

Money and the Majesty of God

1 Timothy 6:15-19

Reggie Sanchez, Gospel Community Church, 11/12/2017

Text: 1 Timothy 6:15-19

...which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen. As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. They are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

I. Introduction:

1. The Wonderful Sovereignty of God

The Word of God reveals to us that the God of the Bible is a God who is in complete control of all things and is present in every single thing in existence. God does not merely have to do with religious things in life, but rather, he has to do with everything in life. A high view of God and a rich theological and biblically-informed view of God gives us greater opportunities not only for accountability with God, but also opportunities to enjoy him in all things. In our text tonight, which will be 1 Timothy 6:15-19, I find it wonderful how richly theological Paul's teaching on money is. Last week we considered the destruction that comes from greed and the spiritually eviscerating effects that it has on the covetous and how we are to fight the good fight of faith against greed and all other sin. Tonight Paul will take us into a grand and lovely view of God before transitioning into instruction on how to properly make use of money.

II. The Appearing of the Glorious One

1. The Appearing will be displayed vs. 14b-15a

Now verse 14 contains an exhortation for Timothy to keep the commandment to fight the good fight of faith explicitly against greed and implicitly against all other sin, without reproach. In doing so he will lay hold of eternal life. Paul tells him in verse 14 that the duration of Timothy's obedience is to last "...until the appearing of the Lord Jesus Christ." We broke all of this down last time and I'm not going to do it again tonight. Instead, as we prepare ourselves for Paul's transition from the warnings of greed that we saw in verses 2-14 into the instruction of the proper use of money that we will find in verses 17-19, we are going to linger over the rich exaltation of God's glory that we find packed into the end of verse 14 and stretching through verse 16.

Our fight against greed and all sin is to take place either until death, or as the end of verse 14 puts it, "until the appearing of the Lord Jesus Christ, (and verse 15 adds) which he will display at the proper time..." Let's pause over those words to begin. One glorious day there is going to be a literal, bodily, "appearing of the Lord Jesus Christ." This is a literal day, it is a literal appearing, and it is literally the Lord Jesus Christ who will appear. 1 John 3:2 tells us that, "...we know that when he appears we shall be like him, because we shall see him as he is." Jesus Christ, in all of his perfected and consummate glory will appear and he will be seen, "as he is." How is he?

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(Read Rev. 1:12-18). What a description! It is so glorious that the Apostle John fell at his feet like a dead man because he was in the presence of such glory. This is one of the clearest descriptions of what Christ is going to look like in his appearance, and we will see it with our own eyes. Presently I would argue that the Resurrection is the greatest day the earth has ever witnessed, but one day, even that great day will be exceeded in glory when the visible, bodily, return of Christ comes to earth and we see this majestic one as he truly is, in all of his glory, with our own eyes.

Returning to our text in 1 Timothy 6:15 I want to draw your attention to the beginning of verse 15, which speaking of the 2nd coming of Christ says, “which he will display at the proper time.” The “He,” spoken of here is God the Father, and concerning the 2nd coming, the promise is that the Father will, “Display it.” When something is displayed it is plainly, clearly, and visibly laid out for all to see. There is no hiding, no withholding, no dimming, or diminishing of that which is being displayed, instead, that which is displayed is put forward for all to behold.

If you look at what Jesus said about his coming in Matthew 24:15-24 he warns that many false prophets and false Christs will come and do miracles and wrongly claim that Jesus has already returned. The way Jesus deals with this heresy is articulated in a similar spirit as what Paul says in our text when he tells us God will display the coming of the Lord. Here is how Jesus put it (read Mt. 24:25-27). The display of the coming of Christ is going to be so glorious that it will be impossible to miss. In a severe lightning storm, if you are west of the storm but look out to the sky eastward, you can still see the awesome displays of God’s creation through the beauty of intense lightning. All you have to do is look up and you cannot possibly miss it. Such will be the coming of Jesus. It will be absolutely impossible to miss. That day is coming, and the imminence of that coming is to impact our lives at every level.

I want to read two texts to you to give a glimpse of what his coming will be like. The first is 2 Th. 1:6-10, which was written not only to encourage them that the false teaching claiming that the 2nd coming had already taken place was wrong, but also, to help them endure the persecution they were suffering with a hopeful eye to that coming. Read vs. 6-8a. Christ is going to bring relief to his suffering people and vengeance upon their persecutors and when he comes he will come with a whole host of, “mighty angels,” whom the Scriptures repeatedly portray as holy beings who do God’s will and just one or two of them are capable of wiping out huge numbers of people. They will be accompanying Christ at his return and they will descend from heaven, “in flaming fire,” the text says. Can you imagine this scene? Consider the glory of Christ himself, then put that awesome vision against the backdrop of these incredible and mighty warrior angels who are accompanying him and there is a setting of blazing heavenly fire that is illuminating, and all-consuming, and unstoppable! There is no force that can stand against this.

The text tells us the destiny of his enemies by saying, (read vs. 8b-9). What an incredible and sobering reality. There is no stopping this. The judgment will be swift, terrible, and all-consuming, and those who do not obey the Gospel will be the ones who fall under it! Imagine a context of flaming fire coming down from heaven, there is an entire host of angels, one of which would make the entire group of Navy Seals look like the Easter Bunny, and then to top it all off, you have God himself in the flesh, the glorified and resurrected Christ whose mouth is a mighty sword that is so powerful it created the universe, speaking against these people in judgment, all of this is descending from heaven, and it is descending for the purpose of judging and punishing you eternally! There is nowhere to hide, nowhere to turn, and none who can deliver you from the wrath of the Lamb! How would you feel as you see this, and in your heart, you know it is God’s wrath coming for you? Revelation 6:15-17 gives us a picture of how the mightiest earthly people feel when they see this, “Then

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the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?' This will happen at his coming and it will be DISPLAYED for all to see!

I want to read to you another picture of this (Read Rev. 19:11-21). This is the mighty Christ. He is the King of all kings and Lord of all lords. There is not one king or lord who will not absolutely tremble in his presence. There is none like Jesus. When his appearing takes place, this indescribable judgment upon the wicked will be on full display, nobody can stop it, and all will be overcome with awe.

Judgment is not the only reality that will take place at his coming. Returning to 2 Th. 1:10 tells us, (read). We will marvel, not in terror or in a manner that begs for death, but rather, in joyful worship that is laced with the fear of the Lord. Up until that point there will have been nothing like this seen on earth, it will be the most amazing sight ever, and while the wicked are distraught with fear as they fall under judgment, the saints will be overcome with an indescribable joy, even as they tremble at him. As I read earlier from 1 Jn. 3:2, we are going to see our dear savior with our eyes, not as enemies to be judged, but as the reward for his suffering, as his brothers, as his bride, and those who will be co-heirs with him of the New Heavens and the New Earth, and as those whom he made to enjoy and worship him forever and ever and ever! Our text in 1 Timothy tells us that the Father will display this. It will be impossible to miss and it will be a glory that words cannot possibly capture.

So when will the coming of Christ be? Our text actually tells us in 1 Timothy 6:15! It will be at, "the proper time." Some people think the Father is taking too long, others believe it is not going to happen because it has been almost 2,000 years since Jesus promised his return, but whether it happens today or in 20,000 years, the timing of it will be God's own timing and therefore it will be the "proper time." God's timing is not like ours. 2 Peter 3:8, in the context of exhorting his hearers to be patient in relation to God's timing in bringing the 2nd coming tells us that to God a day is as 1,000 years and 1,000 years are as a single day to God. So if you wanted to press this from this text you might possibly suggest that from God's perspective in relation to time, it has been a little less than 2 days since Jesus ascended into heaven. No man knows the day or the hour of Christ's coming, God will display it at the proper time, but make no mistake about it, it is coming, it will happen, and it is going to be glorious.

2. Describing the Father vs. 15

As we continue in the text, Paul continues to give us breathtaking descriptions of God the Father and I want to park on these for a moment. After telling us the Father will display the return of Christ at the proper time, Paul goes on to describe the Father in verse 15 as, "...he who is the blessed and only Sovereign..." He is the blessed God, means that he is good, and it also means that he is happy and content, for that is part of the range of meaning of the word here for blessed and I think it fits the context. God is content, he is at peace, he is happy, and he derives his happiness, contentment, and peace, from the fullness of his divine excellence. God looks at himself and his surpassing glory and it fills him with peace, joy, and happiness. Unlike us, God does not need to look outside of himself for his blessedness, rather, he is blessed because he is God, and not only is he blessed in and of himself, but he is the source of all true blessedness. There is no flaw in God, no lack in God, God has no needs, and he is dependent upon nobody and nothing. He revealed himself to Moses as the great, "I AM," meaning God is the source of God's happiness, contentment, life,

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purpose, meaning, significance, and glory. No other being in creation is like this. We all find our purpose, meaning, significance, joy, peace, love, and value in God, not in ourselves. But God, because he is God, is different than all of us and he derives these wonderful things in infinite proportion from himself, for he is blessed in himself.

Not only is he blessed in this way, but also the text says he is the, “only sovereign.” For God to be sovereign means that he is the supreme power and authority in the universe who is fully in control of everything that happens and he governs all things to work out according to his glorious purposes in Christ Jesus. From bringing forth the entire creation, giving it an intelligent design, to governing world events, to orchestrating all things to usher in the birth, life, death, and resurrection of Christ, all the way down to sovereignly ruling over even a sparrow dying in the woods where there is no man present to observe it, to a human being losing even one hair, there is nothing too big for God that escapes his sovereign rule and control, nor is there anything too small or insignificant for God that escapes his care and oversight. All of it is gloriously overseen by our wonderful God at all times, every second of everyday. He lives, he reigns, he rules, he controls, he ordains, he decrees, and he brings all things together and governs all to maximally display the glory of his all-sufficient divinity!

He has the power to do this at all times, he has the wisdom to carry this out at all times, he has the understanding to do it, the knowledge and the ability to sovereignly reign over all things, he is present everywhere, always, to orchestrate everything. He knows everything that ever has happened and ever will happen from eternity past to eternity future and he also knows every possible scenario that could have played out but did not! He tells all of his people in 1 Peter 5:7 to cast their cares upon him, all of their cares. He has a people as numerous as the sand on the seashore and though we might be overwhelmed with exhaustion by bearing the needs of 2, 3, or 4 children, God doesn't even begin to be tired when he bears the entire need of the universe, constantly, every second of the day, without a break, without a nap, without having to clock out and refresh, or without being depleted in any way! He doesn't get empty, he doesn't get dry, he is a constant source of life-giving replenishment to himself at all times and out of the sufficiency of the fullness of his majesty he rules all things continually, for all creatures, especially his elect and beloved children who are believers in Christ, and he orchestrates everything for the purpose of bringing glory to Christ, and for bringing about the true spiritual good of his people, even if we don't agree with what he brings into our lives. He is so awesome!

In his undisputed sovereignty, he is the King of kings and Lord of lords according to the last statement of verse 15. What puny earthly king or lord can usurp God's rule, power, enthronement, or sovereignty? Julius Caesar, Genghis Kahn, Napoleon, Hitler, Donald Trump, Kim Jong Un, Augustus Caesar, Sitting Bull, Che Guevara, Constantine, Henry the 8th or any other ruler we perceive to have been powerful upon this earth, were all born under the sovereignty of God, they lived exactly as long as God allowed and intended, their reign only lasted as long as God allowed it to, he sustained them with oxygen, water, food, a climate that allows for survival, he gave them their wealth, their resources, and they only reigned under the lordship of divine permission from God himself. That doesn't mean he approved or approves of their actions. In fact, the Bible shows us that many of their actions are vile before God. Nevertheless, their rule isn't something God hoped wouldn't happen, but unfortunately, he couldn't stop. Rather, in the mystery of the divine will, he has used good rulers and evil rulers for a season to accomplish his purposes and all of these rulers, whether in worship or in judgment, will bow the knee to God. Da. 2:20-21, “Blessed be the name of God forever and ever, to whom belong wisdom and might. He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding...”

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God the Father is the Blessed Sovereign and King of kings and Lord of lords. You may say to this, “I thought Jesus was the King of kings and Lord of lords, how can you say it is the Father?” That’s a good question. If we read on in verse 16 we will see that Paul is still speaking of the same person of the Godhead and he describes that one as a being who has never been seen nor can he be seen. We know that is not true of Christ because he was visible in the incarnation, the resurrection, and also in his glorification. This text is talking about the Father. Nevertheless, Jesus himself has this same title as well. For Jesus is the visible image of the invisible God (Col. 1:15; 2 Cor. 4:4). Jesus said that to see him is to see the Father (Jn. 14:9). For the Father to be the King of kings and Lord of Lords, and then for Christ himself to also be these things and for those things to be especially apparent at the visible, bodily, return of Jesus, is to see the glory of God in Christ. Yes the persons of the Trinity are distinct persons, however, they are also one God and it should come as no surprise that we see overlap in the descriptions of each person of the Trinity.

3. Describing the Father vs. 16

The next description of the Father Paul gives us is found at the beginning of verse 16 which says that the Father is a God, “...who alone has immortality...” The text is precise in telling us that it is God alone who has immortality. To possess immortality is to possess the ability to live forever and it is impossible for an immortal to die. There has never been a moment that God has not been alive. He has eternally existed before time began, there never was a beginning for God, he has always been God and one of the key attributes of God is that he is immortal, meaning, he always has been, and always will be alive! He has and he will live forever, for God himself is life, and has life in himself (Jn. 5:26). Being life himself, being the source of all life, means, that God derives his life, from himself! Again, no other being is like this. All creatures derive their life from God and not themselves, but God, who is life, derives his life from himself! I love this!

What about Jesus? Wasn’t he God and didn’t he die? How then can God be immortal? Many Muslims object to the Gospel because they rightly believe God is immortal, and then they say how can Christians claim Jesus is God and at the same time claim that he died on a cross. It is a good question and it is important here to make a distinction between Jesus and the Father. The Father has no physical body, he is a Spirit (John 4:24), whereas Christ, not only is he 100 percent fully God, but also he is 100 percent human as well. Jesus is the God-man. This is not true of the Father, he has not taken on human form, only Christ has.

So when Christ died on the cross for sinners, he died as a man, in other words, it was the humanity of Christ that was put to death. The deity of Christ did not die, instead as he was dying on the cross, he told the thief on the cross, “Today you will be with me in paradise.” (Lk. 23:43). He didn’t tell the thief on the cross, in 3 days I will rise and then we will go to paradise. He said, you will be with me there today. Well that day, was the day Jesus died in his humanity. Christ’s human body went into the tomb, not paradise, but Christ’s deity, his Spirit, went into paradise with the thief on the cross and did not die. The humanity of Christ died for sins, but the deity of Christ never has and never will die, for God cannot die because he alone has immortality. So understanding Jesus is fully God and fully man, helps us understand how he can be both immortal and die for sinners.

Our Triune God gloriously possesses immortality because the Father himself is life and the giver of life to all things as we saw last week in 1 Ti. 6:13, Jesus himself claims to be life in Jn. 14:6, and the Holy Spirit also gives life (Jn. 6:63). Immortality and life are part of the very essence and nature of the Triune God, and it is from this wonderful God that life is given to those who are in Christ.

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The next description Paul gives of the Father in verse 16 is found in the truth that the Father, “dwells in unapproachable light, whom no one has ever seen, or can see.” When I look at this statement I see light that God lives in that nobody can approach and I also see a glory that is described in terms of light that no mere man has seen or can see. This tells me that God is holy, and I don’t just mean pure or moral, though he certainly is those things, but rather, that he is set apart, unique, and in his purity, and unique and inaccessible glory as God, he is not able to be approached or even seen by sinful humans. He is exalted above us, he is greater than us, and the gap between us and God is infinite. If we saw God in his full, undiluted glory, we would die, which is exactly what God told Moses in Exodus 33:20. As with Moses in that story, God has allowed glimpses of his glory in veiled form, but no sinful human has ever looked fully into the glory of God. It is inaccessible to us, and it would kill us because it is too high and holy, and marvelous for us to be able to stand.

There is a great chasm between sinners and God, a chasm that only God himself can bridge. In the Gospel of Jesus Christ, that Chasm has been bridged, for Jesus Christ was fully man, but also was fully God and therefore is able to look straight into the glory of God! John 1:1-4, 18 as well as John 6:46 tell us that Christ indeed has seen the Father in this way! He can look into the Father’s face, into his undiluted glory, and stand because Jesus himself is God, he has the same glory as God, the same worth as God and the same value as God!

On the other hand, he has also become human in the incarnation. He partook of the same flesh and blood as the people he was saving, namely, us (Hebrews 2:14). He has tasted our humanity to the uttermost and he has also basked in the full presence and glory of the Godhead! Nobody in human history is like him. Therefore, in pondering the unbridgeable gap between God and man, it is fitting that the God-Man, Jesus Christ, be the mediator between God and man. As God he can fully represent God to man and as man he can fully represent man to God. In fact, hopefully you remember back in 1 Ti. 2:5 that Paul said, “There is one God, and there is one mediator between God and men, the man Christ Jesus.” Jesus, is the only man who has ever seen God fully, and who has ever been in the unapproachable light of God, and at the same time he is the only person of the Trinity who has ever taken on humanity. Thus he is the mediator between man and God.

How did he mediate between us? According to 2:6 he gave himself as a ransom for all. When someone is held captive by kidnappers, they demand a ransom price be paid in order for the prisoners to be released. We are sinners, and as such we are held captive by sin, and in order for us to be released from the wrath of God because of sin, a price needed to be paid. That price is the very death of Christ himself at the cross, where he was punished by the Father for the sins of his people, and thus paid the ransom price for us to be reconciled to God (2 Cor. 5:20), and no longer alienated from him, but rather, we are his children now (Romans 5:5-11). It is a wonderful thing that the God described in 1 Timothy 6 as the self-sustaining blessed sovereign who is immortal and dwells in unapproachable light and is unable to be seen by sinners, is also the same God who humbly and lovingly sent his son into the world to die for sinners (1 Ti. 1:15), so that he could mediate between God and man and bring us to God (1 Ti. 2:5-6, 1 Pe. 3:18, Col. 1:21-23)! We have indescribable glory and majesty in God and indescribable meekness, love, kindness and grace in God, all meeting in and manifesting itself through Jesus Christ, the mediator between God and man! It is through the visible display of Jesus mediating for and saving his people through the Gospel by his cross that we can see the glory of God in the face of Christ (2 Cor. 4:4,6). In other words, the inaccessible God becomes accessible in Christ and the invisible God becomes visible in Christ!

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For such a great God, we can join Paul at the end of verse 16 and worshipfully say, “To him be honor, and eternal dominion. Amen.” The only fitting response to this God is to bestow praise and honor upon him. Worship and praise of the God of the Bible as we behold his glory in Christ is the most joyful and proper thing that we can do as human beings. If you have time this week, read Psalm 84 and you will see the profound impact worship makes on the joy of the believer. Our God is so good, we give him honor, and with glad worship in our hearts we declare O God to you be eternal dominion! You rule forever, all things are under your domain, your authority, your power, your glory, and your sovereignty, and they are under your dominion, not for a few years or a few centuries, but forever! This is our wonderful God in a tiny thumbnail sketch of his beauty in Christ.

III. What about Money vs. 17-19

1. Exhortation to the Rich to humble hope in God

This rich theological overview Paul gave in verses 15-17 is right in the middle of his teaching on money. In verses 3-15 he warned against greed and the desire for riches and how it can destroy you and even lead you away from the faith. Now in verses 17-19 he gives instruction, in light of God’s glory, concerning how to think about and what to do with riches, for it is not riches that is sin, but the love of riches.

So he tells Timothy in verse 17, “As for the rich in this present age, charge them not to be haughty.” God has given certain people in this life great riches, even those who are Christians. He emphasizes that right now they are rich in this present age, and whether or not they will be rich in the age to come depends upon what they do with their riches in this life. The first charge to them here is not to become haughty, or arrogant, due to the fact that they are rich. Many rich people can be so arrogant and look down on others who are not as wealthy as they are. They also make ridiculously over-simplified judgments towards those less fortunate than them. I get very wearied by the rich’s overly simplistic assessment of those who struggle financially, by attributing those struggles to sin or stupidity, when in fact nothing could be further from the truth in many cases. When a man gets rich, especially if his own achievements were the earthly causes of his acquiring wealth, there is grave danger to become proud. But the rich man is rich because God has ordained that it be so. No matter how much money a man may have it doesn’t change the fact that he depends on God for life, he cannot approach God’s unapproachable light, he can’t see God on his own without dying, he is not immortal, nor is he sovereign, and while the rich man may have more earthly resources than a poor man, he is infinitely less sufficient than God, and if he would evaluate himself in light of God, he would certainly find that he has absolutely no reason to be arrogant because of his wealth. This great God, when rightly understood, humbles even the wealthiest of people and the only proper attitude of the rich, and all people, in light of the God of verses 15-17, is humility.

Paul also tells Timothy to charge the rich not to, “...set their hopes in the uncertainty of riches, but on God, who richly provides us with everything to enjoy.” One of the pitfalls of wealth is that those who have it become tempted to hope in it. They hoard and save and become stingy because they put their hopes for security, joy, and peace, in bank accounts and investments. Their peace, hope, security, and sense of well-being rises and falls with their riches. But the inspired Word of God here tells us that riches are uncertain. There is no guarantee that what you possess will not be lost in a day. Our wealth can crash in the stock market, or through unexpected expenses, it can get stolen, or our wealth can lose value. There is so much that can happen to money that can completely deplete the value of it and therefore dash our

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hopes. Money is not our security, God is. Money is not our God, God is. Money is not our joy, God is. Money is not our peace, God is, and that is why Paul says not to hope in riches, “but in God.”

Look at the greatness of God Paul just unpacked, does it honor him to look at such a wonderful God, and then look at possessions and conclude that your hope needs to be in your stuff? What amount of money has the attributes of God? Would you rather have promises from God that he will provide for your needs or heaps of money? Which one would you place more confidence in? This text is a command to the rich not to hope in being rich, and what is going to flow out of this verse is a life that reflects hope in God, not hope in riches.

2. God provides for our enjoyment

The first example of not hoping in riches is strange. Paul said to hope in God in verse 17 and then says that God, “richly provides us with everything to enjoy.” God promises provision to his children (Matthew. 6:33; Philippians 4:19 etc.), and often times he goes beyond providing for our needs and provides us with extra, and one of the valid uses of the extra that God gives us is to enjoy it! Is that part of your theology of money? For some people all they do is enjoy it and never share because they are stingy, which is a wrong view of money. For others, they refuse to enjoy the material blessings God gives because they are terrified he won’t provide in the future if they spend some money to treat their kids or someone else, which is just plain unbelief. Others refuse to enjoy God’s material gifts because they have legalistic views that if they don’t give everything for God they are sinning.

God loves his children, he gives us good gifts, and sometimes those gifts are material gifts that he actually wants us to enjoy! If you enjoy material gifts with a worshipful heart, you will find that enjoying the gift is a pathway to enjoying God! God has given me so many material gifts in my walk that when they came to me, they spoke something much more deeply to my soul than just getting something cool. I have so many wonderful memories with God where a particular gift that he gave me happened to sync up perfectly with something I was talking to God about in prayer. I have received so many gifts that were so personalized from God, that they took my eyes, through the gift, to the glory of God and greatly refreshed my inner man and created all sorts of holy and joyful worship in my heart! Yes we can lust for money and become covetous and greedy. We can also become self-righteous and legalistic and miss much worship and joy that God has for us by refusing to ever receive a material gift from him. I think the best way to measure in your heart whether you are being an idolater or a worshipper is to test and see if the gift you are receiving helps you enjoy God more. If you are indulging greed, your conscience will likely bear witness to that and it will be hard to enjoy God. If you are receiving a personalized gift from God, if your eyes are open to his love for you, your heart will be drawn straight to his presence and you will worship with gladness.

In light of this amazing God Paul has told us about, it is a sweet reality that he richly provides us with material blessings to enjoy! Sometimes it is food that gladdens your heart, or a vacation that helps you focus on him, or a trinket, or piece of clothing, or piece of art, or collectible, or all sorts of things that helps you feel, in a tangible way, the love of God for you, it refreshes your soul, and it sets your heart to praise! Other times, when you are indulging greed, it makes you hide from God, it chokes the Word, and it causes you to become dull to his glory and it leads you to sin. You must be discerning and deal with your heart rather than simplistic rules when considering money. Covetousness is a real danger and so is legalism.

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3. Generous Givers

The next exhortation to the rich is in verse 18 (read). They are called to do good, and the specific good Paul has in mind is to use their material wealth to be rich in good works, in particular, the good works of generous giving and sharing their wealth to bless others. God, in his great richness and glory, was generous in giving his only Son to die for us so that in him we might come to share in the life of God. The materially wealthy who has come to know, love, and worship the God of verses 15-17 must, as an overflow of such a generous God living in him, spread his riches to others to aid those in need.

This is not the kind of giving where the giver is to try and figure out what is the least amount of giving they can get away with, rather, there is a joy to this, and an eagerness to not just give, but give generously. A heart that realizes what has been given for them to share in the great God Paul proclaims is going to be eager to try and do anything to glorify that God and help others know him, and generous giving is one of the callings on the life of those who have an abundance.

4. Good Foundation

The result of a life that shows it has come to know this God as expressed through generous giving has verse 19 as a result (read). The rich are often concerned with how to increase their riches, and how to use their riches to provide for their future. Notice the text says that when they generously give they are storing up treasure for themselves as a good foundation for the future. But the treasures are spiritual and the future is their eternity, not their present life now. This text isn't talking about buying our way into heaven, rather, this is the life of a rich man who has truly been saved. His giving is a demonstration that he is new in Christ, it is evidence that he knows and loves God and has been saved by him. The demonstration of his true saving faith is a good foundation for his eternity, because it is by faith that we are saved when we believe Christ died for our sins, and generous giving shows a new love for Jesus.

Furthermore, not only is his giving something that proves out his saving faith, but also, it is something God will reward him for in heaven. I don't know what the reward is, but the reward is described in terms of spiritual riches in this verse. You will not regret investing in your eternity by glorifying God through sacrificial financial giving as an outworking of your worship and gratitude for having been saved by his grace alone through Jesus Christ. You will spend eternity enjoying this reward, and the God described in verses 15-17 is quite capable of giving you joy in that reward for all eternity in a manner that is greater than you can possibly imagine.

So, not being arrogant because you are rich, not hoping in the uncertainty of riches, but setting your hope in God, as you enjoy the material blessings he gives you in a worshipful way, and as you generously give away the material wealth he gives you in a worshipful way, is a wonderful demonstration of the glory of your great God, it is evidence your faith is real and is a strong foundation for your eternity, and it is something that will be richly rewarded from our indescribable God. All of the uses of our money plays out before God and we have opportunities to dishonor God, deprive others, destroy ourselves, and destroy our eternities with our money, or we have opportunities to greatly glorify God, help others, and store up spiritual treasures in heaven for ourselves as we serve God in giving. The latter way of life is what Paul says at the end of verse 19 is the way one carries themselves, "so that they may take hold of that which is truly life." In other words, their use of money testifies that they have found eternal life, not in worldly riches, but in Christ

Money and the Majesty of God

1 Timothy 6:15-19

Reggie Sanchez, Gospel Community Church, 11/12/2017

himself, and when you watch their lives you see that they have laid hold of the God who himself is life and have found him in Jesus.

Look at how amazing God is. Look at how much he has sacrificed to show his love for you and make you an heir not just of God, but of all things (Romans 8:32). How then should you handle your money? How then should you make financial decisions? How then should you prioritize spiritual riches in your life? How then should you make your schedule? How then should you order all things? Is it to maximize worldly gain, or is it to show how wonderful and glorious your God is? May his beauty and splendor so live in you, that it manifests itself in countless acts of generous and sacrificial love.