

the goodness of God is subsequently pointed out. Read on!

- 2) Do good. A richness in this area is to be coveted (Luke 12:21). Some of the good words mentioned are: readiness to part with one's possessions. This is a rare gift today. Another is a readiness to share what one retains. Both ideas suggest liberality.
- 3) Lay up store. Be giving away, one is actually setting aside a solid foundation for the life to come! Real life, then is not where wealth is paramount!

Conclusion

It is an easy exercise to level charges against another. It is quite a distinct feature to live for God personally and witness by a dedicated life unto His eternal praise and glory. The sum of the verses studied here is given by our Lord in Matt. 6:33. First things must come first: FAITH ON CHRIST AND A LIFE LIVED TO HIS GLORY. The rest of life's needs will be amply provided by an omnipotent God. Glory to His Name. Amen.

THE BOOK OF FIRST TIMOTHY "The Materialism Problem" I Timothy 6:6-10, 17-19

Introduction

1. Materialism has become a major problem in the society of today. It is the ethical thinking which gives such importance to material things. The physical gains precedence over the spiritual!

2. It is not to be denied that one needs appropriate consideration of these matters, but it is the everlasting emphasis which is the concern of those who see things in the light of eternity.

3. To understand the problem and evaluate the position of the child of God, consider three views given by the apostle Paul to the fledgling pastor at Ephesus.

1. CONTENTMENT URGED. vv. 6-8.

The word "contentment" as used here has the idea of self-sufficiency. But not in an evil sense, rather in that look at the matter which notes ability to resist the force of circumstances. The sufficiency which is proportionate to his needs--that's a wonderful spirit in which to live. The reasons are given:-

- a. Because it is great gain. This is not something which is abstract, but vitally for the NOW! There are virtually riches associated with godliness and contentment. No loss suggested here.
- b. Because it is not extravagant. When we arrived in this world there were no suitcases of material possessions with us! When we leave this life, there will not be an incumbrances. The future life is an argument for the type of life here.
- c. Because it is adequate. The apostle mentions two items--food and clothes. Indeed, he concedes that we need more than one garment for the plural is used. The verb at the

end of v. 8 is not hortatory, but simply futuristic: we shall be content. Hence with foods and clothings contentment will follow!

2. CONCERNMENT NOTED. vv. 9, 10.

Should persons give themselves to unwarranted concern for riches, what does the Spirit of God indicate? The key to these verses is in the verb of v. 9 "will." This suggests the idea that men are in fact "desiring to be rich." It is not the possession of riches which is the concern, but the love of them that leads men to temptation. So Paul's concern is:-

a. About lust for riches. This will lead into three areas:

- 1) Temptation. Common word for this idea.
- 2) Snares. This is the kind of temptation involved. It is the entangling kind from which it is not easy to extricate oneself.
- 3) Lusts. These are described as being both without understanding and injurious because they hinder true happiness. Indeed, they drown men (or drag them to the bottom). The issue of this is present and future. For the present the idea is expressed as destruction and in the world to come it is a matter of punishment for eternity. The idea of annihilation is absolutely foreign to the Word of God.

b. About love for riches. It is admitted that the article does not appear before the word "root," but its primary position in the sentence does compensate for this and one could legitimately translate the phrase "the root." All kinds of evil spring from this one root. Some of these are mentioned:-

- 1) A grasping spirit. The verb "covet after" really means to reach out the hands eagerly to take over.
- 2) A failing spirit. Actually the idea of being led astray is prominent here.

The verb is only used twice in the N.T. (cf. Mark 13:22).

- 3) A hurting spirit. The verb is only found here in the N. T. and its action results in consuming eating grief. There is a real touch of pity in this phrase so poignantly descriptive of a worldling's disillusionment.

NOTE It should be enough to heed these thots of Paul to dissuade a ravenous person from giving his mind to riches, but he adds more. A solemn charge is levelled against them in the closing remarks of the Book. Check these out now!

3. COMMANDMENT ADDED. vv. 17-19.

Apparently society had really been touched with the Gospel in Ephesus. Certainly this was not the case in Corinth (1 Cor. 1:26). Hence, Paul urges some strong words be given to the rich. It is in the form of a solemn charge. They are they who are rich in the new generation!

a. Negative charges.

- 1) Be not highminded. There is a false security which comes with riches. Such is to be studiously avoided. One's mind should be low.
- 2) Trust not in riches. The reason given for this is that they are "uncertain." This is a strong oxymoron for you can't put your trust in something which is uncertain altho some do!

b. Positive charges.

- 1) Trust in God. He alone is stable in the world! Furthermore, He gives lavishly and His generosity is never outdone. Glory to His Name. What He gives--and all comes from Him--is to be enjoyed. The true way to enjoy