



“SECURITIES & EXCHANGE”

1 Timothy 6:17-19

Theme: *True wealth is the possession of eternal life gained through the knowledge of Christ.*

Introduction:

In its role, the Securities and Exchange Commission (SEC) aims to enforce ethical behavior and fairness in financial markets. The idea is to create an environment where deceit and unfair advantages are minimized. In a sense, the SEC exists to maintain a certain level of righteousness in the world of finance, not dissimilar to how the Apostle Paul calls for ethical behavior among the wealthy in our text this morning. Our investment for the future cannot be temporal; we must understand that our stewardship of God’s entrusted wealth also provides eternal blessing. When we squander eternal riches by limiting ourselves to temporal priorities, we deprive ourselves of the true wealth God intends to provide us through material wealth. Ultimately, our text informs us, ***“True wealth is the possession of eternal life gained through the knowledge of Christ.”***

I. The Prohibitions regarding Wealth – 6:17

II. The Priorities for Wealth – 6:18

III. The Possession of Wealth – 6:19

I. THE PROHIBITIONS REGARDING WEALTH – 6:17

A. The Assessment of Significance – *“Instruct those who are rich in the present world not to be conceited ...”*

1. Paul returns to the admonitions for Timothy to not only personally manage his perspective but also help those under his influence manage their perspectives on wealth.
2. He provides a command for Timothy to *“Instruct those who are rich ...”* [παραγγέλλω] – to publicly announce an obligation or “to give orders, to charge someone.”
3. Hence, church leaders are to regularly and consistently encourage *“those who are rich”* to have a proper perspective on their wealth – [πλούσιος] - a reference to those who have more than they need – “having an excess of normal experience.”
4. *“this present world”* emphasizes that the focus here is on earthly riches,

not spiritual or eternal riches.

5. This description has an inherent comparison with others – or at least with an average standard one exceeds.
6. The result is that people who have more than they need, especially as the “more” becomes increasingly abundant, begin to define their significance based on what they possess – [Luke 12:15](#).
7. They must not be “*conceited*” [ὕψηλοφρονέω] (the first of several present active imperatives) – to be proud or arrogant; “to have an exalted opinion of oneself.” – cp. [Proverbs 28:11](#).
8. The more wealthy a person is, the more tempted they are to feel superior to those who have less – allowing their affluence to become a greater sphere of identity than being a redeemed sinner of equal value to God as any other.

B. The Assumption of Security – “... or to fix their hope on the uncertainty of riches, but on God ...”

1. The second imperative is that they must not “*fix their hope on the uncertainty of riches ...*”
2. Here, riches are identified as “*uncertain*” [ἀδηλότης] – meaning that they are without permanence or stable value.
3. The Scriptures warn us about seeing wealth as the place of security – given that it is always of relative stability – cp. [Proverbs 11:28; 23:4-5](#).
4. Market volatility, inflation, theft, disasters, and mortality threaten wealth's value – cp. [Matthew 6:19](#).
5. For a wealthy person to believe they are secure because of their wealth is to be a fool – cp. [Luke 12:16-21](#).
6. Instead, our security must rest on God – the One who gives us the stewardship of wealth – “... *but on God, who richly supplies us with all things to enjoy.*” – cp. [1 Chronicles 29:11-13, 16; Psalm 50:10-12](#).
7. God knows our needs and promises to provide them “*supply*” [παρέχω] - to make available for our use – [Luke 12:29-31](#).

II. THE PRIORITIES FOR WEALTH – 6:18

A. The Instruction of Philanthropy – “... to do good ... and ready to share”

1. These next four infinitives instruct us on how to use what God gives us.
2. The structure is a literary tool known as chiasm:
A - To do good
B - To be rich in good works

B – To be generous

A – To be ready to share

3. Paul tells Timothy, *“Instruct them to do good”* [ἀγαθοεργέω] – (used only here in the NT), meaning to do what benefits others, that is, to use their wealth to enable others to be helped – the essence of Philanthropic or charitable efforts.
4. The fourth instruction is that they are to be *“ready to share”* [κοινωνικός] – a term derived from the word “fellowship” and refers to having things in common.
5. Instead of being conceited and arrogant because of wealth, believers should see their wealth as a means to liberally and generously share with others in need.

B. The Instruction for Productivity – “... to be rich in good works, to be generous ...”

1. Next, Timothy is to instruct those who are wealthy *“to be rich in good works”* [πλουτέω] – a term referring to opulence, plentiful.
2. Instead of hoarding one’s possessions, believers are to make efforts to help others abundantly:
 - a) *... provide for the needs of their family - 1 Timothy 5:8.*
 - b) *... provide for the needs of widows indeed - 1 Timothy 5:4.*
 - c) *... provide for the needs of pastor-teachers - 1 Timothy 5:17.*
 - d) *... provide for the needs of believers in need - cp. Acts 4:34-35.*
3. The way they are to do this is also provided here – *“to be generous”* [εὐμετάδοτος] – a compound word meaning “good with gifts” – cp. 2 Corinthians 8:3-5.
4. Thus, the way one can be “rich in good works” is to be “generous” – that is, quick to give, ready to share our abundance, as people who equally deserve nothing God has given to us.

III. THE POSSESSION OF WEALTH – 6:19

A. The Storehouse of Genuine Treasure

1. Instead of finding security in the more significant accumulation of earthly riches, wealthy people are to be *“storing up for themselves the treasure of a good foundation for the future, ...”*
2. *“storing up”* [ἀποθησαυρίζω] – refers to amassing a treasure – cp.

Matthew 6:20.

3. In the same way that the wicked “**store up for themselves** wrath” by their defiance of God, believers can “**store up for themselves**” the blessing and reward for faithful stewardship – cp. **Romans 2:4-5.**

B. The Securing of Genuine Treasure

1. In this way, believers can strengthen their grip on the salvation given to them by grace – “**so that they may take hold of that which is life indeed.**”
2. “**Take hold**” [ἐπιλαμβάνομαι] – (Aor. Mid. Subj.) to definitively, purposefully, from inward motivation, seek to strengthen one’s grip on what God has provided by grace.
3. Believers redeemed by grace must live not for this present world but for the eternity that awaits us in glory – cp. **1 John 2:15-17.**
4. As we discussed concerning **v. 12** above, living for eternity or to “**take hold of that which is life indeed**” is not a way that a believer acquires eternal life but a way they can certify their custody of eternal life.

So What?

1. **In what ways does my wealth promote conceit in my life?**
2. **How would I know whether I am “fixing my hope” on wealth?**
3. **How does sharing with others demonstrate humility God expects of me?**
4. **In what ways am I storing up for my eternal future (without thinking I can earn my salvation through good works)?**

“True wealth is the possession of eternal life gained through the knowledge of Christ.”