

34. They are said to “fix their hope.” The word “hope” is the perfect active infinitive of ἐλπίζω (*elpízō*): “confidence.” They are not to function from a soul dominated by arrogance (*hupsēlophronéō*) or to place their confidence (*elpízō*) on the variability of riches.
35. The perfect tense of *elpízō* is consummative which indicates a completed action, whereas the perfect tense usually emphasizes existing results. Here it explains the process by which the action was completed.
36. A believer with wealth cannot in arrogance place his confidence on the variability of riches while at the same time keep his eyes focused on the Source which is Jesus Christ.
37. His arrogance and preoccupation with material things is contrasted with the Source indicated by the conjunction of contrast ἄλλὰ (*allá*): “but,” followed by the proper noun for God: Θεός (*Theós*).
38. What we have here is an investment plan. There is nothing wrong with investing one’s assets prudently. But all investments suffer ebbs and flows, or variables typical of our inability to predict the future.
39. We know that the economic decisions made over the past seven years defy biblical guidance, but entrapped in the process now dominant, the believer is foolish to place his confidence in any investment.
40. Verse 17 is designed to get the distracted believer’s mind off the worldly riches and refocus his confidence on the Source of those riches. If you have done all you know to do, then faith-rest the future into the divine decree of God.
41. The verse concludes with the confidence this option provides.

42. God knows all that is knowable. The future to Him is perspicuous as is the past. He perceives every thought, decision, and action related to every event of history including its primary, secondary, and tertiary details and beyond. Nothing escapes His notice, nothing occurs outside the Lord's control of human history.
43. Regardless of life's circumstances, the ebb and flow of historical trends, events related to the angelic conflict, or the spiritual struggle between the Divine and Satanic Academies, God's plan provides exceedingly abundantly for those who trust in Him.
44. This is brought out in verse 17 by the juxtaposition of the Greek word "rich" which we saw in our passage on the "rich man" in Matthew 19:23. In this verse the word "rich" is **πλούσιος (plousios)** which refers to temporal blessings.
45. This is the word found in the opening clause of 1 Timothy 6:17 and is followed by two more variables of the word: "riches" and "richly."
 - (1) Verse 17 begins with the imperative to Timothy to "Instruct those who are rich": **plousios** which describes those who enjoy temporal blessings.
 - (2) These "rich" people have temporal blessings in the scrum of cosmos diabolicus. They are warned against being conceited because of these blessings or place confidence in the variability of their riches: **ploutos**.
 - (3) The second clause is introduced by the conjunction of contrast "but," **allá**, which introduces the Source of temporal blessings that are associated with the copacetic spiritual life: **Theós**: "God."
 - (4) These blessings are from the source of God Who "richly" (**plousiōs**) supplies us with all things to enjoy.

46. The “all things” which are “richly supplied” to believers have to do with the capacity for blessings that is developed over time through the process of spiritual growth
47. From this emerges a principle: capacity for blessings must precede blessings in life.
48. Capacity for blessings is systematically acquired as the advancing believer comes to realize that the unseen blessings from God are more quickly acquired through the mechanics of testing.
49. This is the advantage of enduring the scrum. The positive believer must endure and surpass the mental roadblocks that confront him.
50. This is done by learning not only to acquire an inventory of biblical ideas, but the courage to apply them to life and circumstances.