

# 1 Timothy 6:9-10

By  
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February 19, 2006

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**“But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.”**

## Introduction

This particular portion of 1 Timothy deals with false teachers and their motives. It addresses some of the reasons why they do what they do and their character. We said that one of the major issues for these types of individuals was that their abandonment of the centrality of Jesus Christ. Remember that we said that that's easy to do. It would seem so ridiculous for anyone who claims any type of Christianity that they would abandon the things of Christ, but it's not as unusual as you may think.

You can probably think of some individuals who you knew growing up in the church or some of your good friends who you considered or who themselves professed to be Christians at one point. If they abandoned the faith, it didn't just happen with one big decision. It wasn't, "I decided to rob a bank today, and by the way, I disown the things of Christ." It's a process by which they forget about the Lord and Savior. They forget about the things that we sing about in our morning worship: that is, the Cross and what happened on the Cross; that our Lord Jesus Christ had to die for our sins so that we might have newness in life.

We all are accountable to the Lord to keep Christ central in our lives and in our thinking. He ought to shape the decisions that we make like what job opportunities that we take and which schools we apply to; in fact, it should influence all of the decisions in our lives. Otherwise, what is our Savior for? Just to give us a little fire insurance from hell? He lives, so that we might live to His glory. He saves us, so that not only would He be our God, but that we would be His people. We forget that that is the blessing of the New Covenant. This is the stuff of which the Old Testament saints would have killed to see. They would have literally killed to see this in their lives. They were hoping to see it in their life, but they never did. They see it now (those who were of the faith), but we enjoy the New Covenant today—that Christ, He is our all in all; that he is our God and we indeed are His people.

So with that as our background, we come to this great and significant portion of scripture in verses 9 and 10. It deals with this idea of this desire to be rich. This desire to be rich can kill any focus upon the centrality of Christ. It seems like an odd pairing to say, "These are the religious leaders who have abandoned Christ and they are greedy." But, you see greed and the things of wealth and the love and pursuit of money. Those things are easily an idol that rivals Christ, Himself. Jesus is clear about that and we need to be careful that we don't fall into this trap, that is, the love of money. So, as we look at this portion of text this morning, let's go to the Lord and ask that the Holy Spirit would instruct us around the Word of God. Let's pray.

*Heavenly Father,*

*We come before You and we thank You. I thank You for the blessing of Your Word. We thank You for the blessing of voices that could sing Your praise. We thank You for us in this room; so many of us have come to understand the gravity and the wonder of salvation by faith in You alone.*

*And Lord, help us to live a manner of life that is consistent with our profession of faith. Help us not Lord to put Jesus Christ on the shelf until Sunday morning comes around. Help us not to live a life that bears no account, as if nothing will happen, as if there is no accountability whatsoever to those things of Christ.*

*But instead Lord, help us to live by Your glory. Help us to find life and to take a chance on those things that are life indeed; that we might change the way we think and live and in the end find ourselves more glad for it, because You have blessed us, because You have given to us the life that really matters, the wealth that really matters and we take delight in You.*

*Give us this moment Lord, as we look to the Scriptures, to understand Your Word a little bit better, that it might change our thinking and may Your Holy Spirit do that work of planting the Word of God in our hearts that we might bear fruit.*

*We pray these things in Jesus' name,  
Amen.*

There's this story that you might have heard. It's not a real story. It's more of a fable that is meant to instruct us with a moral. It's about a king in this particular country who got extremely sick with a rare illness. He was so sick that he was close to death. When his wise men came to him, they said that with this particular illness in order to be healed, he needed a shirt from a completely content man. So, they scoured the entire kingdom looking for one truly content individual. They found him, but he lived far away, far outside the kingdom. He lived outside the kingdom, but he was content. Unfortunately, the individual had no shirt! Isn't that ironic? It reminds us that sometimes what we're after is elusive.

The false teachers thought that prophesying was a means to great gain. We said that that was sort of a common practice. In Roman times, it was not unusual for individuals to claim to be a philosopher or some kind of religious leader. They would go to town after town and talk in the marketplace and in people's homes. And they would always have a money collection. He would make money going from town to town talking about these "excellent things." These were the Tony Robbins of the ancient world, talking about good things (e.g. how can I empower you to success, etc.). This was a form of profiteering and not unusual during that time (or now for that matter). So, these false teachers started to take what they claimed as their faith and sought to make money off of that which was not considered unusual. It was sinful, but not unusual. Paul was saying that they actually thought that godliness (that the appropriate conduct, the conduct that is appropriate to genuine faith) that that was a means of wealth or gain or profit. He then says in verse 6, that godliness actually was a means of great gain.

At this point, you may be wondering just what Paul is trying to say. Paul is redefining the concept of great wealth. He says in 1 Timothy 6:6, *"But godliness actually is a means of great gain, when accompanied by contentment."* If we are in pursuit of godliness and our attitude is that of contentment, it means there is great prosperity and wealth that comes from that. However, it has nothing to do with material things as Paul goes on to say in verse 8, *"If we have food and covering, with these we shall be content."*

The basics that are necessary for existence should be enough for us to give thanks to the Lord and to be content. The basics—we all have more than the very basic necessities of life. The problem is when we go beyond that and have this love for something more. Hopefully, you guys spend some time in prayer everyday and have a portion of that prayer committed to confessing your sin. That's always a healthy thing. As we examine ourselves and confess our sins and we say, "Lord, forgive me. I got angry at this person today or I had a bad attitude about this. Forgive me. I was so lazy about this and didn't take care of these things." But, when was the last time that you sat down confessed the sin of greed or the sin of covetousness? I mean are we free from those sins? Or is it that we are so blind to the subtle nature of that?

Charles Spurgeon once said that a Roman Catholic priest had heard the confessions of some two thousand persons and some of the confessions he heard were heinous crimes. I mean every different kind of thing: adultery, even murder. But, he had never heard any man confess the sin of greed. No one came to him and said, "You know, I want to confess to you that I'm a greedy person."

Do we know that we struggle with the love of money? Of course, we know that. The oddity is that it's so subtle in us that we don't even recognize it for what it is; that it may have its strings upon our hearts and we just ignore it like there's nothing wrong with us. We need to be careful of that; we need to be weary of that because the great warning that Paul gives us is that the love of money is absolutely disastrous. The consequence is absolute ruin. So let's take a look at this.

### **The Consequence of the Love of Money (v. 9)**

**"But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction."**

There's a lot that's being said there in the first part of verse 9. We see that individuals get trapped by this desire for wealth. They get trapped by this desire for riches. **"But those who want to get rich fall into temptation and a snare and many foolish and harmful desires..."** The first thing is they **"fall into temptation"** and here, curiously enough, the word for **"temptation"** in the Greek is **peirasmos** (πειρασμός). It is in the singular form.

We would expect Paul to make a broad statement and use the plural form, but he doesn't. By using the singular form of **peirasmos** (πειρασμός) he either meant there is one particular temptation that comes from getting rich or he meant that there's one particular category. That's what I think he is talking about here: that there's a particular category of temptation that is unique to the pursuit of riches. A desire for wealth comes with a very unique category of temptation. It's not to say that poor people aren't captive to the same thing, but it is saying that perhaps there is this sense in which certain temptations, a category of them, comes because we want so desperately to be rich.

William Mounce in his commentary says, "In other words, a desire to be rich opens a set of doors to a whole new set of temptations." No wonder Paul's warnings to the rich are so strongly worded. It's something we have to guard against. One of the traps we fall into in the pursuit of riches is opening our hearts to this entire category of temptation that now bears upon us. It's not to say that God Himself has trapped us. He does not and we need to remember that there is no temptation that has overtaken us that is uncommon to man and God always provides a means of escape. So we cannot blame God. In that pursuit of riches there's a whole range of issues that we open ourselves up to and find ourselves entangled in. We become entrapped in that pursuit.

The second thing in this verse says you will fall into "**a snare.**" This word *pagis* (παγίς) means "a trap" and it is used three times in first and second Timothy. In the three times it is used, this is the only time that it doesn't say the snare of the devil. It strongly suggests that Paul's attitude about this particular type of entrapment is that it has to do with what Satan sets up for our downfall. It is a trap and if we are in pursuit of wealth, if that is one of the main things for which we live, there is that danger that we would fall into this trap that is set by the devil, himself.

We might talk about the freedom that money provides. If you've ever listened to people talking about the importance of getting rich and the importance of wealth, etc., it never sounds like the devil's words. You know, I've never heard guys who tell you how to get rich quick and how to make a lot of money say, "If you want to make a lot of money, first thing you do is you need to do is draw a pentagram on your chest. You need to make some sacrifices unto Satan." They don't tell you to do all this demonic stuff. That's not what it is. But what they do ask are practical questions like, "Do you wish that you can take care of your children? Would you like to leave something for your loved ones? Would you like to rescue friends and family out of their debt?" Anyone would think, "Yeah, I'd like the power to do that. Yes, I'd like the ability to do that." But be careful because maybe that is just nice and excellent euphemism for a trap. Maybe what we're in pursuit of and what our hearts gravitate toward in terms of desiring to be rich and this ability to do all these different things, maybe that in itself is a trap and is meant to pull us down. Paul says to be careful because those who have a love for money "**fall into temptation and a snare and many foolish and harmful desires.**"

The term for "**desires**" here is *epithumia* (ἐπιθυμία) which means "longings" or "passions." It's our normal Greek word for passion and it can be used for good desires or that we are passionate for righteousness, etc. It can also be used for very wrong or sinful desires and often we would translate that as "lusts." One of the great passages that talks about that is found in 1 John 2:16: "*For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.*"

In other words, there are these strong passions that come as the result of this desire to get rich. Notice that I keep saying it is the *desire* to get rich. Scriptures never categorically denounce individuals just because they are rich. In fact, there were many Christians in the New Testament time who because of their wealth were a blessing to the Church. The church couldn't just buy property back in those days. People didn't have the money. The early church depended on some of their wealthy converts who opened their homes for the brethren to meet in. What a blessing: that some of them had money and were able to graciously provide and host many Christian brothers and sisters.

It's not about whether or not you have money or whether or not the Lord blesses you with such things, but rather, it's the sinful desire to be rich that is in question here. This desire to be rich opens in our hearts this wellspring of lust that is both "**foolish and harmful.**" It is saying that the passions that come around (i.e. the desire for money and wealth) are foolish. They are morally stupid. It entraps us and makes life more difficult for us and yet, we foolishly keep pursuing it more and more. We are consistently thinking of how we can make a bit more money. That pursuit in and of itself is not just empty, but morally ridiculous in its pursuit. Why? Because we will bear an account to the Lord for everything; for everything that we do in this life. I find it odd that far too many Christians and their sense of biblical Christianity have fallen away from the Scriptures.

We simply don't live out 1 Corinthians 3 when Jesus said that we would all bear account for the works we did in our lives. According to that passage, they will be tested by fire and some of our works would be likened to wood, hay and straw. They will burn up. Others are good works (i.e. silver, precious stones) that will encompass your reward in heaven. We will bear an account. Did the Lord not say in the Sermon on the Mount that we would bear an account for every word we say? For every wrongful thing we commit? If we think about that and let it weigh on our hearts a bit, maybe we would be more sanctified. Maybe we'd be more careful with our brothers, with our sisters, with our wives or with our husbands; in the manner in which we communicate, particularly when every single word will be accounted for in that final day. It will be. Scriptures are clear about that.

Is that to say that there's no forgiveness? No, there's absolute forgiveness. See Romans 8:1; there is no condemnation. There's no way that a child of God could ever be sent to hell. If you believe on the Lord Jesus Christ for salvation, you are saved. Will you bear an account for everything you've done wrong? Absolutely. Will you bear an account for every cent you spend? Absolutely. And it would be appropriate because it's all the Lord's in the first place.

So this desire to get rich opens up an entire category of temptation that just makes life more difficult. It is a snare that Satan sets up for us. This trap and its longings are "**foolish**" meaning that they are not only stupid but injurious as well. They are "**harmful**" to us and yet, we often find ourselves ensnared again and again. It's like we know what's bad for us and yet we keep coming back. We are trapped by wealth.

Look at the second part of verse 9, it's not only that we are trapped by wealth, but it will ultimately drown us unto destruction. The second part of verse 9 says, "**... many foolish and harmful desires which plunge men into ruin and**

**destruction.**” The term for “**plunge**” or *buthizo* (βυθίζω) here as A.T. Robertson points out is derived from *buthos* (βυθός). It means “to be at the bottom.” It literally means “to be drowned in it, to be dragged to the bottom of the lake.” And he’s saying such individuals in the pursuit of riches, they plunge themselves, they are drowned into this pool of ruin and destruction.

The first term “**ruin**” or *olethros* (ὀλεθρός) is usually used for bodily or physical destruction. It’s often used for cities or buildings that are utterly destroyed. And so it has that sense that part of the pursuit of wealth is that it drowns us and physically, it will destroy us. The second word “**destruction**” (NASB) or *apoleia* (ἀπώλεια) is the word that is often translated as perdition or damnation. Judas was called the son of perdition. And remember that we said that the idea of being called “the son of” meant you bore the characteristics of that thing or person. So, when Jesus claimed to be the Son of God, it is no wonder why everyone wanted to stone Him because that meant He partook of divine nature. Judas Iscariot, as the Scriptures proclaim in John 17:12, partook of the nature of damnation. In the end, did he feel bad? I’m sure he did. And did he feel guilty? I’m sure he did. But, did he go to the living God in confession of sins that he might be forgiven? He certainly did not. Even to the end, he sought to atone for himself. He sought his own way of righteousness. Likewise, if we are in the pursuit of the things of riches, we can drown in destruction and damnation.

People walk away from the faith because there are riches to be had in this world. There are so many flavors to enjoy, so many things to taste, so many things to enjoy in this life that they may abandon the things of Christ for it. And that is absolute foolishness. It is an idiotic and morally foolish desire and is absolutely destructive to us and yet, those who want to get rich may fall into such temptation. They are trapped in the desire for wealth. They are destroyed by the desire of wealth. Even beyond that, the love of money torments us. The love of money torments us.

### **The Root of Evil (v. 10a)**

**“For the love of money is a root of all sorts of evil...”**

Now this concept of the love of money is important. As many commentators will point out, it’s not money that’s the root of all sorts of evil, but rather the *desire* men for it. It is the “**love of money**” that is the issue here. In the Greek, “**the love of money**” is a compound word *philarguria* (φιλαργυρία) which comes from the words *philos* (φίλος) and arguros (ἄργυρος), which mean “friendly or beloved” and “silver,” respectively. Paul likes to make compound words. In fact, he does that five different times in the New Testament with different words. One of the clearest examples of this is in Titus 2, when he says that older women should teach younger women to be “lovers of their husbands.” I think our translation would say “to love their husbands,” but really, it is a compound word “to be lovers of husbands.”

Paul likes to connect concepts together and build ideas of what kind of person that you’re supposed to be (e.g. “a husband lover” as a young wife, “a child lover” as a young mother). He is pointing out that by doing those things eventually becomes a part of your character. Here, he is saying the same in terms of the love of money.

It says here that the love of money is “**the root to all sorts of evil**” and this idea of “**root**” or *rhiza* (ρίζα) is exactly that. It grounds itself and draws into all these different areas and all these terrible evils fall into our lives because of this. In fact, it emphasizes the variety of sin that will come upon us because of our love for money, because we are money lovers. Loving money is the root of all sorts, all varieties of evils that enter our hearts. The love of money violates the first great commandment to love God only.

When Jesus was asked what was the greatest commandment in Mark 12:28, He answered: “*The foremost is, ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.’ ‘The second is this, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ There is no other commandment greater than these.*” (Mark 12:29-31) There is no other commandment greater than these. In parallel passages, He goes on to say that if you obey those two commandments, you innately obey all the Law. If you are just about loving God and loving people, the Law will naturally take care of itself because you are concerned about all those things. The love of money takes us away from that perspective. It causes us to serve and seek whatever that may bring wealth and as a result, all sorts of evil enter our lives.

### **Wandering Away From Faith (v. 10b)**

**“... and some by longing for it have wandered away from the faith...”**

When it says “**and some by longing for it have wandered away from the faith,**” it is a stated reality. This is historical fact. Paul is not saying some *might* wander away from the faith. He’s not saying to be careful because you may abandon faith because of the love of money. He says some by longing for it have wandered away from the faith. It’s happened already. Some people had left the faith for wealth, for the love of money.

We may wonder how that is possible. Why would anyone abandon the person of Jesus Christ, our Savior, the most precious thing that anyone may own in this life and the life to come for a few trinkets, for power and ability in this life, when we have the life to come?

### **Piercing Oneself with Pangs (v. 10c)**

**“... and pierced themselves with many a pang.”**

It says some by longing for it have wandered away from the faith **“and have pierced themselves with many a pang.”** This is very descriptive. In fact, this is very James-like. If you've ever read through the book of James, there are all these wonderful types of metaphors and descriptions to give us this visual idea or word pictures of what's going on. Likewise, Paul uses a very descriptive term here. The term for **“pierce”** or **peripeirō** (περιπειρω) means “to pierce through” or “to impale.” It is not unlike a medical biopsy, which I had the unfortunate circumstance to experience when they had to test my liver. It is to be pierced through as if you've been stabbed. Notice here that lovers of money **“pierced themselves.”**

Listen, I don't mind giving myself shots, but I'm not going to take a biopsy of my liver. That's a totally different situation because now you're talking about being impaled. These are individuals who (as ridiculous as it might sound) pierced themselves **“with many a pang.”** This concept of **“pang”** or **odunē** (ὀδύνη) is this sense of self inflicted pain. It's a spiritual idea. Not only spiritually but emotionally, they are shipwrecking their faith, yet they continue down that route.

Do you guys remember the story of the rich young ruler in Matthew 19? He comes to the Lord and asks, “What do I need to do to inherit eternal life?” And Jesus talks to him about the Law and obedience to the Law and the rich, young ruler says, “Yeah, I've done that since I was a kid.” And he then asks, “What else do I have to do?” And the Lord addresses that (which is a heart issue) and says, “I want you to give away everything that you own. Give it to the poor and then, come and follow Me.” It's a curious thing because the Lord does not require that of anyone else. Nowhere else in the Gospels does the Lord say, “Matthew, I want you to follow Me, but before you do I want you to give all your money away to the poor. Peter, I want you to follow Me, but before you do that I want you to give away all the fish that you caught and make sure you give away everything to the poor.”

This was a requirement peculiar to the rich, young ruler. In fact, it's not a requirement for anyone else. It is only a requirement for him. Why? Because he apparently was a lover of money. The scriptures say ([Matthew 19:22](#)) that the rich, young man when he heard this statement went away grieved for he was one who owned much property. He was stabbed through with this pain, with this pang. Why? Because he owned a lot and he couldn't part with it. The severe and piercing self-accusation, pangs of conscience will smite those who have defected out of the love for money. This is what this verse is talking about.

In [2 Corinthians 7:10](#), it talks about the concept of sorrow and that of repentance and it says, *“For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death.”* There is a sorrow that is just worldly. The rich young ruler, did he feel bad? Yes, he did. Did Judas Iscariot feel bad? Yes, he did. Do different individuals who are in the midst of their sin feel bad with a worldly remorse? Yes. Is that the same as repentance? No, it's not because 2 Corinthians 7:10 says clearly there is a sorrow that produces a repentance that has no regret leading to salvation, but the sorrow of the world produces death. Iscariot, he felt bad. He took his own life. Was that supposed to atone for all of his sin? He can't atone for his own sin. Can you atone for your own sin? Can I atone for my own sin? We can't atone for our own sin; that's why we need to come into confession of the Lord Jesus Christ.

It all comes back to the centrality of Christ. If we have forgotten that Jesus Christ is central to life and to salvation, then we've forgotten everything that is worth knowing. If it's possible for us to say that we've wandered away from having Christ be the center of our lives, it's like saying we've wandered away from confessing to Jesus Christ for our sins and asking Him to forgive us.

Because I cannot forgive myself, I can't punish myself enough. I can't earn salvation in God's eyes enough, so no matter how bad I feel, the only course of conduct I have would be to confess my sin and ask for absolute forgiveness from Him who has paid the price and that's it. This is the only means by which I might obtain forgiveness for my sins. Remorse is not the same of repentance. There is usually an element of remorse in genuine repentance, but it's not to say they are the same thing. Repentance and remorse is not always the same.

### **Conclusion**

We talked about this idea of the love of money and how the love of money is the root of all sorts of evil and how some by longing for it have wandered away from faith and pierced themselves with many griefs or many pangs. It doesn't make sense to do so and yet all of us live in active denial of the real grip of the love of money. If we are not careful, we can find ourselves almost fantasizing about the idea of money.

It is so subtle to us. Am I saying that anytime you think about the need of money is sinful? No. I'm not saying that. And I'm not talking about asceticism that pushes everything aside. What we're talking about is being careful that the subtle

character of greed does not take hold of our hearts in small, everyday, real ways. Sin takes a toll on every human being. The love of money takes its toll in that it provides ongoing and self-inflicted pangs on those individuals live for that pursuit.

We sometimes fall into the thinking that the world wins. The unbeliever that enjoys their sin lives in absolute bliss. They don't know their sin, so they enjoy sin freely. They do it to good advantage: e.g. they get promotions at work, they enjoy the luxuries and continue to sin and cheat and they get away with everything without any regret. That is absolutely untrue. They may suppress the truth in unrighteousness, but the pang of guilt and the pang of conscience still works in all men. They can kind of put it aside and pretend that it doesn't matter, but in the end, they will bear account of it. Every deed will be paid. God is not fooled and He knows all. We need to be careful that greed does not have its anchor in us.

So what about some of you? Those of us that are poor? We might think, "I don't struggle with the love of money. I'm too poor to struggle with the love of money." I like what George McDonnell (Christian writer) says, "If it be riches that slay you, what matter if it is riches you have or riches you want?" Do you see a difference? If it's riches that kills you, does it matter whether or not you've actually gone to the treasure room? Or you're on your way there? You may want it or not have it or you may have it and want more, but if it's riches that kills you, it still kills you.

We sometimes think to ourselves, "I know what I have to do. I've got to curve my material appetite. I'll cut back." And it's so predictably human to think that when we find ourselves in some type of sin, we can just cut back on it. But Jesus in His Sermon on the Mount said to cut off the offending appendage; as in, cut off a hand if it causes you to sin; pluck out an eye if that causes you to sin. He says that it's better to be maimed and go to heaven than to lose your soul because of the things that you desire. Sin gravitates to our hearts to become our god and we need to fight that tragedy.

R. Kent Hughes says this particular passage illustrates a Christian tragedy: promising teachers, leaders, removed Christ from the center of their teaching to the periphery. Christ was in their theology, but He was not their focus. How do we keep ourselves from falling into the love of money? How do we keep ourselves from falling into this pursuit of wealth? How do we keep ourselves from a materialism that chokes out the Word of God? By simply keeping Christ as the center; by remembering that all things belong to the Lord and that His glory is the most important thing of all.

One of my favorite passages that teaches us to have this right balance between our needs and desires is found in [Proverbs 30:8-9](#) which says, "*Keep deception and lies far from me, Give me neither poverty nor riches; Feed me with the food that is my portion, Lest I be full and deny Thee and say, 'Who is the LORD?' Or lest I be in want and steal, And profane the name of my God.*"

Solomon says that there's these two elements and asks the Lord to not make him excessively rich, otherwise he may start to deny Him. He also asks that God would not make him excessively poor or else he would steal and God's name would be profaned amongst those that would know that he had broken the Law. He asks the Lord to give him enough to live, enough to exist, and that he could struggle with contentment.

It's when we divest ourselves of all these earthly desires (i.e. to pursue wealth, etc.) that we find ourselves taking a chance on the living God. C.T. Studd was one of those divested himself of his worldly desires. For those of you who don't know, C.T. Studd (who not only had a great name) was England's greatest cricket player. To many of us in this room who aren't familiar with cricket, it's the equivalent of saying that he was the best baseball player in the United States during its prime. It was during his prime that he came to Christ and decided upon a missionary career. So consider this, the greatest cricket player in all of England decided to retire in his prime because he decided to go into the mission field. Additionally, since he was from a wealthy family, he decided that he was going to give away his inheritance, too.

This is what one biography says about his story, "So far as you can judge, his inheritance was 29,000 pounds. But in order to leave for a margin of error, he began to give away 25,000 pounds. One memorable day, January 13, 1887, he sent out four checks of 5,000 pounds each and five of 1,000. This was no fool's plunge on his part, but it was his public testimony before God and man that he believed God's Word to be the surest thing on earth and that 100 float interest which is what God promised in this life not to speak of in the next is an actual reality for those who believe on it and act on it. He sent 5,000 to Mr. D.L. Moody, expressing the hope that he would be able to start some gospel work in Tarhoot, in North India where his father had made his fortune. Moody wanted to carry this out, but was unable to do so, so instead he took the 5,000 pounds and started the famous Moody Bible Institute in Chicago. Another 5,000 he sent to Mr. George Mueller. Of that, George Mueller used 4,000 on missionary work and 1,000 for the orphans. He sent 5,000 to George Holland in White Chapel which was said to be used among the poor in London. He sent 5,000 to the Salvation Army in India."

He sent away all of this money. Various organizations received the remainder of the 25,000 pounds. His actual inheritance turned out to be a few thousand pounds more than he originally figured, so he gave some of that money to other organizations and the rest to his fiancé as a wedding present. Not to be outdone, his fiancé gave that money away, as well. Then, the couple went to Africa as missionaries owning nothing. That's a blessed testimony to our hearts—to know that there are individuals, that there are Christian heroes that have taken a chance on nothing more than the grace of God, not just spiritually, but in all dimensions of life. God blessed them.

Am I saying you ought to divest yourself of everything you own? No. Unless the love of money is what consumes you; in that case, I would say yes, because that's probably keeping you from the Gospel. But, if it's not keeping you from the Gospel, let it never be a hindrance, a trap, a snare or something that is a self-inflicted pain. Learn to think. Hopefully you guys have been learning a lot as you've been going through the book, "*Treasure Principle*," in our flock studies as you've been thinking about what it means when God owns everything and that I just get to manage a few of His assets.

Think differently than the world. Stop thinking of it as being mine, but think about it as being the Lord's and what you can be doing with that will provide Him glory. And when we do that, we are free from this very thing that Paul is warning us against—this love of money, this temptation, this snare, foolish, harmful desires, destruction and ruin. All sorts of evil come by longing for it. People have wandered away from the faith because of it. They have stabbed themselves with pangs and agonized over it.

In verse 11, Paul will remind Timothy to “flee from these things you man of God.” These are the very things to be careful against. These are some of those very passions that we might guard our hearts against. And if we are careful and we pluck our way carefully, we think through carefully, we confess our sin thoroughly, then the Lord will sanctify us and perhaps we'll learn to take a chance on the living God and find that the life that is in Christ is worth much more than all that the world would offer otherwise.

The third temptation when Satan was trying to tempt Jesus Christ was simply that: “I'll give You this whole world; I'll let You take rulership over it You can have authority. You can have whatever You want. You can have the whole world if You just bow down to me.” What would the world be at that cost? Instead, the Lord endured the humiliation of dying so that we might have new life in Him.

The question that comes to our hearts is this: “Is Jesus Christ central to everything that we are?” Some of you guys in this room might be thinking, “Well, I have loved the Lord Jesus Christ or I do love the Lord Jesus Christ or I consider myself a Christian.” Fine, but answer this one question, “Has there been a time you have confessed your sin to Jesus Christ and asked Him to forgive you?” Not just generally confess your sin to some deity somewhere; have you talked to Jesus Christ? Because no one else can save you. There is no other name under heaven and earth that men may be saved. And if you want to be saved, if you want life, only Jesus Christ can provide that. And if you *have* done that, God bless you. God bless you. Let's look to His glory.

*Heavenly Father,*

*We thank You for this portion of Scripture that reminds us to guard our hearts from so many desires that wage war in us.*

*Lord, although we may be believers and we may be sanctified by Your blood or justified by Your blood, Lord we know that it's an ongoing process of sanctification or learning and growing and becoming more holy.*

*Lord that is a struggle for us sometimes. And when we are not careful about our thoughts, we let our hearts wander to the most worldly ideas, the most worldly desires. And it's in those moments that we ask Lord, we ask for strength.*

*We ask that You would remind us by the pricking of our conscience to Your Holy Spirit that we don't live for the things of the world; that our thinking ought to be different; that instead of clutching and desiring more of the stuff that is of the world, that if we have it, we would give You praise; that if we don't have it, we would give You praise; that we would live irrespective of what we have or don't have to Your glory with contentment.*

*Teach us what the Scriptures say, to flesh out what the Scriptures say in understanding that there is great wealth in godliness mingled with contentment.*

*I pray that that would be something all of us are characterized by. So that we might bring You the delight of Your heart, our hearts, wholly consecrated, desiring nothing more than the glory of Jesus Christ and His name being known.*

*I pray these things in Jesus' name,  
Amen.*