Tied up in the word meek is the concept of power under control, the idea of being submissive to someone greater than ourselves. When we look at meekness as weakness, we discover that the examples in the Bible contradict this view, too.

p. 51

(The God-Players by Earl Jabay)

Ultimately, there are only two candidates for the position of deity. The God revealed in Jesus Christ is one. The other is man--you, me. You and I may manufacture other deities and worship them, but these are only extensions of ourselves in the world of our fantasies. The candidates remain only two.

This first commandment, therefore, is simply stating that you and I are not allowed to be ultimate. Only the true God can be God. One God.

The man-made license which contradicts the first commandment might read: "I insist upon being ultimate when I so choose." Either God has the last word, or I do. We both cannot have the last word. God claims His right to have it.

He will not tolerate a co-deity.

p. 73

(Transforming Leadership by Leighton Ford)

My friend Truett Cathy is an unassuming Georgia businessman and a devoted Christian who has built his chicken sandwich business into a national enterprise. Truett has a great love for young people, especially young boys who have been disadvantaged. His mission in Chick-Fil-A is not only to serve his customers, but also to develop his staff. His business provides college scholarship funds for young people who have worked for his company for several years, and he places a strong emphasis on developing leaders throughout his corporation. I asked Truett what he felt constituted leadership. He gave a very simple answer, "To be a good leader, you must be a good follower. That is the very first thing."

In discussing the marks of spiritual power Richard Foster also highlights submission as a key mark:
 There is a power that comes through spiritual gifts and there is a power that comes through spiritual positioning. The two work in unison. Submission gives us spiritual positioning under the leadership of Christ. Submission is power because it places us in a position in which we can receive from others.
 p. 148

After King Saul had been disobedient in 1 Samuel 15 in the battle against the Amalekites, Samuel confronts him:

1 Samuel 15:22

But Samuel replied:
 "Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord?
 To obey is better than sacrifice,
 and to heed is better than the fat of rams.

He goes on to say in:

1 Samuel 15:23

For rebellion is like the sin of divination,
 and arrogance like the evil of idolatry.
 Because you have rejected the word of the Lord,
 he has rejected you as king."

Saul does not really get the message because he responds in:

1 Samuel 15:30

Saul replied, "I have sinned. But please honor me before the elders of my people and before Israel; come back with me, so that I may worship the Lord your God."

We are turning now to the final chapter in Paul's first letter to Timothy.

We are going to study together the 13TH LAW OF LEADERSHIP in these 1st 5 verses. That law states:

"A GOOD LEADER HAS LEARNED TO LIVE COMFORTABLY UNDER AUTHORITY"

Many are the heartaches and trials of traumatic circumstances and difficult interpersonal relationships as the would-be leader is learning how to lead.

Hiebert says:

In this brief paragraph [that is, the 1st 2 verses] Paul points out the proper attitude of Christian slaves toward their pagan masters, indicates the relation they are to have toward Christian masters, and concludes with an admonition to Timothy to teach these things.

p. 107

Wiersbe says:

This chapter continues Paul's advice to Timothy on ministering to the various kinds of believers in the church. The atmosphere is military, for Paul used words that belong to the army: "Fight the good fight of faith" (6:12). "I give thee charge" (6:13, which is the same military term used in 1:3). "Charge them that are rich" (6:17). "O Timothy, keep [guard] that which is committed to thy trust" (6:20). In other words, you might say Paul was the general, giving Timothy orders from the Lord, the Commander in Chief.

D. L. Moody did not want his soloist, Ira Sankey to use, "Onward, Christian Soldiers" in their evangelistic campaigns. Moody felt that the church he saw was very unlike an army. If the average military man on our side in World War II had behaved toward his superiors and their orders the way the average Christian behaves toward the Lord, we probably would have lost the war! Instead of "Onward, Christian Soldiers" someone has suggested that perhaps we ought to sing "Backward, Christian Soldiers."
p. 75

Guthrie points out:

In communities where the membership included numerous slaves together with some of their masters, the relationship between them was a pressing problem. Slaves enjoyed equality of status within the Church, but a decided social inferiority in their respective households, an irreconcilable antithesis which found its only solution in the ultimate abolition of slavery. But since the time was unpropitious for overturning this deeply rooted system, interim Christian rules were indispensable.
p. 109

Lock paraphrases the 1st 2 verses by saying:

This duty of proper respect holds good also of the relation of slaves to their masters. Some slaves will have heathen masters who make their life a burden to them; yet teach them to show all respect to such, lest the name of God and our teaching should be brought into disrepute. Others will have Christian masters: let such not fail in due respect, on the pretext that Christianity treats them and their masters as brothers; nay, let them serve them all the better on the very ground that those who share the good service are Christians and so dear to themselves.
pp. 64-65

Hendriksen says:

It is clear that in this passage the word used in the original means slaves, not servants. It frequently has the latter meaning, and even in the present passage the apostle is trying his level best to change the slave into a beloved servant.
p. 191

Lenski points out:

In this letter Paul writes to Timothy, his apostolic representative for all the churches in the Asian territory, repeats certain directions he had given to Timothy on matters regarding his work. One of these directions is in regard to slaves, some of whom had pagan masters, others of whom were fortunate in having Christian masters. The idea is not that Timothy did not know how to handle these different cases. Timothy had been with Paul a long time, and Paul had left him in Ephesus (1:3) for this work of properly regulating everything for the many congregations. This letter gives Timothy these instructions in writing to be used as needed in the churches. So he sets down what Timothy is to inculcate in regard to the two groups of church members who are slaves.
p. 693

v. 1 Let all who are under the yoke as slaves consider their own masters worthy of all respect in order that the name of God and the teaching might not be brought into disrepute.

We are going to find that there are 3 commands in this passage, 1 in each of the 1st 3 verses.

COMMAND #1:

"LET ALL WHO ARE UNDER THE YOKE AS SLAVES CONSIDER THEIR OWN MASTERS WORTHY OF ALL RESPECT."

The Bible Knowledge Commentary says:

Under normal circumstances, slaves and masters had no associations outside the institution of slavery. With the advent of the gospel, however, these 2 groups found themselves thrown together in the congregation in new ways, creating problems the apostles were forced to address repeatedly.

Ephesians 6:5-9

Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

Colossians 3:22-25

Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. Whatever you do, do your work heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

Colossians 4:1

Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

The little book of Philemon is Paul's intercession on the behalf of Philemon's runaway slave whose name is ONESIMUS. He came to know Christ in Rome, and Paul sends back this letter to Philemon begging him to restore Onesimus to his previous place of service.

1 Peter 2:18, 19

Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly.

"LET ALL WHO ARE UNDER THE YOKE AS SLAVES CONSIDER THEIR OWN MASTERS WORTHY OF ALL RESPECT."

We can and should respect unbelievers.

These "MASTERS" described here in verse 1 are not believers.

Barnes says:

Treat them with all proper respect. They were to manifest the right spirit themselves, whatever their masters did; they were not to do anything that would dishonour religion. The injunction here would seem to have particular reference to those whose masters were not Christians.
p. 191

J. Vernon McGee points out:

"Servants"--Paul is going to deal with the relationship of capital and labor. The Christian should render a full day's work for whomever he is working. If he agrees to work until five o'clock, he should work until five o'clock. Then sometimes workers leave with their pickaxe hanging in the air--they don't finish up. The Christian is to turn in a full day's work for a full day's pay.
p. 455

Demarest says:

The two admonitions in verses 1 and 2 are directed just to the slaves. In verse 1, those who had unbelieving masters are counseled to continue honoring their masters so that "the name of God and His doctrine may not be blasphemed." There are those who would prefer that Paul would have called for the overthrow of the system, but he didn't.

In verse 2, the other situation is addressed in which the master of the Christian slave was a brother in Christ. The likelihood was that the slave would take advantage of this new-found fellowship in the congregation and demand special privileges at home and work. This could lead to sharp resentment if such special treatment was not granted.

Paul insists that Christian slaves serve their Christian masters with the special motive that they are bringing service and joy to their brothers in Christ. The classic and expanded application in this situation is found in Paul's letter to Philemon.

p. 215

Barclay observes:

Beneath the surface of this passage there are certain supremely important Christian principles for everyday life and work.

The Christian slave was in a peculiarly difficult position. If he was the slave of a heathen master, he might very easily make it clear that he regarded his master as bound for perdition and himself as the heir of salvation. His Christianity might well give him a feeling of intolerant superiority which would create an impossible situation. On the other hand, if his master was a Christian, the slave would be tempted to take advantage of the new relationship and to trade upon it. He might use the new relationship as an excuse for producing inefficient work and then expecting to escape all punishment. He might think that the fact that both he and his master were Christians entitled him to all kinds of special consideration and special allowances. He might use the fact of his own and his master's Christianity to be a lazy and an inefficient servant who was exempt from discipline and punishment.

pp. 140-41

Hiebert observes:

Slaves formed a considerable element in all the apostolic churches. The very difficulty of their position made it necessary that Timothy direct special instructions to them.

The dignity and spiritual freedom which they enjoyed in the Christian assembly must not blind them to the fact that Christianity did not liberate them from their obligations arising out of their status in a pagan society. They must be warned against any abuse of Christian liberty and brotherhood.

p. 106

"LET ALL WHO ARE UNDER THE YOKE AS SLAVES CONSIDER THEIR OWN MASTERS WORTHY OF ALL RESPECT."

The apostle then states the purpose behind the command in the rest of the verse:

"IN ORDER THAT THE NAME OF GOD AND THE TEACHING MIGHT NOT BE BROUGHT INTO DISREPUTE."

The purpose in the command is, "You can affect 'THE NAME OF GOD AND THE TEACHINGS' by not handling yourself correctly as a slave."

Paul is saying, "It is vitally important to treat one's master with 'ALL RESPECT' because this forms the basis for a good witness at work."

"THE NAME OF GOD AND THE TEACHING" can be affected by our response to authority.

Romans 2:24

For "the name of God is blasphemed among the Gentiles because of you," just as it is written.

Hendriksen says:

Whenever it is at all possible thus to respect the master, let the slave do so, **in order that the name of God and the doctrine be not reviled** (literally, be not blasphemed). . . . God's redemptive revelation in Christ, in other words God's name, and also his instruction, the teaching of the gospel, would become contemptible in the eyes of the masters if the slaves treated them with disdain and the spirit of rebellion. And nothing is more important than God's name and his doctrine! These must not be exposed to ridicule or abuse.
p. 193

Lenski affirms this by saying:

If a Christian slave dishonored his master in any way by disobedience, by acting disrespectfully, by speaking shamefully of his master, the worst consequence would not be the beating he would receive but the curses he would cause his master to hurl at this miserable slave's God, his religion, and the teaching he had embraced: "So that is what this new religion teaches its converts!" Instead of bringing honor to the true God and the gospel of his high and holy Name, as every Christian should be anxious to do, this slave would bring about the very opposite, to the devil's delight.
pp. 694-95

Wiersbe says:

But there was a problem: Some slaves used their newfound freedom in Christ as an excuse to disobey, if not defy, their masters. They needed to learn that their spiritual freedom in Christ did not alter their social position, even though they were accepted graciously into the fellowship of the church.
p. 76

The Bible Knowledge Commentary says:

The matter of the uses and abuses of authority is first and foremost a problem of attitude.

Social goals should always be subordinate to spiritual values.

v. 2 And those who are having believing masters, let them not be despising them because they are brothers, but rather serve all the better, because those who benefit by their helpful service are believers and beloved.

COMMAND #2:

"LET THEM NOT BE DESPISING THEM BECAUSE THEY ARE BROTHERS."

In verse 1, Paul commanded them to:

treat their masters "worthy of all respect,"

and in verse 2:

"NOT BE DESPISING THEM."

Paul has stipulated here that his focus is upon those who are having believing masters.

Once again, we need to note that the single condition of salvation is stated here as "BELIEVING."

Paul gives a NEGATIVE and a POSITIVE STATEMENT here:

NEGATIVELY:

"LET THEM NOT BE DESPISING THEM BECAUSE THEY ARE BROTHERS,"

"BUT"

POSITIVELY:

"RATHER SERVE ALL THE BETTER, BECAUSE THOSE WHO BENEFIT BY THEIR HELPFUL SERVICE ARE BELIEVERS AND BELOVED."

"LET THEM NOT BE DESPISING THEM."

This word "DESPISING" also occurs in:

1 Timothy 4:12

Let no one look down on you (think little of) because you are young; but keep on becoming an example of the believers in word, in behavior, in love, in faith, in purity.

It is the translation of the word "let no one look down on you or think little of you."

We could translate the word "think lightly," or "entertain wrong ideas."

Paul then states the reason by saying:

"BECAUSE THEY ARE BROTHERS."

As a result of coming to know Jesus Christ, the master and the slave have now become brothers in God's family.

"BUT RATHER SERVE ALL THE BETTER."

This is a present tense here and could be translated "but rather be serving all the better."

Colossians 3:22, 23

Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. Whatever you do, do your work heartily, as for the Lord rather than for men;

LAZY TROMBONIST

When a conductor took his orchestra on a tour, he found this note under his hotel room door one night, "I think you should know that the fellow in your band who plays the instrument that pulls in and out only bothered playing during the odd moments you were looking straight at him."

(From InfoSearch 3.0)

Paul then gives the reason by saying:

"BECAUSE THOSE WHO BENEFIT BY THEIR HELPFUL SERVICE ARE BELIEVERS AND BELOVED."

We have a present participle here and this could be translated "because those who are benefiting by their helpful service."

It is good for us to notice that these believing masters are characterized in 3 WAYS:

They are:

1. "BROTHERS"
2. "BELIEVERS"
3. "BELOVED"

Wiersbe says:

The danger here is that a Christian slave might take advantage of his master because both are saved. "My master is my brother!" a slave might argue. "Since we are equal, he has no right to tell me what to do!" This attitude would create serious problems both in the homes and in the churches.
pp. 76-77

Paul gave three reasons why Christian slaves should show respect for their believing masters and not take advantage of them. The most obvious reason is: Their masters are Christians ("faithful"=believing). How can one believer take advantage of another believer? Second, their masters are beloved. Love does not rebel or look for opportunities to escape responsibility. Finally, both master and servant benefit from obedience ("partakers of the benefit" can apply to both of them). There is a mutual blessing when Christians serve each other in the will of God.
p. 77

Hendriksen says:

A Christian slave who had a Christian master might be inclined to say in his heart, "If my master is really a Christian, how can he keep me as his slave? His religion must not amount to very much. Besides, how can I be equal to my master in church (Gal. 3:28), and yet inferior to him at home?" Such an attitude would lead to trouble all around. So the apostle recommends the very opposite attitude: if the slave is in an exceptionally privileged position, having a believing master, let him render exceptional service! Christian masters are brothers in Christ. They are believers, beloved, loved both by their fellow-believers and by God. And not only for this reason should slaves serve such masters all the better, but also because the latter are gentle and considerate. Christian employers are the ones who "reciprocate this kind service." They are taking upon themselves the responsibility of giving a return for the ready and enthusiastic co-operation of their slaves. But shall we still say slaves; have not the slaves become servants now?
p. 193

Hiebert says:

It was the duty of Timothy to teach and guard the Christian slaves against the doctrine and spirit of servile insurrection, then so widely and disastrously threatening the foundations of society in the Roman world."
p. 108

Barclay says:

One of the continual dangers of Christianity is that a man may unconsciously regard his Christianity as an excuse for and a defence of slackness and inefficiency. Because he is a Christian and his master is a Christian, he may expect to be treated with special leniency and special consideration. But the fact that both master and man are Christian does not in any way release the employee from doing a good day's work and from earning his wage. It does not entitle him to any special familiarity. The Christian is under the same obligation to submit to discipline, to earn his pay and to do a good day's work as any other man.
p. 142

The Christian workman must commend his Christianity by being a better workman than other people. In particular, his work will be done in a new spirit. He will not now think of himself as being unwillingly compelled to work; he will think of himself as rendering service to his master, to God and to his fellow men. His aim will be, not to see how little can be forced out of him, but how much he can willingly do.

p. 142

Barnes says:

. . . the apostle gives particular instructions to those who had pious masters. The meaning here is, that the slave ought to show the Christian spirit towards his master who was not a Christian; he ought to conduct himself so that religion would not be dishonoured; he ought not to give his master occasion to say that the only effect of the Christian religion on the mind of a servant was to make him restless, discontented, dissatisfied, and disobedient. In the humble and trying situation in which he confessedly was--under the yoke of bondage--he ought to evince patience, kindness, and respect for his master, and as long as the relation continued he was to be obedient.

p. 191

It was natural, therefore, for the slave to infer, that by nature he was equal to his master, and it would be easy to pervert this truth to make him disrespectful and insubordinate. (2) They were equal to them as Christians. Christianity taught them that they were all "brethren" in the Lord, and that there was no distinction before God. It might be natural to infer from this, that all distinctions in society were to be abolished, and that, in all respects, the slave was to regard himself as on a level with his master. (3) Some, who did not well understand the nature of Christianity, or who might have been disposed to cause trouble, may have taken advantage of the undeniable truths about the equality of men by nature and by redemption, to produce discontent on the part of the slave. They may have endeavoured to embitter the feelings of the slaves towards their masters who held them in bondage. The effect, it is easy to see, may have been to lead those who were in a state of servitude to manifest open and marked disrespect.

p. 192

Barnes summarizes by saying:

The argument is, that they were not infidels, or strangers to religion, or those who would try to hinder the progress of that which was dear to the heart of the servant, but were united with them in that same work; they participated in the blessings of the same salvation, and they were really endeavouring to further the interests of religion. There ought, therefore, to be the more respect shown to them, and the more cheerful service rendered them.

p. 193

Guthrie says:

A danger to which Christian slaves with believing masters were particularly exposed was to neglect their obligations. They must not despise masters whose discipline has become less taxing, because it has been tempered by the love of Christ, and because they are prepared to regard their own slaves as brethren for Christ's sake. Rather should the slaves render better service to such masters in return for the better treatment received. The partakers of the benefit may refer to the masters or the slaves.

p. 110

The Bible Knowledge Commentary says:

Paul's thought here is totally foreign to the world and can be fully appreciated only by those who view their lives through the eyes of Jesus Christ. The attitude undergirding this instruction is complete nonsense to anyone who does not understand the Lord Jesus, but it is the genius of Christlikeness and the ultimate source of all meaning and joy in life to those who have eyes to see.

Mark 10:42-45

And calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

John 13:14-17

If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.

Galatians 6:9, 10

And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

v. 3 These things be teaching and exhorting. If anyone is teaching a different doctrine, and is not giving assent to the wholesome sayings of our Lord Jesus Christ, and to the teaching which is according to godliness,

COMMAND #3:

"THESE THINGS BE TEACHING AND EXHORTING."

"THESE THINGS" refers to the statements made in the previous 2 verses.

Timothy is told to be teaching and to be exhorting.

The apostle Paul now returns to the FALSE TEACHERS:

"IF ANYONE IS TEACHING A DIFFERENT DOCTRINE, AND IS NOT GIVING ASSENT TO:

1. "THE WHOLESOME SAYINGS OF OUR LORD JESUS CHRIST,"
2. "THE TEACHING WHICH IS ACCORDING TO GODLINESS,"

they are guilty of teaching a "DIFFERENT DOCTRINE."

Galatians 1:6-9

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ. But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.

Isaiah 8:20

To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.

1 Timothy 1:3

Even as I urged you to remain longer in Ephesus when I was going to Macedonia, in order that you might instruct certain ones not to teach a different (heretical) doctrine,

"AND [HE] IS NOT GIVING ASSENT."

He has a real problem.

"To give assent" would be "to come to the same conclusions," and he is not. He is not studying the word.

He is not:

coming

or going to

or approaching

or agreeing with

or acceding to.

He "IS NOT GIVING ASSENT TO:

1. "THE WHOLESOME SAYINGS OF OUR LORD JESUS CHRIST."

He "IS NOT GIVING ASSENT" to the correct sayings of our Lord Jesus Christ.

1 Timothy 1:10

for the (sexually) immoral, for the homosexuals, kidnappers, liars, perjurers and whatever else is contrary to the correct (sound) teaching,

2 Timothy 4:3

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires;

The Bible Knowledge Commentary says:

Here like a physician diagnosing a sick patient, Paul describes the characteristics of their disease. Paul's attention is upon:

1. those who teach false doctrines.
2. those who do not agree with the sound instruction of the Lord Jesus. (This word "sound" is a medical word meaning "healthy," literally, the "healthy words.")
3. those who do not consent to godly teaching.

The correspondence between truth and godliness, error and moral deficiency, is one of the recurrent themes in the pastoral epistles.

Guthrie says:

The concluding portion of the Epistle contains no clear sequence of thought, and it is best therefore to deal with it in self-contained sections. There are further reflections about false teachers, and two separate passages dealing with wealth enclosing a personal note to Timothy, concluded by a majestic doxology. The letter then ends with another exhortation telling Timothy how to deal with the heresy, almost like a postscript adding weight to what has already been given in the earlier part of the letter.
p. 110

Lange says:

The Apostle proceeds from the slaves to the false teachers. The connection of his thoughts seems this: that the false teachers have proposed dangerous maxims in regard of Christian freedom and order, which might, if they spread further, mislead the bond-men.
p. 69

Their character is here described, and their condemnation given with a fulness of language that might seem somewhat irrelevant, if we do not consider how dangerous such false teachers were, and how sad their corrupting influence on many.
p. 69

Lock paraphrases verses 3, 4, and 5 by saying:

I go back to the warning with which I began. If any teacher sets himself up to teach novel doctrines and does not loyally adhere to sound words--I mean words that come from the Lord Jesus Christ Himself--and to the teaching which is true to real religion, such an one's head has been turned: he has no real knowledge: he is like a delirious patient feverishly excited over this small point and that, fighting with words as his only weapons; and the result is envy, strife, abuse of other teachers, ill-natured suspicions, incessant friction between men whose minds have been confused and who have been deprived of the truth they once knew; they have come to think of religion wholly as a source of gain.
p. 67

Hiebert says:

With chapter 6:3 we begin the fourth and final main division of the Epistle. The attempt directly to tie the opening verses of this division to the preceding little paragraph about the slaves is unsatisfactory. This is not merely a denunciation of men who are teaching slaves something different than Timothy is to teach them. Paul is again reverting to the false teachers dealt with in the first division. In this concluding division Paul offers Timothy his final instructions and exhortations. In it we have a description of the false teacher (vv. 3-5), a discussion of the relation of godliness and wealth (vv. 6-10), an exhortation to Timothy to live an active life in view of Christ's return (vv. 11-16), a statement of the charge to be given those who are rich (vv. 17-19), and a final appeal to Timothy personally (vv. 20, 21a).
p. 109

Wiersbe says:

Paul had opened this letter with warnings about false teachers, and had even refuted some of their dangerous teachings. The spiritual leaders in the local church must constantly oversee what is being taught because it is easy for false doctrines to slip in. A pastor I know discovered a Sunday School teacher who was sharing his "visions" instead of teaching God's Word!
p. 77

Lenski says:

Once more Paul reverts to those who teach different doctrines and now tells Timothy and the churches under his care what their judgment on such men must be. Paul certainly does not mince words. He does not handle men who teach differently with kid gloves. The modern indifference to different doctrine is unapostolic. Much more may be said on this Pauline chapter, especially when all that he writes in his other letters is combined with what is said here.
p. 697

Demarest says:

This last section of the letter is fascinating, because while it appears to have no orderly structure, deeper reflection discovers a remarkable coherence in Paul's thoughts. He begins by warning Timothy about wasting his time and energy on the false teachers who enjoy nothing more than debates and arguments. Such teachers actually regard godliness as a means of getting wealthy. This thought leads to some profound insights about the dangers of pursuing wealth. Then Paul delivers a most stirring, personal challenge to Timothy, closing with a benediction. But Paul is not quite through, and adds two postscripts--one directed to the wealthy and one to Timothy--both as follow-ups to what had already been said.
p. 217

The very command to teach brings to mind the false teachers who were polluting the atmosphere of Ephesus. The picture is that of teachers who major on words and arguments that become smoke screens for godless and selfish living. The key to true teaching is articulated in verse 3. It is "the words of our Lord Jesus Christ, and . . . the doctrine which is according to godliness." This close linkage of doctrine and deportment, belief and behavior, is crucial.
p. 218

Any teaching that does not result in "GODLINESS" is not good teaching.

This 3rd verse is our KEY VERSE to LAW #13 OF LEADERSHIP:

"A GOOD LEADER HAS LEARNED TO LIVE COMFORTABLY UNDER
AUTHORITY"

These false teachers are stubbornly:

"TEACHING A DIFFERENT DOCTRINE,"

and they are pridefully:

"NOT GIVING ASSENT TO THE WHOLESOME SAYINGS OF OUR LORD
JESUS CHRIST, AND TO THE TEACHING WHICH IS ACCORDING TO
GODLINESS."

(The Heart of Godly Leadership by Hudson T. Armerding)

In summary, the meek person is God-centered rather than self-centered, committed to service rather than success, and investing in the eternal rather than the temporal. And he has become this way because he has responded to our Savior's invitation: "Take my yoke upon you and learn from me . . ."
(Matthew 11:29).

p. 136

The lesson to be learned from the tragic life of Saul is sobering. Once principle is ignored in favor of expediency, and expediency justifies arbitrary directives, one comes across as unpredictable and driven by circumstances rather than convictions. It is then tempting to shift the blame to others as if one's decisions were simply governed by consensus. The combination of disobedience and abdication results in a loss of God's fellowship and consequently of God's wisdom and power. In such a state it is difficult both emotionally and spiritually to act coherently. The result is frustration and futility.

p. 149

(Unlocking Your Sixth Suitcase by John Bradley and Jay Carty with Russ Korth)

We can't do everything that needs to be done in a family, in a workplace, in a church ministry, in the community. God expects us to depend on the strengths of others as part of the resources we must draw on to carry out our responsibilities.

Each of us has something important to contribute in a significant relationship, and each of us has something important to receive in a significant relationship. That's the interdependent lifestyle God designed for us. And that's the way He expects us to live.

Unless you have healthy bonds with other people there is no way you can benefit from their strengths, nor they from yours. If you are insecure, manipulative, competitive, or defensive, not only will you miss the benefits of others' talents, but you will undermine your own confidence in the talents you have been given.
pp. 120-21

(The God-Players by Earl Jabay)

Consider how difficult it is for us to be dependent on the ideas of others. We much prefer self-originated thoughts. Nothing is so precious to us as an idea which we can call our very own. Second-hand thoughts imply a dependency upon others which is a slur upon our intelligence. Quite honestly, we would often prefer to be wrong with our self-originated ideas than right with the ideas of others.
p. 68

(The Kingdom of Self by Earl Jabay)

Now look again at this list of godlike assertions we have discussed:

1. I am power
2. I am truth
3. I am right
4. I am above time
5. I am a messiah
6. I am the law
7. I am perfect

These declarations from the egoist are almost always unspoken and usually below his level of awareness.
p. 31

(The Grace Awakening by Charles R. Swindoll)

If you are like that, the following piece (author unknown) is written just for you. It will help you release your grip. Being a person of grace requires letting go of others.

LETTING GO

To let go doesn't mean to stop caring,
it means I can't do it for someone else.
To let go is not to cut myself off,
it's the realization that I can't control another.
To let go is not to enable,
but to allow learning from natural consequences.
To let go is to admit powerlessness,
which means the outcome is not in my hands.
To let go is not to try to change or blame another,
I can only change myself.
To let go is not to care for,
but to care about.
To let go is not to fix,
but to be supportive.
To let go is not to judge,
but to allow another to be a human being.
To let go is not to be in the middle arranging all the
outcomes,
but to allow others to effect their own outcomes.
To let go is not to be protective;
it is to permit another to face reality.
To let go is not to deny,
but to accept.
To let go is not to nag, scold, or argue,
but to search out my own shortcomings and to correct
them.
To let go is not to adjust everything to my desires,
but to take each day as it comes.
To let go is not to criticize and regulate anyone,
but to try to become what dream I can be.
To let go is not to regret the past,
but to grow and live for the future.
To let go is to fear less and love more!

pp. 146-47

(The Making of a Leader by J. Robert Clinton)

Leaders who have trouble submitting to authority will usually have trouble exercising spiritual authority. This challenge occurs throughout their ministry, becoming more subtle as leaders mature.
p. 101

(Growing More Like Jesus by Richard L. Strauss)

Eighteen years of Christ's life are summarized in those two verses. They were years of learning--learning to enjoy life, to love people, to value hard work and to commune with His heavenly Father. They were years of growing--growing mentally, emotionally and physically; growing in His understanding of how to please the Father; and growing in the esteem of His acquaintances. Above all, they were years of submission to His earthly parents.

"He continued in subjection to them." That is an amazing little notation that we must not skip over lightly. The word subject or submit means literally "to arrange under." It was primarily a military word referring to someone of lower rank. Jesus Christ put Himself under the authority of Mary and Joseph. He was God's Son in a unique sense, and He realized that His parents did not fully understand that (cf. Luke 2:50). We would expect Him to let them know about it in no uncertain terms, to say something like, "See here, don't you know who I am? The Son of God shouldn't have to make His own bed and take out the garbage.

What do you mean--'Work in the carpenter shop today'? I need to be studying the Scriptures and preparing Myself for an earthshaking ministry." But there was none of that attitude. On the contrary, Christ's awareness of who He was made Him put Himself under His parents' authority. God's law required that He honor them, and He had already committed Himself to obey it. So He was the model son.

p. 26

All of us as believers, even those in authority, are to express a gracious and submissive spirit to all other believers in the body of Christ, to be willing to relinquish our rights unselfishly for the good of others, to yield willingly to others rather than selfishly and obstinately insist on our own way, to listen to others and consider their feelings, and to make decisions with the best interests of others at heart. Again, in referring to submissiveness Paul was using the same word used of Jesus. He had all authority in heaven and on earth. He was the omnipotent sovereign over all. Yet He submitted Himself to His earthly parents. We are to express that same submissive spirit to those under our authority.

p. 28

(The God-Players by Earl Jabay)

Today, however, this woman is a radiant person who even describes herself as a "people-person." Before that could happen, she speaks of having "stopped fighting God for the number one spot in the world."
p. 98

Leviticus 26:19, 21

I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze.

If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve.

Deuteronomy 30:11, 14

Now what I am commanding you today is not too difficult for you or beyond your reach.

No, the word is very near you; it is in your mouth and in your heart so you may obey it.

v. 4 he is conceited, without understanding; but is having a morbid craving for controversy and a dispute about words, from which comes envy, strife, abusive speech (hurting the good name of another), false suspicions,

Paul, in these next 2 verses, describes the false teachers in 5 WAYS:

- 1.THEY ARE "CONCEITED,"
- 2.THEY ARE "CRAVING FOR CONTROVERSY AND A DISPUTE ABOUT WORDS,"
- 3.THEY ARE A "CONSTANT IRRITATION,"
- 4.THEY ARE "CORRUPTED IN MIND,"
- 5.THEY ARE "BEREFT OF THE TRUTH."

The 1st thing Paul says is:

1. "HE IS CONCEITED, WITHOUT UNDERSTANDING."

The Bible Knowledge Commentary translated the word "CONCEITED" as "puffed up." These false teachers have inflated egos and they understand nothing.

1 Timothy 1:7

desiring to be teachers of the law, not understanding neither what they are saying nor about which they are speaking so confidently.

Barclay comments:

His first characteristic is conceit. His first aim is self-display. His desire is not to display Christ, but to display himself. There are still preachers and teachers who are more concerned to gain a following for themselves than for Jesus Christ.
p.146

Guthrie says:

The true state of these puffed-up teachers is nothing short of abysmal ignorance, as the apostle points out.
p. 111

Barnes says:

He is proud. That is, he is lifted up with his fancied superior acquaintance with the nature of religion. The Greek verb means, properly, to smoke, to fume; and then to be inflated, to be conceited, etc. The idea is, that he has no proper knowledge of the nature of the gospel, and yet he values himself on a fancied superior acquaintance with its principles.
p. 194

Hiebert says:

"He is puffed up," in a state of being blinded by his immense conceit (see on 3:6). He is characterized by silly ignorance, "knowing nothing." His knowledge, upon which he presumes, is limited to fables and misinterpretations of the law (cf. 1:4-7) and does not penetrate into the truth. The Williams' translation draws the two together and renders "he is a conceited ignoramus." Further, he is described as "doting about questionings and disputes of words." He is "word-sick," and the morbid state of his mind manifests itself in subtle discussions and angry disputes centering around trifling distinctions between different words.
pp. 110-11

Wiersbe says:

A believer who understands the Word will have a burning heart, not a big head. This "conceited attitude" causes a teacher to argue about minor matters concerning "words." Instead of feeding on the "wholesome words of. . . Christ," you might say he gets sick about questions. The word doting means "filled with a morbid desire, sick." The result of such unspiritual teaching is "envy, quarreling, malicious talk, evil suspicions, and constant friction."
p. 78

J. Vernon McGee says:

There are some proud men in the ministry, and they do cause trouble. Pride will always cause trouble, and it is unbecoming in a child of God. We ought to recognize that we are sinners saved by the grace of God. Pride is a constant danger--pride of place, pride of race, pride of face, and pride of grace. Some people are even proud that they've been saved by the grace of God! But, my friend, we Christians have plenty to be humble about. We have a very sorry and sordid background. We are sinners saved by the grace of God.
p. 455

THE TALE OF THE ARROGANT SOPRANO

A soprano who sang in a choir
 soared proudly higher and higher,
 Till her uppermost note
 Got stuck in her throat
 And lifted her clear through the spire.

(From InfoSearch 3.0)

(Jumping Hurdles, Hitting Glitches, Overcoming Setbacks
 by Steve Brown)

One time, just before presidential candidate Al Smith gave a speech, a heckler yelled out, "Smith, tell them all you know, it won't take long."

"No," Smith replied, "I'll tell all we both know. It won't take any longer."
 p. 209

(The Kingdom of Self by Earl Jabay)

It is common today to hear people say, "As long as I feel something is right for me, then it is all right to do it." Such a person has unknowingly traded his human status for a delusion of divinity. It is every bit as serious to originate new, self-benefiting laws as to break old laws which happen not to suit us. The latter is obviously a slap in the face of the Deity who stands behind authorized legal authority, but when one originates his own legal code, tailor-made to fit his egoistic strivings, the results are just as disastrous.

p. 30

(Rediscovering Holiness by J. I. Packer)

But it is also an energy, an obsession, an allergic reaction to God's law, an irrational anti-God syndrome in our spiritual system that drives us to exalt ourselves and steels our hearts against devotion and obedience to our Maker. Pride, ingratitude, and self-gratification are its basic expressions, leading sometimes to antisocial behavior and always, even in the nicest and most honorable people, to a lack of love for God at the motivational level. The religious practice of unregenerate mankind, whatever its form, may be and often is conscientious and laborious. It always proves, however, on analysis to be self-seeking and God-exploiting, rather than self-denying and God-glorifying, in its purpose.
pp. 49-50

"HE IS CONCEITED, WITHOUT UNDERSTANDING":

2. "BUT IS HAVING A MORBID CRAVING."

The Bible Knowledge Commentary points out:

A "MORBID CRAVING" is:

he is "sick,"

he is "ailing,"

he is "diseased with."

Barnes says:

The Greek word means properly to be sick; then to languish, to pine after. The meaning here is, that such persons had a sickly or morbid desire for debates of this kind. They had not a sound and healthy state of mind on the subject of religion. They were like a sickly man, who has no desire for solid and healthful food, but for that which will gratify a diseased appetite.

p. 194

Guthrie agrees when he says:

Controversies and arguments (questions and strifes of words) have impaired their mental health to such a degree that they have become diseased. Easton's 'having a morbid craving for arguments' probably catches the true meaning. This is a noteworthy example of the processes by which intellectual wrangling so often ends in moral deterioration.
p. 111

"HE IS CONCEITED, WITHOUT UNDERSTANDING; BUT IS HAVING A MORBID CRAVING FOR" 2 THINGS:

1. "CONTROVERSY, "
2. "A DISPUTE ABOUT WORDS."

The Bible Knowledge Commentary translates it:

"Battles of words," or "word-battle."

Lock calls it:

. . . hair-splitting--fights in which words are the weapons and perhaps also the object; there is no reality behind them.
p. 68

Demarest confesses:

If I were to repeat my years of youth and campus ministry I would spend less time debating doctrine and more time confronting the issues of lifestyle. I think of one particular student with whom I met again and again over a long period of time. He was very adroit "with disputes and arguments over words." He used them effectively in avoiding the kind of commitment to Christ which would necessitate basic changes in the values by which he lived. As long as he could keep God at a distance by his argumentation, he justified his own lifestyle. Looking back, I might have helped him more by confronting the issue of obedience to God rather than trying to win the intellectual arguments.
p. 218

"HE IS CONCEITED, WITHOUT UNDERSTANDING; BUT IS HAVING A MORBID CRAVING FOR CONTROVERSY AND A DISPUTE ABOUT WORDS, FROM WHICH COMES"--5 things.

We could translate this "from which is coming" because it is in the present tense.

Hiebert says:

Paul enumerates five social consequences which flow from such a mentally diseased condition: 1) "envy," "secret annoyance at the success of their rivals in the same futile efforts"; 2) "strife," as they vie with and contradict each other; 3) "railings," or "blasphemies," vehement denunciations couched in sacred words; 4) "evil surmisings," "malicious suspicions as to the honesty of those who differ with them"; 5) "wranglings," persistent and obstinate frictions among the contenders.
p. 111

Hendriksen does a good job in explaining these 5 fruits that come from these word battles:

Some people seem to take delight in such quibbling, such, word battles. Hence, Paul sets forth its bitter fruits:

a. envy. One disputant, smarting under defeat, begins to waste away. He is filled with malignant ill will, with poisonous spite against the victor.

b. wrangling. This results from envy. The person who was worsted in the argument is unwilling to admit defeat. Bitter discord follows. One man is constantly contradicting the other. If we were to speak in the language of mythology, we might say that Eris, the goddess of strife, who was considered to be closely related to Ares, the god of war, has a field-day.

c. revilings. The Greek word used is blasphemies. But in Greek this word has a somewhat broader meaning than in English. While in our language it refers to abusive language with respect to God or things religious, that is, defiant irreverence, in the original it refers to insults directed either against God or against man. In the present instance the latter is clearly meant: scornful and insolent language directed against a human opponent, slander, defamation.

d. base suspicions. "All looks yellow to the jaundiced eye." The mind of the envious individual is haunted by mistrust and foreboding. He begins to suspect his opponent's every action, word, and even gesture. He imagines that there is "an occult reason" behind every move of the person whom he considers his adversary. This disease, moreover, is contagious.

e. mutual altercations or incessant frictions. When the "mad" novelty-dispenser meets his opponent again, to discuss other "religious" matters, he either glares and glowers, or else he smoulders within but puts on an act by the seeming imperviousness of his demeanor. Underneath, however, he "boils." He is vengefully nettled, convulsively agitated, thirsting for "blood." The two men "rub each other the wrong way." Their "religious" discussions frequently assume the nature of diatribes, in the unfavorable sense of that term. Such disputations are full of scurrilous abuse, stinging insult, and heated invective, or else of covert insinuation, malicious innuendo, and thinly veiled disdain. pp. 196-97

v. 5 constant irritation of men corrupted in mind and bereft of the truth, thinking that godliness is a way of gain.

3. "CONSTANT IRRITATION."

Their "CONSTANT IRRITATION" comes about with their persistent collisions with others.

2 FURTHER THINGS are said about them:

4. they are "CORRUPTED IN MIND,"

5. "BEREFT OF THE TRUTH."

In verse 4 Paul says they are:

"without understanding,"

and in verse 5 they are:

"BEREFT OF THE TRUTH."

The "CONSTANT IRRITATION" is there because they are rubbed the wrong way.

RUBBED THE WRONG WAY?

At the close of a service conducted by a famous evangelist, a woman came up to him and was terribly upset. "I'll never come to hear you again as long as I live," she said. "I have been insulted and--well, you just stroked the fur the wrong way."

"No," the evangelist replied calmly. "I didn't stroke the fur the wrong way. I stroked the fur the right way, but the cat was going in the wrong direction."

(From InfoSearch 3.0)

Barnes says:

It properly means misemployment; then idle occupation. The verb from which this is derived means to rub in pieces, to wear away; and hence the word here used refers to what was a mere wearing away of time. The idea is that of employments that merely consumed time without any advantage.
p. 195

Because they are constantly going against the tide of truth, these men are characterized as:

"CORRUPTED IN MIND,"

and "BEREFT OF THE TRUTH."

"CORRUPTED IN MIND" reminds us of:

2 Corinthians 4:4

in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

Ephesians 4:18, 19

being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.

2 Timothy 3:8

And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith.

Our text tells us that they are:

"CORRUPTED IN MIND,"

and "BEREFT OF THE TRUTH."

The Bible Knowledge Commentary translates this "who have been robbed of the truth," and then puts the words "by Satan" in parenthesis.

They have the culpability of being "the hard ground" in the parable of the sower and the seed rather than "the good ground."

Luke 8:5, 12

The sower went out to sow his seed; and as he sowed, some fell beside the road; and it was trampled under foot, and the birds of the air ate it up.

And those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they may not believe and be saved.

Lange points out:

The Apostle states here the deepest ground of this blindness, which he has described in ver. 4. Here, too, the corrupt heart is, in his view, the abyss out of which proceeds the darkness which obscures the spiritual vision.
p. 69

They are not only "CORRUPTED IN MIND," but they are "BEREFT OF THE TRUTH."

Lenski points out:

Thus they "are bereft of the truth." "Bereft" is correct, for these are not men who have never come into contact with the truth; then "bereft" would not be the proper word. The truth was theirs at one time or could and should have been theirs; thus they now stand as "having been bereft."
p. 702

Because they are "CORRUPTED IN MIND" and "BEREFT OF THE TRUTH," they are:

"THINKING THAT GODLINESS IS A WAY OF GAIN."

Lange says:

This trait completes the sketch of the false teachers, who thus appear as unprincipled hypocrites, abusing the spiritual gifts they had received to their selfish ends.
p. 69

The Bible Knowledge Commentary says:

Greed was their core motivation.

Titus 1:11

who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.

1 Peter 5:2

shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;

Jude 12

These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

Barclay says:

The false teacher commercializes religion. He is out for profit. He looks on his teaching and preaching, not as a vocation, but as a career. He is in the business, not to serve others, but to advance himself. One thing is certain—there is no place for careerists in the ministry of any Church. The Pastorals are quite clear and quite frank that the labourer is worthy of his hire; but the motive of his whole work must be public service and not private gain. His passion is, not to get, but to spend and to be spent in the service of Christ and of his fellowmen.
p. 148

Guthrie says:

The concluding clause should read 'supposing that godliness is a way of gain', or as Moffatt translates it, 'they imagine religion is a paying concern'. But true godliness must never be commercialized for it is a matter of the heart and not the pocket. Whether the meaning is that these false teachers charged high fees for their specious teachings, or used their garrulous religious profession as a cloak for material advancement is not clear.
p. 112

Wiersbe says:

Paul was always careful not to use his calling and ministry as a means of making money. In fact, he once refused support from the Corinthian church so that no one could accuse him of greed (1 Cor. 9:15-19). He never used his preaching as a cloak of covetousness" (1 Thes. 2:5). What a tragedy it is today to see the religious racketeers who prey on gullible people, promising them help while taking away their money.
pp. 78-79

Guy King says:

The apostle has already had something to say concerning financial affairs, warning bishops against covetousness, and deacons about being greedy of filthy lucre; but now, in these two passages, he deals with the matter at greater length, and with more detailed particularity. There is quite a lot about money in the Bible, which only goes to show how true to life the Book is, for money, for many, holds pride of place in thought, in conversation, in ambition, in possession. So let us see what, through these verses, Paul, as the agent of the Holy Spirit, has to teach us on the subject.

p. 105

"Supposing that gain is godliness", says our Authorised Version, of verse 5, as if, in their eyes, financial success is a veritable religion, to which all their energies are completely dedicated, "in full and glad surrender", if we may so desecrate the old familiar words. Or, if many of the scholars are right, in inverting the words, "supposing that godliness is gain"--supposing that piety is a means of gain, or, as Moffatt renders it, "They imagine that religion is a paying concern."

p. 106

The true doctrine of godliness is so vastly different from his own flippant view of it; and for this deeper concern he has no use at all; if it do not increase his bank balance, he will not, as he would think it, waste his time over it. The words of the mart and the exchange are the words that guide and goad him, while the wholesome words of our Lord carry no weight in his metallic soul. It was to just such a man as this that God said, "Thou fool," for this fellow, piling up his fortune, had no thought for his soul, and left God out of his reckoning--and any man is a fool who does that. Psalm xiv. 1 assures us that it is a fool that "hath said in his heart, there is no God". To have no God in our heart is to have no sense in our head. When the twelve spies went in to spy out the land, a great cleavage developed between them: ten said, "We can't", because they left God out, two said, "We can" because they put God in. For the former, the tragic sequence was, no God, no land: they all ten died in the wilderness. Verily, it is a foolish thing to say, or to think, "There is no God"--or to act as if there weren't. It is the height of folly to ignore His wholesome words, or His great teaching; but these metallurgic men have no room, no use, for Him.

pp. 106-7

(Jumping Hurdles, Hitting Glitches, Overcoming Setbacks
by Steve Brown)

The great novelist Charles Dickens said in Nicholas Nickleby:

There are some men, who, living with the one object of enriching themselves, no matter by what means, and being perfectly conscious of the baseness and rascality of the means which they will use every day towards this end, affect nevertheless--even to themselves--a high tone of moral rectitude, and shake their heads and sigh over the depravity of the world. Some of the craftiest scoundrels that ever walked this earth . . . will gravely jot down in diaries the events of every day, and keep a regular debtor and creditor account with Heaven, which shall always show a floating balance in their own favour.

pp. 78-79

(Growing More Like Jesus by Richard L. Strauss)

We have a right to follow Christ's example and get angry when we see con artists preying on the elderly who live on fixed incomes, or company executives voting themselves a salary increase after making their low-paid employees take a cut because of declining sales. We have an obligation to get angry when religious charlatans milk sacrificial contributions from their low-income adherents with every manipulative technique they can devise, while they themselves live in luxurious homes, drive extravagant cars, and fly around the country in their own private jets. Such exploitation infuriated Jesus.

p. 54

(Bold Love by Dan B. Allender & Tremper Longman, III)

In any case, destructive lust involves the heart of a thief whose passion is to be satisfied, not the heart of a lover whose desire is to give.

p. 104

(The Grace Awakening by Charles R. Swindoll)

This reminds me of the Quaker who owned an ornery cow. Every time he milked her, it was a clash of two wills. This particular morning she was unusually irritable, but he was determined to endure the session without so much as a cross word. As the farmer began to milk her, ol' Bossy stepped on his foot with all her weight. He struggled silently, groaned a little under his breath, pulled his foot free, then sat back down on the stool. She then swished her tail in his face like a longstring whip. He merely leaned away so it wouldn't be able to reach him. Next she kicked over the bucket, by then half-full of warm milk. He started over, mumbling a few words to himself; but he never lost his cool. Once finished with the ordeal, he breathed a sigh of relief, picked up the bucket and stool, and as he was leaving she hauled off and kicked him against the barn wall twelve to fifteen feet away. That did it. He stood to his feet, marched in front of his cow, stared into those big eyes, and as he shook a long bony finger in her face, he shouted, "Thou dost know that I am a Quaker. Thou dost also know that I cannot strike thee back. . . BUT I CAN SELL THEE TO A PRESBYTERIAN!"
pp. 179-80

(The Body by Charles Colson with Ellen Santilli Vaughn)

This is why the feel-good, restore-your-self-worth, therapeutic gospel is so dangerous. It is but a short step from therapy to the health-and-wealth, name-it-and-claim-it heresy, forms of which are propagated in conservative churches as well as by unscrupulous televangelists. Pay your money for God's blessings, proclaim Robert Tilton and others.
p. 46

(Life and Works of Rev. Charles H. Spurgeon
by Henry Davenport Northrop, D.D.)

It is said of Thomas Pett, the miser, that his pulse rose and fell with the funds. He never lay down or rose that he did not bless the inventor of compound interest. His one gloomy apartment was never brightened with coal, candle, or the countenance of a visitor, and he never ate a morsel at his own expense. Of course he made money, for he gave himself wholly to it; and we ought not to forget that the same single-mindedness and self-denial would make Christians rich towards God. What is wanted in the service of Christ, is the same unity of purpose which has ruled all men who have won the object for which they lived. He who makes God's glory the one only aim before which all other things bow themselves, is the man to bring honor to his Lord.
p. 531

A gentleman of Boston, an intimate friend of Professor Agassiz, once expressed his wonder that a man of such abilities as he (Agassiz) possessed should remain contented with such a moderate income. "I have enough," was Agassiz's reply. "I have not time to make money. Life is not sufficiently long to enable a man to get rich, and do his duty to his fellow-men at the same time."
p. 457

(Portraits of Perseverance by Henry Gariepy)

Charles Colson warns us of this danger: "Success is all that counts. . . . That secular mentality has insidiously infiltrated and influenced our theology. Much of today's teaching and preaching communicates Christianity as an instant fix to all our pains and struggles. Consequently, we begin to think of our faith as a sparkling magic wand; we wave it, and presto, our problems are gone in a puff of smoke. But this is, bluntly put, pure heresy." (Who Speaks for God? Crossway Books, 1985, p. 31).
p. 74

John 2:14-16

And He found in the temple those who were selling oxen and sheep and doves, and the moneychangers seated. And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the moneychangers, and overturned their tables; and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise."

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: A good leader has learned to live comfortably under authority.

LESSON #2: Before a leader can be effective in the exercise of authority, he must first learn how to submit himself to authority.

LESSON #3: Authority over us must be treated as worthy of all respect in order that the name of God and the teaching might not be brought into disrepute.

LESSON #4: The name of God and the teaching can be affected by our response to authority.

LESSON #5: When authority is exercised over us by Christians, we need to remember that they are brothers, believers, and beloved.

LESSON #6: Our motivation for service should be intensified when we are serving Christian employers.

LESSON #7: The false teacher is conceited and has a craving for controversy.

LESSON #8: Any teaching that does not result in godliness is not good teaching.

LESSON #9: The false teachers are without understanding and bereft of the truth.

LESSON #10: A walk with God does not necessarily guarantee material gain.

(Search for Identity by Earl Jabay)

Tennyson was right when he said: "Dark is the world to thee;
thysself art the reason."
p. 89

(Growing More Like Jesus by Richard L. Strauss)

Salvation is like getting into the ballpark free and sitting on the bench with the players because you know the manager. You are there not because you've earned the right, or because you can play ball well enough to be on the team, but because the manager has the favor of the front office and has invited you. You are there on the basis of his merits. And you're going to do everything you can to please him--not just to get more free tickets, but because you appreciate his kindness.
p. 178

(Looking Back, Moving On: Applying Biblical Principles of Freedom to Your Life by Boyd Luter)

Among its most important features in this context, it means that the Lord's grace is "enough" to deal with the problems of each day, from the hangnails to the heaviest. It is not far from the mark to see God's grace as the emotional "daily bread" for the believer struggling with deep and difficult issues.

Second, God's undeserved favor can grow and become more powerful in our lives even though the weaknesses still exist. Thus we should neither cover up our weaknesses out of shame nor expect God's power to overwhelm them anytime soon. The present tenses "is sufficient" and "is perfected" in 2 Corinthians 12:9 indicate a process at work, which to one extent or another is a recovery process.

Finally, human strength is closer to self-delusion than to God's grace. A strong, self-sufficient person will almost always try to muscle through the difficult situation in his or her own strength. But those who admit their recovery needs can draw upon the Lord's strength and grace from within, no matter how tough things get. The bottom line is that if you are self-sufficient, you cannot also be grace-sufficient. Self-sufficient will prove insufficient when the physical, emotional, or spiritual tough times hit.
p. 110

(Transforming Leadership by Leighton Ford)

Jesus saw the heart of the human problem as the problem of the human heart. A radical change from inside out was at the core of his strategy.
p. 62

When our daughter Debbie married, our son-in-law, Craig, sang to her as part of his vows a beautiful folk hymn:

Sister let me be your servant
let me be as Christ to you
Grant that I may have the grace to
let you be my servant too.
p. 151

(Making Sense out of Suffering by Peter Kreeft)

The way to perfect joy is incredibly simple. It is simply to die--to die to self-will and self-regard--to say to God, "Thy will be done," and mean it. To put God first, to consecrate everything--everything--to Him.
p. 259

STUDY #13 - 1 Timothy 6:1-5

What are some of the lessons that we can learn from this particular study?

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