

*Edgemont Bible Church*  
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*1 Timothy 6:17-19*

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**Intro:** Paul closes his letter with dealing with two issues in handling material wealth. How believers handle material wealth are indicators of spiritual maturity and devotion. Believers are to be stewards, managers responsible for the protection and correct use of that with which the Lord blesses them. The doxology of verses 15-16 lead Paul back to the theme of duty. Duty in the believer's life comes from a heart of worship. The highest form of worship is to do the will of God – Ro 12:1-2. Duty without a heart of worship is legalism. Christ ties worship and duty together – Mt 4:10 You shall worship the LORD your God, and Him only you shall serve. Paul already dealt with material wealth as they relate to false teachers and the consequences of loving and pursuing money – 6:5, 9-10. In 5, 9-10, he counseled those who desired to be rich. Here, Paul counsels those who are already rich pointing out the consequences with loving and pursuing money - 17-19. If Paul had not dealt with this issue, many would think ill of those who were rich. Paul does not condemn those who God has enriched, but does call them through Timothy (**Command those who are rich**) to properly manage their God given resources. It is not sinful to be rich, money, in and of itself, is not sinful. It is sinful to love money and use it without thought of God's intentions in giving it to you. To be rich is to have more than the essentials needs of life, food, clothing, and shelter. In today's understanding, it is to have money for discretionary spending which most Christians in America have. **In this present age** would indicate Paul is talking about material wealth is in view, not spiritual riches. Jesus told a rich man to sell everything that he had and follow Him because He knew that man's sin problem of loving his wealth more than God - Mt 19:21. Here, Paul is not telling them to sell everything and give to the poor , but to have a proper perspective in managing their material wealth.

XXV. Handling Material Wealth

A. Dangers to Avoid – vs 17

1. The First Danger

a. for those who are rich

i. Pride is always a problem for humans

ii. Especially for the rich are constantly faced with the temptation to think of themselves as superior to other

b. not to be haughty,

i. **hupselophroneo** - to be lofty in mind, arrogant:--be high-minded.

ii. easy to think of others as servants when you pay to have everything done for you

iii. Pr 18:23 The poor man uses entreaties, But the rich answers roughly.

iv. Ezekiel and James speak on the subject from the two sides of the argument - Eze 28:1-5; Jas 2:1-4

c. the opposite of haughty is to be humble of mind - Phil 2:3

## 2. The Second Danger

- a. nor to trust in uncertain riches which is foolishness as seen in
  - i. Pr 11:28 He who trusts in his riches will fall
  - ii. Pr 23:4-5 Do not overwork to be rich; cease from your consideration of it! When you set your eyes on it, it is gone. For riches certainly makes itself wings; They fly away like an eagle toward heaven.
  - iii. Lk 12:16-21 - the parable of the rich man that builds new barns
- b. but in the living God,
  - i. Provides more security than any earthly investment b/c He owns it all- Ps 50:10-12 For every beast of the forest is Mine, And the cattle on a thousand hills. I know all the birds of the mountains, And the wild beasts of the field are Mine. "If I were hungry, I would not tell you; For the world is Mine, and all its fullness.
  - ii. But He is not stingy
    - who gives us richly all things to enjoy.
    - Ec 5:18-20 Here is what I have seen: It is good and fitting for one to eat and drink, and to enjoy the good of all his labor in which he toils under the sun all the days of his life which God gives him; for it is his heritage. As for every man to whom God has given riches and wealth, and given him power to eat of it, to receive his heritage and rejoice in his labor-this is the gift of God. For he will not dwell unduly on the days of his life, because God keeps him busy with the joy of his heart.
- c. to enjoy
  - i. one of the joys of believers is to bring glory to God
  - ii. Mt 6:19-21 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; "but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. "For where your treasure is, there your heart will be also.

## B. Duty to Fulfill – vs 18

- 1. To use their God given resources in a way that God would have them
  - a. The Two Part Law - Lu 10:27 So he answered and said, " 'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"
  - b. The One Master Principle - Mt 6:24 "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.
- 2. The Four Phases of Duty
  - a. **Let them do good,**
    - i. **agathoergeo** - to work good:--do good.

ii. Appears only here in NT

iii. That which is intrinsically and quantitatively good

- What is noble and excellent

- Not superficially good

**b. that they be rich in good works**

i. **kalos** - beautiful, but chiefly (figuratively) good, valuable or virtuous, fair, good(-ly), honest, meet, well, worthy.

ii. God does not intend the rich to hoard or dole out sparingly

- rich - abounding or abundantly furnished

iii. Riches are to be used to perform good works on behalf of others

iv. Resources are to be used for

- support of one's family 5:8

- needy widows - 5:4

- leaders of the church - 5:17

- any believer in need - Acts 4:34-35

**c. As they meet the needs of others, they should be ready to give,**

i. **Eumetadotos** - good at imparting, liberal:--ready to distribute.

ii. The idea is to meet needs beyond the minimum

- which requires generosity

- a heart that recognizes how generous God has been to them

- 2 Co 8:1-4 Moreover, brethren, we make known to

you the grace of God bestowed on the churches of

Macedonia: that in a great trial of affliction the

abundance of their joy and their deep poverty abounded

in the riches of their liberality. For I bear witness that

according to their ability, yes, and beyond their ability,

they were freely willing, imploring us with much

urgency that we would receive the gift and the

fellowship of the ministering to the saints.

- Like Israel in supplying for Solomon's Temple - 2 Chr

**29:1-17**

**d. willing to share**

i. **koinonikos** - communicative, liberal:--willing to communicate.

ii. From koinonia - fellowship

iii. Giving is not to be done in a cold, detached manner

iv. Done with mutual care arriving from a common life that we share

**C. The Development to Consider – vs 19**

1. The end result of properly managing material wealth

a. storing up for themselves a good foundation

i. **apothesarizo** - to treasure away:--lay up in store.

ii. **Themelios** - something put down, a substruction (of a building, etc.), (literally or figuratively):--foundation.

b. for the time to come - when they reach heaven

2. Investing in what one believes

a. Not giving in order that they may lay hold on eternal life.

b. But showing that they have laid hold of eternal life.

**Application:** Lu 16:9 " And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home. Investing in lives of those with whom we will spend eternity is God's way of using riches.