

## Introduction

A few years ago, I was speaking with a pastor who was planting a church and he told me that he was trying to target people between twenty and thirty-five years of age. He was gearing his worship and messages for that audience. Recently, I spoke at a church and the youngest member in the church was seventy years old. In some churches, they have a service for the older members with hymns and it is their traditional service. They have another service for the younger crowd with contemporary music. In many churches they have a worship service for the children, another one for the teenagers, and then one for the younger crowd, and another for the older generation. The church is often a very segregated group of people.

This was not God's intent for His house. He wants people from every tribe, nation, and tongue (Re 5:9). His promises are for households, not just for the adults (Ac 2:39, 16:31-34). He told the church to remember the poor, and not to show any partiality to the rich (Lk 4:18, Gal 2:10, Jas 2:1-9, 1 Ti 6:17-19). The church had Hebrew speaking Jews and Hellenistic Jews, those who spoke Greek, and it also had Gentiles (Ro 1:16). The churches did not cater to a certain age group or a certain segment of the population. The message of the gospel was for everyone, and the church was a diverse group of people.

In Paul's letter to Timothy about how we are to conduct ourselves in God's household, the church of the living God, he gave instructions about how to treat older men and women, younger men and women, widow, elders, slaves, and the rich. Oftentimes, because of wars and other factors, there were many widows, so the instructions on how to take care of widows was very needed and practical. The slaves were the poorest of the poor; they had nothing. Usually, their slavery was because they could not pay their debts. Paul wrote to Philemon, who was a leader in the church in Colosse, about his runaway slave, Onesimus, who he had led to the Lord while in prison. The church in Ephesus, like the church in Colosse, also had both slaves and wealthy people in it. Just as Paul gave instructions to slaves, he is now going to address the wealthy people in the church.

In this final chapter he gives instructions to the rich about where to place their hope, their works, and their generosity. Next, he gave some parting instructions to Timothy about guarding what had been entrusted to him. Finally, he gives a parting blessing to Timothy.

(1 Ti 6:17–19) “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. {18} *Instruct them* to do good, to be rich in good works, to be generous and ready to share, {19} storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.”

(1 Ti 6:20-21) “O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”— {21} which some have professed and thus gone astray from the faith. Grace be with you.”

## Instructions to the Rich and to Timothy

1. Instructions to the Rich
2. Instructions to Timothy
3. Blessing to Timothy

## 1. **Instructions to the Rich** (1 Ti 6:17-19)

In Paul's instructions to the rich, he focuses on three areas: their hope, their works, and their generosity. Before we dive into his instructions, I want us to consider who the rich are. The Greek word is *plousios* (Strong's G4145), which means wealthy, abounding with, or rich. The rich were not concerned about where their next meal was coming from; they were abounding with wealth.

In Randy Alcorn's book, *Money, Possessions, and Eternity*, he gives this definition of rich.

“Statistically, if you have sufficient food, decent clothes, live in a house that keeps the weather out, and own a reasonably reliable means of transportation, you are among the top 15 percent of the world's wealthy. If you have any money saved, a hobby that requires some equipment or supplies (fishing, hunting, skiing, astronomy, coin collecting, painting), a variety of clothes in your closet, two cars (in any condition), and live in your own home, you are in the top 5 percent of the world's wealthy.”<sup>1</sup>

By Randy's definition, most of us are wealthy. These instructions are for all of us. There are different degrees of wealth, but this is for all of us.

### a. **Hope**

Paul's first instructions to the rich focuses on their hope. He is dealing with where their trust is. He tells them not to be conceited, which means not to be high-minded, arrogant, proud, or conceited. The Greek word is *hypeselophroneo* (Strong's G5309), which means to be lofty in mind, arrogant, or high-minded. When someone is arrogant or high-minded, they see others as beneath them, inferior to them, or of lesser value. They are often critical or judgmental of others. Their financial status has put them above others.

(1 Ti 6:17) “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.”

Our identity in Christ has nothing to do with our financial status. All of us are simply stewards, and God is the Owner of all things. Since we are merely stewards, we are to be faithful and good stewards with what He has entrusted to us. Many people get their self-worth or value from their jobs, wealth, looks, or social status. We need to get our identity from being in Christ, and it has nothing to do with these temporal things.

Some people get conceited or arrogant because they think that it is their wisdom, talent, hard-work, and business savvy that has made them wealthy. It is God that gives power to make wealth. In Deuteronomy 8, Moses tells the nation of Israel how God fed them with manna and humbled them. He goes on to tell them why God humbled them, “Otherwise you may say in your heart, ‘my power and the strength of my hand made me this wealth.’ But you shall remember the Lord your God, for it is He who is giving you power to make wealth...” It is arrogant to think that it is our power and our wisdom that has made us prosper.

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<sup>1</sup>Money, Possessions and Eternity, Randy Alcorn, Page 301

(Dt 8:16-18) "In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. {17}

"Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth.' {18} But you shall remember the LORD your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day."

In the book of Isaiah, God said that He was going to punish the King of Assyria for being arrogant and haughty. Why? Because the King of Assyria said, "by the power of my hand and by my wisdom I did this." This is what Moses and Paul were talking about. When God blesses us and we are able to have a great return on our investment, we get prideful and take the credit. To God be the glory forever, not us.

(Is 10:12-13) "So it will be that when the Lord has completed all His work on Mount Zion and on Jerusalem, He will say, "I will punish the fruit of the arrogant heart of the king of Assyria and the pomp of his haughtiness." {13} For he has said, "By the power of my hand and by my wisdom I did this, For I have understanding; And I removed the boundaries of the peoples, and plundered their treasures, And like a mighty man I brought down their inhabitants,"

Therefore, if we are going to heed this instruction about not being conceited or arrogant, we must realize that God is the source of every blessing in our lives. We need to have a grateful heart. We need to learn to give thanks to Christ every day for all things.

Next, Paul tells them not to be conceited or to fix their hope on the uncertainty of riches. Riches are temporal. If your wealth was in the stock market, it could crash, or the companies that you invested in can fail. If your wealth was in real estate in California, the recent fires could have burned up your wealth. There is nothing certain about wealth. While it does give temporary relief from financial pressure, we cannot fix our hope on the uncertainty of riches.

(1 Ti 6:17) "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy."

Solomon was not only a very wise king, but a very wealthy one. In Proverbs 23, he wrote, "Do not weary yourself to gain wealth, cease from your consideration of it. When you set your eyes on it, it is gone. For wealth certainly makes itself wings like an eagle that flies toward the heavens." He understood the uncertainty of wealthy, and urged us not to focus on wealth.

(Pr 23:4-5) "Do not weary yourself to gain wealth, cease from your consideration of it. {5} When you set your eyes on it, it is gone. For *wealth* certainly makes itself wings like an eagle that flies *toward* the heavens."

An additional reason that we should not focus on the riches of the world is that it can choke out our ability to bear fruit. In the parable of the soils, Jesus said, "that the seed which fell among the thorns are those who have heard and as they go on their way they are choked with worries and riches and pleasures of this life, and they bring no fruit to maturity." We want to be fruitful in our lives and a focus on wealth can choke out our lives and cause us to be unfruitful.

(Lk 8:14) “The *seed* which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of *this* life, and bring no fruit to maturity.”

If our focus is not to be on riches, where is it to be? Paul said that we are to fix our hope on God, who richly supplies us with all things to enjoy.

(1 Ti 6:17) “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.”

In the song, Cornerstone, verse one says, “*My hope is built on nothing less than Jesus blood and righteousness. I dare not trust the sweetest frame, but wholly trust in Jesus name. My hope is built on nothing less than Jesus blood and righteousness. I dare not trust the sweetest frame, but wholly trust in Jesus name.*” Our hope has to be on Christ, and Him alone.

One day we were driving from Springfield, Missouri to Texarkana, Arkansas. As we were driving, the Holy Spirit spoke to me about where my trust had been. I had been trusting in our bank account and not in God. At that time, I was playing on the Nike Tour, and there was not a lot of money in those days. With a large family in tow, I had to finish in the top twelve to make ends meet. I had been watching our account go down, and was concerned. When the Holy Spirit spoke this to me, I immediately told Karen about it. I said, if this were the Old Testament, I would stop the van and go build an altar and make a sacrifice to the Lord. I repented and put my focus back on God, who richly supplies us with all things. I finished twelfth that week and God supplied all of our needs.

## b. Works

Second, Paul tells Timothy to instruct the wealthy to do good and to be rich in good works. What are good works? The term in Greek is kalos ergon. This combination of words is used fourteen times in the New Testament. Kalos (Strong’s G2570) means beautiful, valuable, or virtuous. Ergon (Strong’s G2041) simply means work. In fact, we get our measurement of work, an erg, from this Greek word. We are to be rich in these valuable and virtuous works.

(1 Ti 6:18-19) "Instruct them to do good, to be rich in good works, to be generous and ready to share, {19} storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed."

Here are four things that a quick study of good works in the Bible teaches us. First, good works are a witness to other people. In the Sermon on the Mount Jesus said, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.” Our good works are a witness to others, and cause them to glorify God in heaven.

### Quick Study on Good Works

1. Good works are a witness to people. (Mt 5:16, 1 Pe 2:12, Jn 10:32, Mk 14:3-9, 1 Ti 5:9-10)
2. God wants us to be rich in good works. (1 Tim 6:17-18, Tit 2:14)
3. Good deeds require intentional effort. (Tit 3:8, 3:14, Heb 10:24-25)
4. Good deeds include all our service to the Lord. (1 Tim 3:1)

(Mt 5:16) “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

In John 10:31, the Jews picked up stones and were going to stone Jesus. He said to them, “I showed you many good works from the Father; for which of them are you stoning Me?” The good works that Jesus had been doing included healing people from all kinds of diseases, freeing people from demons, and feeding the multitudes. Our good works could include those things, but they could also include bringing a meal to a widow, or mowing the grass for a neighbor, or sending someone a card to encourage them. The possibilities of good works are endless.

Second, God wants us to be rich in good works. To be rich in good works means that we are abundant in good works. We are not to do a good work now and then, we are to have an abundance of good works. We are to constantly be doing good works. We should be on the lookout for opportunities to do good things for others. In Titus 2:14 Paul said that we are to be zealous for good works. If we are zealous for good works, we will look for those opportunities and take advantage of them. Jesus has redeemed us to be a people for His own possession, who are zealous for good deeds or works.

(Tt 2:14) “who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.”

Third, good deeds require intentional effort. In Titus 3:8, Paul said that we must be careful to engage in good deeds. Being careful to engage in good deeds means that we have to give some thought and attention to them. We have to be intentional. A few verses later, Paul wrote that we must learn to engage in good deeds to meet pressing needs, so that we will not be unfruitful. We do not just automatically do good deeds; we have to learn to do good deeds. As we develop a servant’s heart, we will become more alert to opportunities to do good deeds for other. We can learn to do goods by following the examples that godly leaders set for us.

(Tt 3:8) “This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.”

(Tt 3:14) “Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.”

Fourth, our good deeds include all our service to the Lord. In 1 Timothy 3:1, Paul is teaching about the office of overseer. He said that anyone that aspires to the office of overseer, it is a fine work he desires to do. Serving as an elder is just one of those good works. You may not be called to be an elder. You may be serving on the worship team, or as a greeter, or in the nursery, or on the media team, or something else. These are all good works, and all of us are called to serve the body, using our gifts, abilities, and talents.

(1 Ti 3:1) “It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*.”

c. **Generosity** (1 Ti 6:18-19)

Third, Timothy is to instruct the rich to be generous and ready to share. The Greek word for generous is *eumetadotos* (Strong's G2130), which means good at imparting (or liberal), ready to distribute, or generous. There are several keys to being generous and ready to share. Paul mentioned the first key earlier, by instructing the rich not to fix their hope on the uncertainty of riches, but on God. If someone has their focus on riches, they usually are not wanting to give away what they have, but are focused on accumulating more for themselves. Being generous is not something that only pertains to the rich; it is an attitude and quality that anyone can have. I have seen poor people that are very generous with what they have. They are eager to help anyone with a need, and will give sacrificially. They could do this because their focus was not on wealth, but on God.

(1 Ti 6:17–18) “Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. {18} *Instruct them* to do good, to be rich in good works, to be generous and ready to share,”

In 2 Corinthians 8, Paul was instructing the Corinthians about giving, and he used the example of the Thessalonians. He gave seven characteristics of their giving. First, they gave by the grace of God. Second, they gave with an abundance of joy. Third, they gave out of their poverty. Fourth, they gave according to their ability. Fifth, they gave by faith, giving beyond their ability. Sixth, they gave on their own accord; nobody pressured them into giving. Seventh, they saw giving as an opportunity and took advantage of it. Notice that they gave out of their poverty. You do not have to be wealthy to be generous. Being rich may allow you to meet some bigger needs, but generosity does not require wealth. It requires someone to not be focused on wealth, but on God.

**Example of the Macedonians (2 Co 8:1-5)**

1. They gave by the grace of God.
2. They gave with an abundance of joy.
3. They gave out of their poverty.
4. They gave according to their ability.
5. They gave by faith.
6. They gave on their own accord.
7. They took advantage of the opportunity.

(2 Co 8:1-5) “Now, brethren, we *wish* to make known to you the grace of God which has been given in the churches of Macedonia, {2} that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. {3} For I testify that according to their ability, and beyond their ability, *they gave* of their own accord, {4} begging us with much urging for the favor of participation in the support of the saints, {5} and *this*, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.”

The second key to being generous is understanding that all wealth belongs to God and we are stewards of the wealth. The key to being a steward is using the money how God wants us to use it. It is not about how we want to use it, but on being a good steward of what belongs to God. When a need arises, we must ask God if we are to meet that need. We are just channels that God uses, and we need to know if He wants us to channel provision to someone through us. As we pray about meeting a need, one of the things to look at is whether our hearts are stirred. We see in the giving towards the tabernacle that everyone whose heart was stirred gave.

(Ex 35:20–21) “Then all the congregation of the sons of Israel departed from Moses’ presence. {21} Everyone whose heart stirred him and everyone whose spirit moved him came *and* brought the Lord’s contribution for the work of the tent of meeting and for all its service and for the holy garments.”

Another key is to compassion. The dictionary defines compassion as feeling or showing sympathy and concern for others, especially a strong desire to help those who are suffering or in distress. Paul wrote in Philippians to do nothing from selfishness, and to not just look out for own interests, but also the interests of others. God wants us to have compassion and concern for others. If we see others in need, and have compassion for them, we will want to help them in any way that we can. Jesus had lots of compassion for people. Out of His compassion, He healed people, fed people, and took care of the needs of others.

The early church had this kind of attitude. They took care of the needs of others. Luke recorded that the believers were together and had all things in common, and they began selling their property and possessions and were sharing them with all, as anyone might have need. They had a readiness to share and they gave generously because they cared about the welfare of their brothers and sisters in Christ.

(Ac 2:44–45) “And all those who had believed were together and had all things in common; {45} and they *began* selling their property and possessions and were sharing them with all, as anyone might have need.”

After instructing the rich to be generous and ready to share, he uses a modifying phrase to let them know the benefit of doing this. By being generous and ready to share they will be storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

(1 Ti 6:19) “storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.”

Jesus taught that we should not store up treasures for ourselves on earth, where moth and rust destroy, or where thieves break in and steal. Instead, we are to store up for ourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal. Our treasures in heaven are secure. In this passage, Paul tells us how to store up treasures in heaven; it is by being generous and ready to share with others.

(Mt 6:19–21) “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. {20} “But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; {21} for where your treasure is, there your heart will be also.”

I have heard people say that they are giving so that they can receive. While this is true, God tells us that when we give, it shall be given back to us, our motive in giving should not be so that we can receive more. We should give out of love and compassion, out of wanting to help someone in need.

I mentioned three keys to being generous and ready to give. Let me share one hindrance to generously giving to others: covetousness. In 2 Corinthians 9:5, Paul sent some of his team

members ahead of him to encourage the saints in Corinth to have a gift ready to send to the saints in Jerusalem. He wanted them to have a bountiful gift, not affected by covetousness. The Greek word is pleonexia (Strong's G4124), and it means to be greedy or covetousness. Greed is something that can hinder our generosity towards others.

(2 Co 9:5) "So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness."

## 2. Instructions to Timothy (1 Ti 6:20-21a)

After giving instructions to the rich, Paul gives some parting instructions to Timothy. His first exhortation is to guard what has been entrusted to him.

(1 Ti 6:20) "O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"—

What are the things entrusted to Timothy? In the opening of Paul's letter, he said that he left Timothy in Ephesus to instruct certain men not to teach strange doctrines. There were problems in Ephesus, particularly with the leadership, and things needed to be straightened out. Paul has entrusted the church in Ephesus to Timothy. This was not an easy job, as bringing correction to anyone is difficult, and especially to leaders. He entrusted Timothy with setting the church in Ephesus in order, beginning with the elders. Timothy was also to instruct the church in how to treat one another, which is as family members. They were to honor one another.

(1 Ti 1:3) "As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines,"

In chapter four, Paul exhorted Timothy not to neglect the spiritual gift within him that he had received through prophetic utterance with the laying on of hands by the presbytery. Timothy has been entrusted with a spiritual gift. I believe that it was the gift of apostleship because that is the work that Timothy has been groomed to do. Timothy is to not neglect this gift, and is to guard this gift that has been entrusted to him.

(1 Ti 4:14) "Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery."

In Peter's letter, he states that each one of us has received a special gift. You have been given a spiritual gift that is unique for you. I have been given the gift of teaching. All of us have been given a unique gift. Next, Peter exhorts all of us to be good stewards of that gift and to employ it in serving one another. We have all been entrusted with that spiritual gift. Both Paul and Peter are encouraging us to guard what has been entrusted to us. We are being encouraged not to neglect that gift, but to use that special gift in serving others as good stewards of the manifold grace of God.

(1 Pe 4:10) "As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God."



In guarding the apostolic gift and using that gift in the church of Ephesus, which Paul has entrusted to Timothy, he is to avoid worldly and empty chatter and the opposing arguments of what is falsely called “knowledge.” Timothy has a job to do, and he is not to get caught up in the arguments and disputes about words that these false teachers are sharing. He is to teach and preach sound doctrine, and point out any false doctrine. He will be a good servant of Christ if he points these things out to the brethren in Ephesus.

(1 Ti 6:20-21) “O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge”— {21} which some have professed and thus gone astray from the faith. Grace be with you.

(1 Ti 4:6) “In pointing out these things to the brethren, you will be a good servant of Christ Jesus, *constantly* nourished on the words of the faith and of the sound doctrine which you have been following.”

Some people in Ephesus have left sound doctrine. Some have not kept a good conscience, and have gone astray from the faith. Timothy is to bring correction to the doctrine being taught. He is to bring correction to the elders in Ephesus. He is to be an example in speech, conduct, love, faith, and purity. He has a tough job to do, so Paul encourages him to guard what has been entrusted to him.

(1 Ti 1:18–19) “This command I entrust to you, Timothy, *my* son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, {19} keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.”

(1 Ti 4:11–12) “Prescribe and teach these things. {12} Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe.”

### 3. **Blessing to Timothy** (1 Ti 6:21b)

Paul’s letter does not have the typical benediction, as it is a letter to Timothy. Paul simply wrote, “Grace be with you.” Paul knows that Timothy needs the grace of God to carry out the work he has been entrusted with in Ephesus. Grace is not just the unmerited favor of God by which we are saved. Grace is also the desire and ability to carry out God’s will in our lives. It is this second type of grace that Paul has in mind. His parting blessing is for God’s grace to be with Timothy as he remains on at Ephesus to do what Paul has charged him with doing.

(1 Ti 6:21b) “... Grace be with you.”

### **Conclusion**

Paul’s letter to Timothy has been about how the church is to conduct itself. Much of the instructions have been about the leaders of the church. The elders of the church need to be men of character. They need to have a good reputation. They need to have the ability to manage their families, and the family of God, the church. They need to be apt to teach. They need to know and teach sound doctrine. Many of the problems in Ephesus were a result of teachers in the church teaching strange doctrine, and teaching things that they did not understand themselves.

In addition to leadership, Paul wanted Timothy to instruct the Ephesians about how to conduct themselves in God's household. They were to treat older men as fathers, and older women as mothers. They were to treat younger men as brothers and younger women as sisters in purity. The church needed to honor those who were widows indeed, and families needed to take care of their own widows so that the church would not be burdened.

The church needed to honor their pastors, and give double honor to those who lead well and work hard at preaching and teaching. They needed to honor their reputation also. The pastors who continued to sin were to be rebuked in the presence of all, so that the rest would be fearful of sinning.

Paul also addressed the poorest and the wealthiest in the church. He told the slaves to honor their masters, and if they had believers as masters, to serve them all the more. He told the rich not to put their hope in the uncertainty of wealth and to put their hope in God. He told them to be rich in good works and to be generous and ready to share.

His final instructions to Timothy were to guard what had been entrusted to him, the church of Ephesus. He had a tough assignment, restoring order, sound doctrine, and godly leadership. He needed the grace of God, which is how Paul ended this letter to Timothy: "Grace be with you."

### **Closing Prayer**

Father God, You are the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. You are the blessed and only Sovereign, the King of Kings and Lord of lords. You alone possess immortality and You dwell in unapproachable light. To You be all honor and glory and eternal dominion.

Help us to not just be hearers of Your word, but help us to be doers. Help us to apply all these lessons that You gave us in Paul's letter to Timothy. Help us to have sound doctrine and godly leaders. Help us to be the pillar and support of the truth. Since we are the household of God, help us to treat one another with honor as family members. Help us to fix our hope on You, and be rich in good works. Help us to be generous and ready to share with others. Help us to store up treasures in heaven, for our future. We pray all these things in Jesus' name. Amen.

### **Discussion Questions**

- What are some keys to not being arrogant or conceited?
- What are some clear indications that we are fixing our hope on God, not on the uncertainty of riches?
- God tells us that he richly supplies us with all things to enjoy. What are some things that God has allowed you to enjoy? What should be our response when we enjoy them?
- What are some characteristics of a generous person?
- What does James say about the generosity of God? See James 1:5.
- What are some things that God has entrusted to you? How can you guard and be a good steward of those things?
- What are some good works that you are involved in, or our church can be involved in?

## Instructions to the Rich and to Timothy

**Introduction** (Re 5:9, Ac 2:39, 16:31-34, Lk 4:18, Gal 2:10, Jas 2:1-9, 1 Ti 6:17-21)

### 1. **Instructions to the Rich** (1 Ti 6:17-19)

a. **Hope** (Dt 8:16-18, Is 10:12-13, Pr 23:4-5, Lk 8:14)

b. **Works** (1 Ti 6:18-19)

1. Good works are a witness to people. (Mt 5:16, 1 Pe 2:12, Jn 10:32, Mk 14:3-9, 1 Ti 5:9-10)
2. God wants us to be rich in good works. (1 Tim 6:17-18, Tit 2:14)
3. Good deeds require intentional effort. (Tit 3:8, 3:14, Heb 10:24-25)
4. Good deeds include all our service to the Lord. (1 Tim 3:1)

c. **Generosity** (1 Ti 6:18-19, 2 Co 8:1-5, Ex 35:20-21, Ac 2:44-45, Mt 6:19-21, 2 Co 9:5)

Key # 1:

Key # 2:

Key # 3:

### 2. **Instructions to Timothy** (1 Ti 6:20-21a, 1 Ti 1:3, 4:14, 1 Pe 4:10, 1 Ti 4:6, 1:18-19, 4:11-12)

### 3. **Blessing to Timothy** (1 Ti 6:21b)

## Conclusion and Applications