

The science and
the scripture of
effective major
gifts fundraising

**2000-year-old best
practices from
1 Timothy 6**





GOOD NEWS

If you want to effectively raise major gifts –
I've got good news...



GOOD NEWS

Everything you need to know about effective major gifts fundraising is contained in just one sentence!



DISCLAIMER

- But I'm also a lawyer
- That means my good news will come with a disclaimer

Good news!
Everything you
need to know
about effective
major gifts
fundraising is
contained in one
just sentence!

Disclaimer.

- This is the
sentence...



Good news!
Everything you
need to know
about effective
major gifts
fundraising is
contained in one
just sentence!

Disclaimer.

- This is the sentence...
- This is the earliest known record of what we call 1 Timothy 6:17-19
- (Don't worry I'm not going to ask you to read Greek, much less all caps Greek with no spaces)

ΑΙΩΝΙΟΝ ΑΜΗΝ
ΤΟΙΣ ΠΛΟΥΣΙΟΙΣ ΕΝ
ΤΩ ΝΥΝ ΚΑΙ ΡΩΠΑ
ΡΑΓΓΕΛΛΕΜΗ ΨΗ
ΛΑΦΡΟΝΙΝ ΜΗ ΔΕ
ΗΛΠΙΚΕΝ ΑΙ ΕΠΙ ΠΑ
ΤΟΥ ΑΔΗΛΟΤΗΤΙ
ΑΛΛΕ ΠΙΘΩΤΩ ΠΑ
ΡΕΧΟΝΤΙ Η ΜΙΝ ΠΑ
ΤΑ ΠΛΟΥΣΙΩΣ ΕΙΣ Α
ΠΟΛΥΣΙΝ ΑΓΑΘΟ
ΕΡΓΕΙΝ ΠΛΟΥΤΙΝΕ
ΝΕΡΓΟΙΣ ΚΑΛΟΙΣ ΕΥ
ΜΕΤΑΔΟΤΟΥΣ ΕΙΝΑΙ
ΚΟΙΝΩΝΙΚΟΥΣ Α
ΠΟΘΗΣΑΥΡΙΖΟΝΤΕ
ΕΑΥΤΟΙΣ ΘΕΜΕΛΙΟ
ΚΑΛΟΝ ΕΙΣ ΤΟ ΜΕΛΙ
ΛΟΝ ΙΝΑ ΛΕΠΙ ΛΑΒΩ
ΤΑΙ ΤΗ ΣΟΝ ΤΩΣ Ζ
ΗΣ
ΩΤΙ ΜΟΘΕ ΕΤΗΝ ΠΑ



We'll get to the passage, but first some data

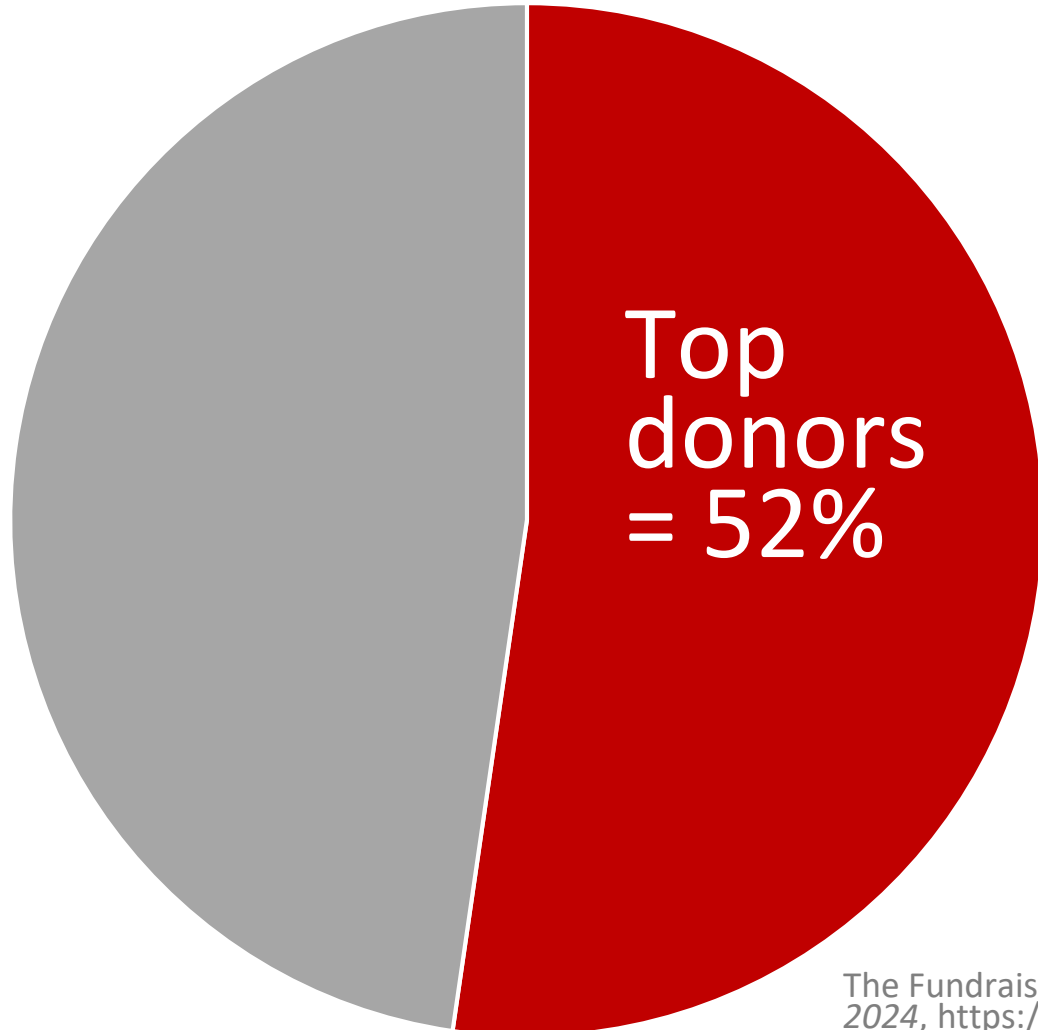
What's

MISSING

from
fundraising at
churches and
Christian
organizations?

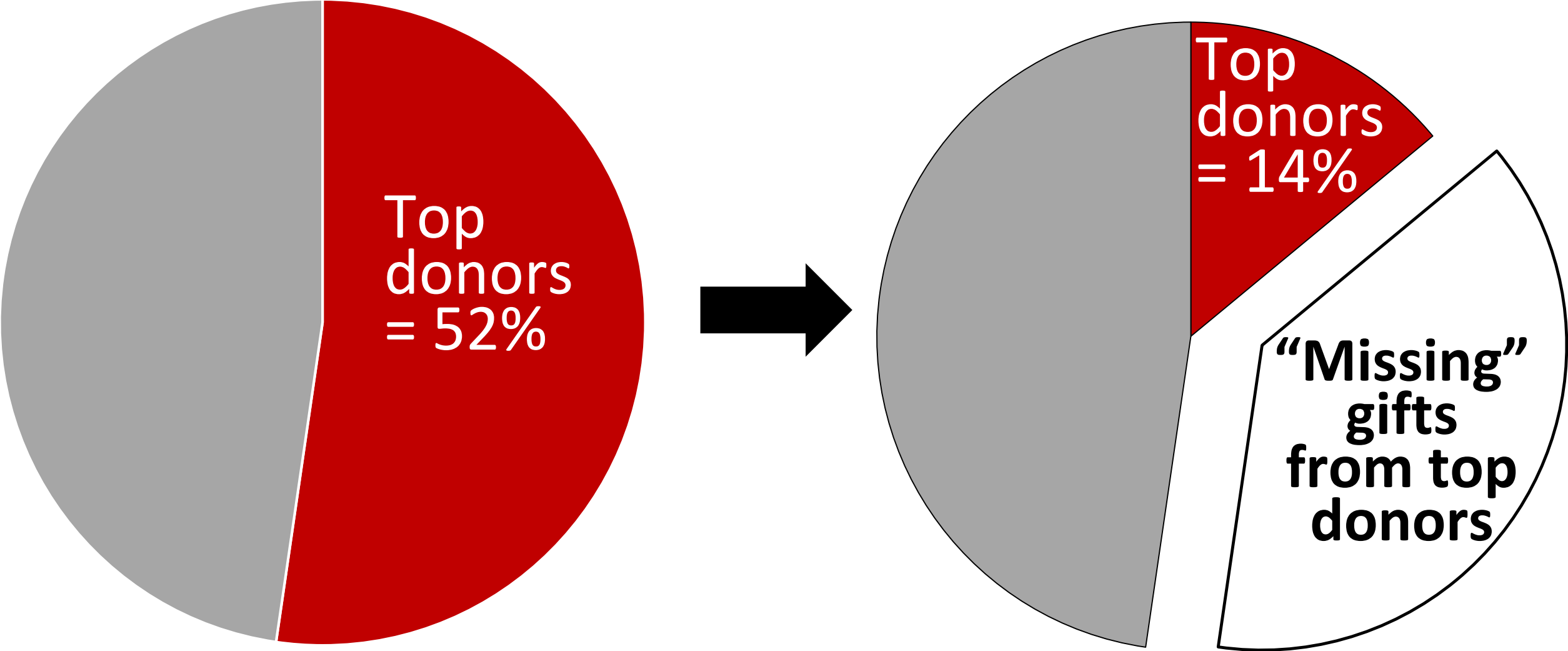


What does charitable giving in the U.S. normally look like?



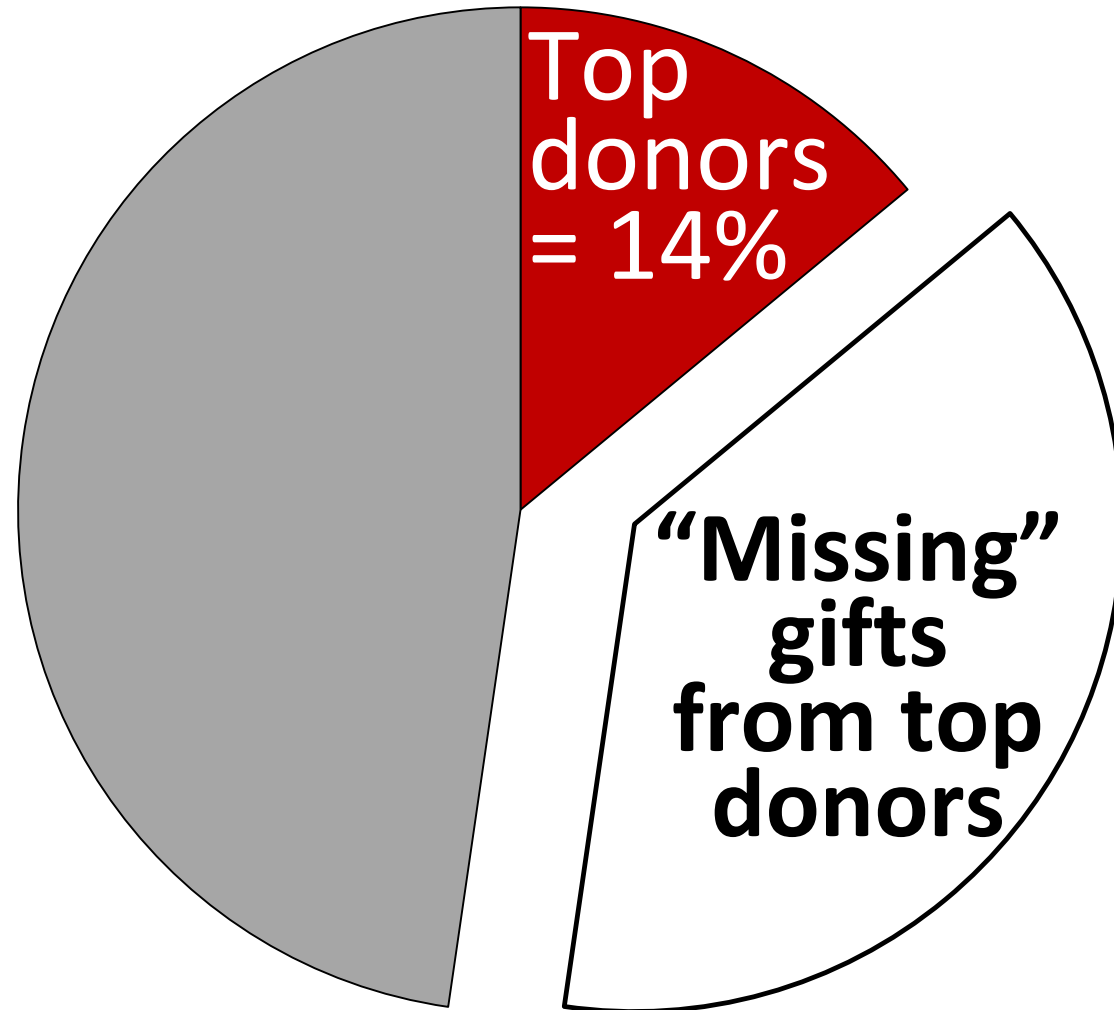
- Normally, the top 0.3% of donors provide just over half of the money (51% in 2023; 52% in 2024)
- This comes from the giving data of 12,394 charities (2024)
- This is what fundraising charities normally experience

What would charitable giving look like if we removed most of the big donations?



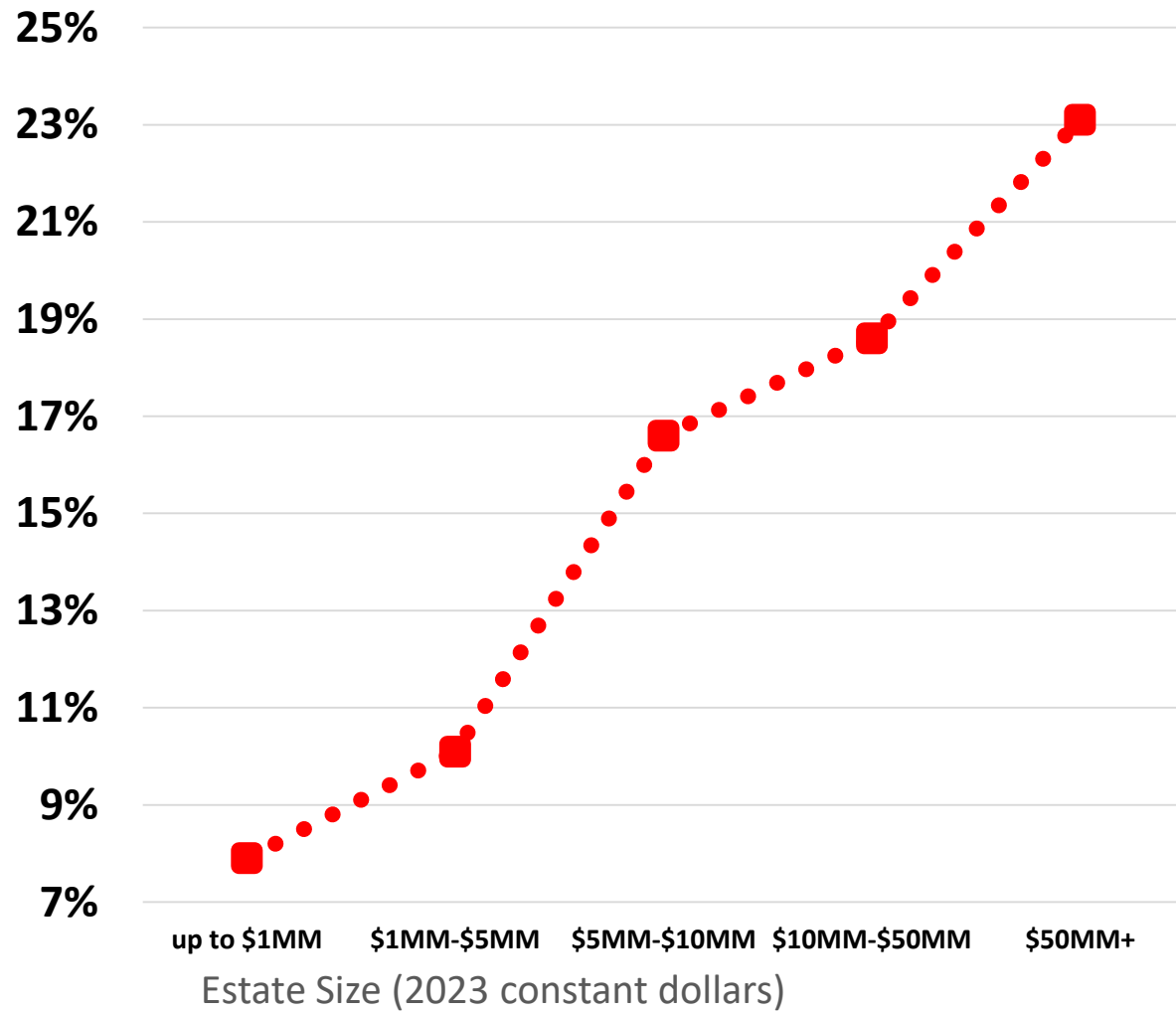
This is what charitable giving TO CHURCHES in the U.S. looks like

- Normally, the top 0.3% of donors provide just over half of the money.
- But in churches, that top 0.3% of donors provide only 14.4% of the money. (Even the top 1% of church donors provide only 19.6% of gift income.)



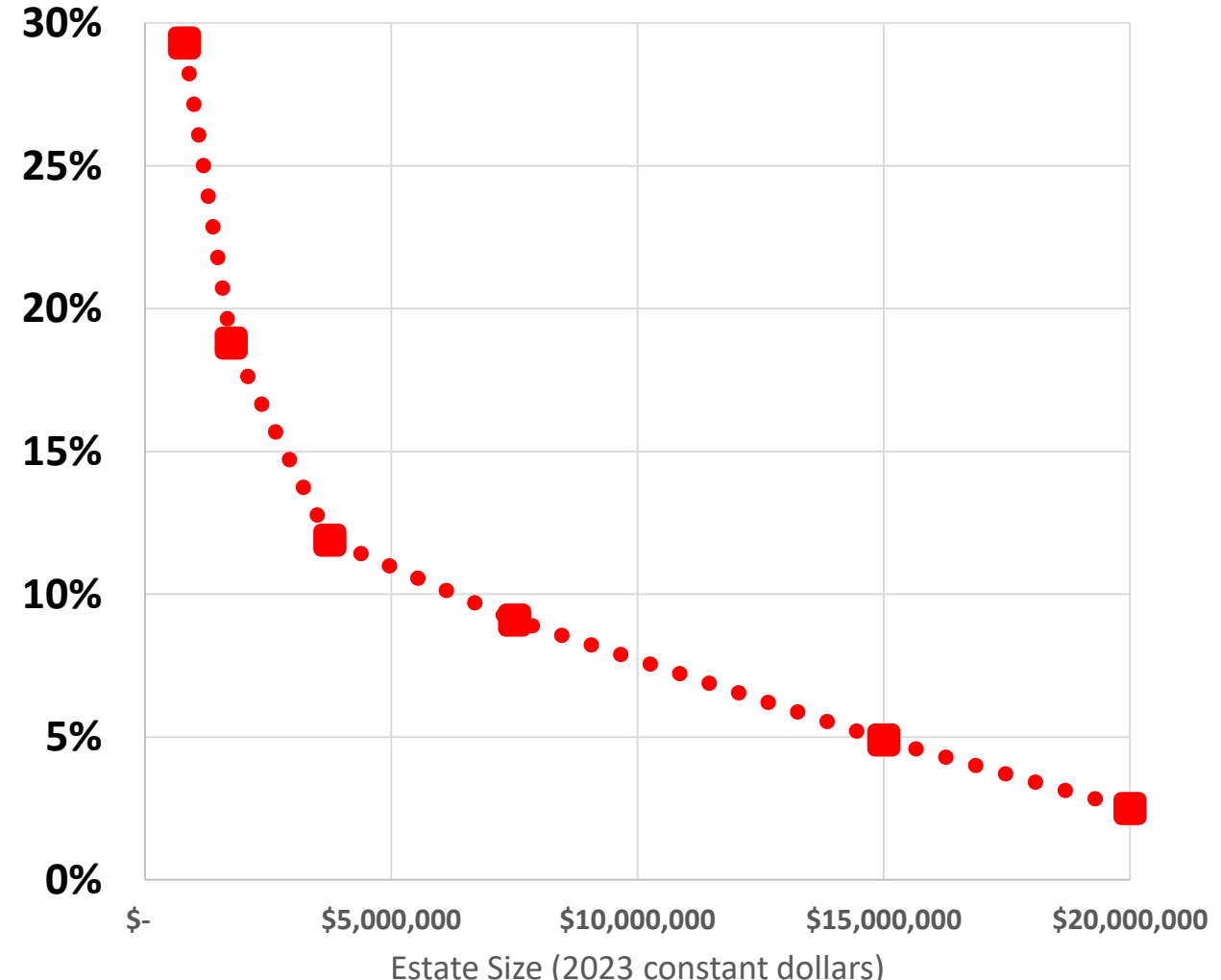
The missing estate gifts for religious organizations

Likelihood of estate gift to religious organization



I.R.S., STATISTICS OF INCOME 1960: FIDUCIARY, GIFT, AND ESTATE TAX RETURNS 46-52 (1963)

Share of charitable estate dollars to religious organizations



Eller, M. B. (Spring, 2001). Charitable Bequests: Evidence from Federal Estate Tax Returns, 21 STAT. INCOME BULL. 174

The data shows what's missing

- Churches and religious organizations are good at getting small gifts. They are bad at getting large ones.
- They are even good at getting small gifts from wealthy donors. But they are bad at getting large gifts from wealthy donors.



What's missing?

- It's not that wealthy people aren't Christians. The majority of millionaires in the world are Christian.
- It's not that wealthy Christians don't make large gifts. They just don't make them to the church or religious organizations.
- These large gifts are missing. Something else is also missing ...



*Instruct **those who are rich in this present world** not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

The missing ministry of major gifts fundraising (1 Tim 6:17-19)

- A scriptural ministry focused on the wealthy
- A ministry often missing from the church



Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. *Instruct them*] to do good, to be rich in good works, ***to be generous and ready to share,*** storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

The missing ministry of major gifts fundraising

- There are many passages in the Bible written to the giver. This is written to the one who's ministry is to encourage generosity in others: It's written to the fundraiser!
- Paul is outlining for Timothy the scriptural ministry of major gifts fundraising. *The Voice* begins with "Here's what you say ..."
- I'll call this "Biblical fundraising." Let's take a deeper dive...

*Instruct **those who are rich in this present world** not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

The “offensive” ministry

THE PEOPLE GROUP

- Biblical fundraising is a **scriptural ministry** focused on the wealthy.
- Ordinary fundraising is just a way to get cash to a nonprofit.

*Instruct **those**
who are
rich in this
present
world not to be
conceited or to set their
hope on the uncertainty
of riches, but on God,
who richly supplies us
with all things to enjoy
[. Instruct them] to do
good, to be rich in good
works, to be generous
and ready to share,
storing up for
themselves the treasure
of a good foundation
for the future, so that
they may take hold of
that which is truly life.*

The typical ministry

“Hi I’m Bob. I’m the new youth minister.”

“You’re the what?”

“The youth minister. I’ll be working with the young people in our church. I’ll also be working on programs to reach out to other young believers in the community to minister to them as well.”

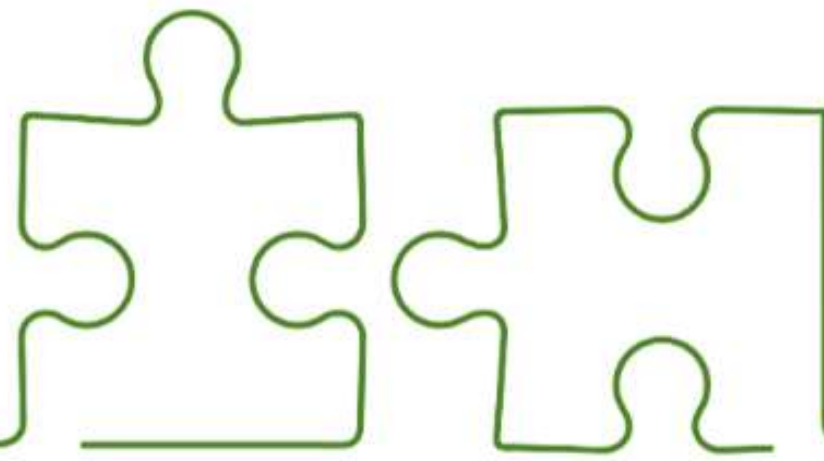
*Instruct **those**
who are
rich in this
present
world not to be
conceited or to set their
hope on the uncertainty
of riches, but on God,
who richly supplies us
with all things to enjoy
[. Instruct them] to do
good, to be rich in good
works, to be generous
and ready to share,
storing up for
themselves the treasure
of a good foundation
for the future, so that
they may take hold of
that which is truly life.*

The ~~typical~~ **offensive** ministry

“Hi I’m Bob. I’m the new ~~youth~~ minister **to the rich.**”

“You’re the what?”

“The ~~youth~~ minister **to the rich.** I’ll be working with the ~~young~~ **rich** people in our church. I’ll also be working on programs to reach out to other ~~young~~ **rich** believers in the community to minister to them as well.”



Paul and James match

- James warns against **breaking** community based on wealth. (James 2:2-4) “Make distinctions” [*diakrínō*]: literally means, “to separate throughout or wholly”
- Paul’s special ministry to the wealthy focuses on bringing the rich **into** community [*koinōnía*] through sharing [*koinōnikoús*]. (1 Tim 6:17-18).

Instruct those who are **rich** in this present world not to be conceited or to set their hope on the uncertainty of **riches**, but on God, who **richly** supplies us with all things to enjoy [Instruct them] to do good, to be **rich** in good works, to be generous and ready to share, **storing up** for themselves the **treasure** of a good **foundation** for the future, so that they may take hold of that which is truly life.

Key distinction #1: Wealth sharing not income sharing

- Biblical fundraising immediately talks about donors' wealth.
 - It's one sentence in the Greek with SEVEN references to accumulated wealth. This is not income.
- Ordinary fundraising fears wealth conversations and stays stuck in the realm of disposable income decisions.

Instruct those who are **rich** in this present world not to be conceited or to set their hope on the uncertainty of **riches**, but on God, who **richly** supplies us with all things to enjoy [Instruct them] to do good, to be **rich** in good works, to be generous and ready to share, **storing up** for themselves the **treasure** of a good **foundation** for the future, so that they may take hold of that which is truly life.

Let's talk about wealth!

- Wealth is not income! Income is not wealth!
- You can have high income and build no wealth. (Famous celebrities and athletes often go bankrupt.)
- You can have high wealth and little income. (The wealthy often have low reportable income – they own assets that go up in value, but they don't sell.)
- Wealth is held in assets, not cash.

A spiritual issue: Understanding the bad steward

- There are two types of bad stewards: The bingeing bad steward and the burying bad steward
- Church financial stewardship teaching is almost exclusively focused on preventing the bingeing bad steward
- Jesus told more stories about the burying bad steward
 - Parable of the Talents
 - Parable of the Minas
 - Parable of the Rich Fool



A spiritual issue: Income sharing doesn't help

- Suppose a person is being the burying bad steward. They've been richly blessed with wealth and their plan is to bury it and die with it.
- But then we convince them to share 10% of their income. Yay! Or maybe it's 30% or even 50%. Wooahoo!
- And how does that affect their buried wealth?

It doesn't.



Instruct those who are **rich** in this present world not to be conceited or to set their hope on the uncertainty of **riches**, but on God, who **richly** supplies us with all things to enjoy [Instruct them] to do good, to be **rich** in good works, to be generous and ready to share, **storing up** for themselves the **treasure** of a good **foundation** for the future, so that they may take hold of that which is truly life.

Let's talk about wealth!

Don't just share donor stories. Share asset donor stories!

“and they would sell their property [*ktēmata*] and possessions [*hypárxeis*] and share them with all” (Acts 2:45); “For from time to time those who owned land [*chōríōn*] or houses [*oikiōn*] sold them, brought the money from the sales and put it at the apostles' feet,” (Acts 4:35 NIV)

- *Ktēmata*: A piece of landed property, a field, possessions
- *Hypárxeis*: Possessions, goods, wealth, property
- *Chōríōn*: A place, piece of land, field, property, estate
- *Oikiōn*: A house; property, wealth, goods

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good [kaloĩs] works [érgois], to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Let's talk about wealth!

Don't just share donor stories. Share donor stories about major gifts of assets!

- “Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), owned a tract of land [agrou]. So he sold it, and brought the money and laid it at the apostles' feet.” Acts 4:36-27
- Mary of Bethany “came with an alabaster vial of very expensive perfume of pure nard. She broke the vial and poured the perfume over His head... this perfume could have been sold for over three hundred denarii ... She has done a good work [kalón érgon] for Me.” Mark 14:3,5,6

Don't just tell donor stories.
Tell asset donor stories.
Tell many of them.

**Notice the variety
of assets in the
donor stories!**

Oikiōn: A house;
property,
wealth, goods

Agroú: A field; the
country, lands,
property in land, a
country estate

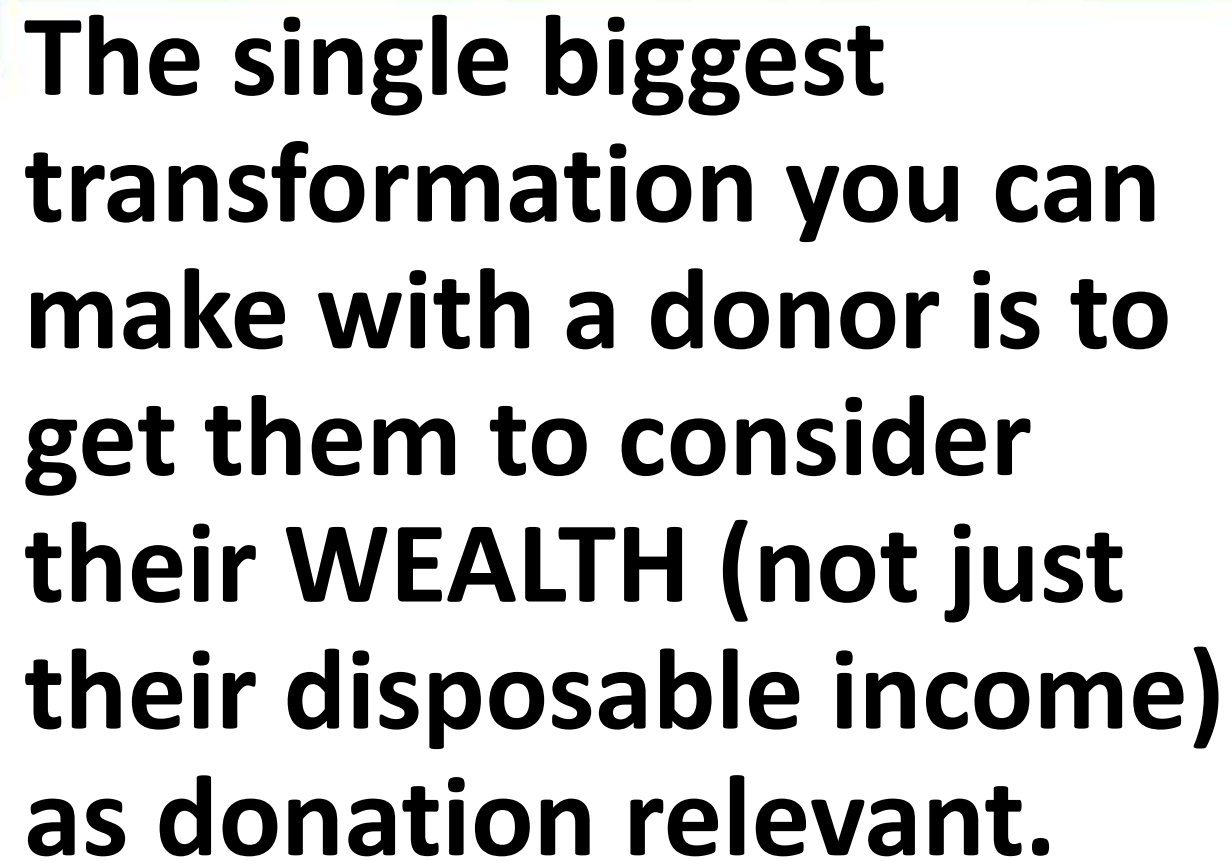
Hypárxeis:
Possessions,
goods, wealth,
property

Ktémata: A piece
of landed
property, a field,
possessions

Chōríōn: A place,
piece of land,
field, property,
estate

**Perfume that “could
have been sold for
over three hundred
denarii”**

Instruct those who are **rich** in this present world not to be conceited or to set their hope on the uncertainty of **riches**, but on God, who **richly** supplies us with all things to enjoy [. Instruct them] to do good, to be **rich** in good works, to be generous and ready to share, **storing up** for themselves the **treasure** of a good **foundation** for the future, so that they may take hold of that which is truly life.



The single biggest transformation you can make with a donor is to get them to consider their **WEALTH** (not just their disposable income) as donation relevant.

5-year growth in **total** fundraising

NONPROFITS
receiving
ONLY
CASH
gifts

2,548 nonprofits raising \$1MM+
in 2010 reported only cash gifts
in 2010 & 2015 on e-file IRS-990

GROWTH

Typical
disposable
income gifts

Gifts of
wealth

NONPROFITS
receiving
SECURITIES
NONCASH
gifts

2,143 nonprofits raising \$1MM+
in 2010 reported securities gifts in
2010 & 2015 on e-file IRS-990

GROWTH

5-year growth in total fundraising

NONPROFITS
receiving
ONLY
CASH
gifts

2,548 nonprofits raising \$1MM+
in 2010 reported only cash gifts
in 2010 & 2015 on e-file IRS-990

11%
GROWTH

Typical
disposable
income gifts

Gifts of
wealth

NONPROFITS
receiving
SECURITIES
NONCASH
gifts

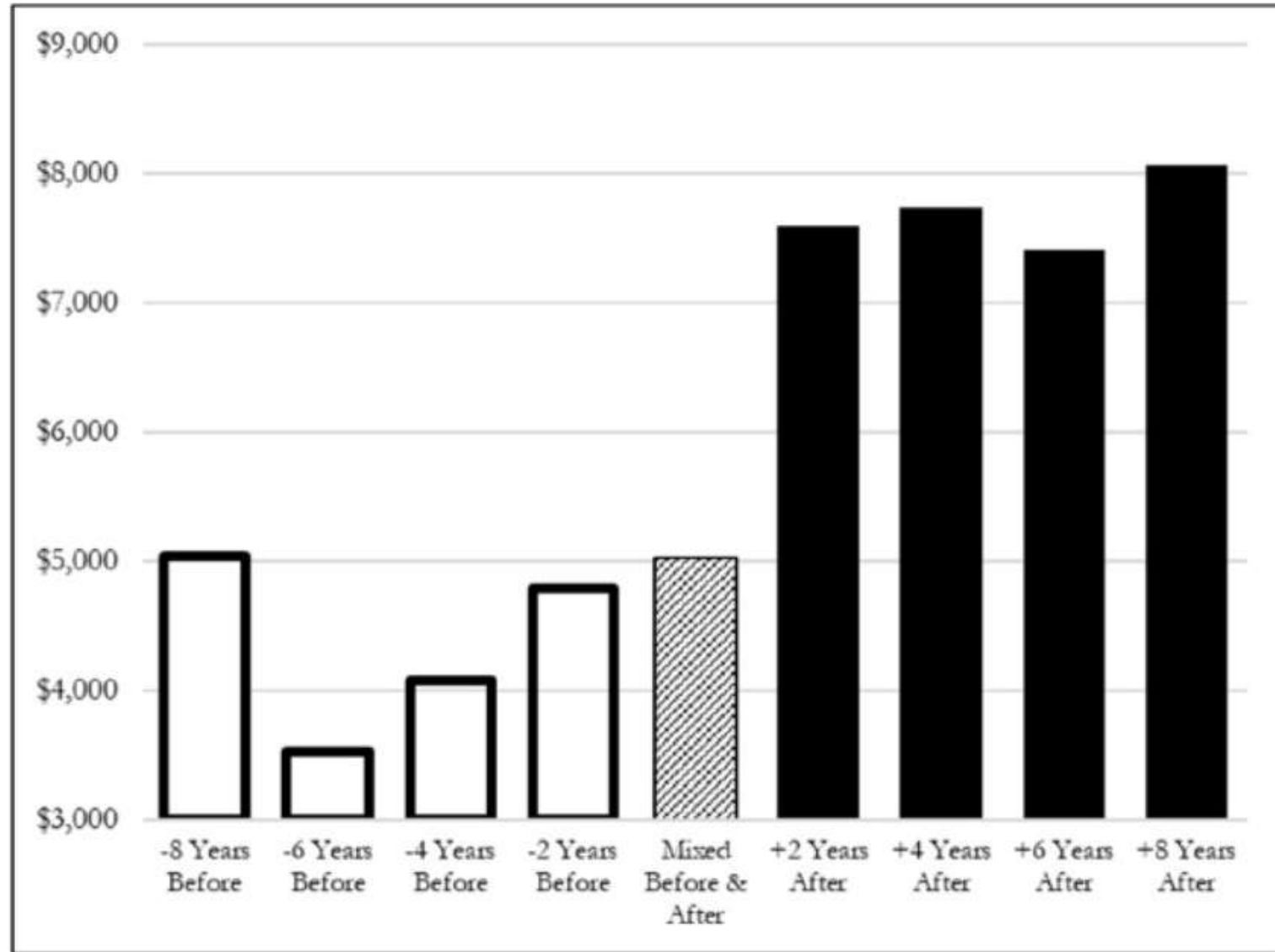
2,143 nonprofits raising \$1MM+
in 2010 reported securities gifts in
2010 & 2015 on e-file IRS-990

66%
GROWTH

The first time most people ever commit to a gift from their wealth (not income) is in their estate plan

- Estate planning is end-of-life wealth planning
- Jump back a few sentences: “For we have brought nothing into the world, so we cannot take anything out of it, either.”
1 Tim 6:7

Figure 1. Average Annual Charitable Donations Before and After Adding Charity to an Estate Plan



James, R. N. III. (2020). The emerging potential of longitudinal empirical research in estate planning: Examples from charitable bequests. *UC Davis Law Review*, 53, 2397-2431 at p. 2422.

Key distinction #2: Almsgiving v. sharing

- There are many passages in the Bible about giving. 1 Tim 6:17-19 is different. First, it's about sharing.
- Just as in the Old Testament, there are different rules for different gifts. Unfortunately, we often mix these rules up by using the same English word for two opposite types of gifts:
 - Giving DOWN. Almsgiving [*eleēmosýnē*]: mercy, pity, alms
 - Giving ACROSS. Sharing [*koinōnikoús*] with the fellowship-community [*koinōnía*]



Giving DOWN (almsgiving) matches with begging, not major gifts fundraising

Acts 3:2 “And a man who had been unable to walk from birth was being carried, whom they used to set down every day at the gate of the temple which is called Beautiful, in order for him **to beg for charitable gifts [eleēmosýnē]** from those entering the temple grounds. When he saw Peter and John about to go into the temple grounds, he began asking to receive a **charitable gift [eleēmosýnē].**”



Is giving DOWN (almsgiving) to be secretive and hidden? **YES!**

- Giving DOWN. Almsgiving [*eleēmosynē*]: mercy, pity, alms
- MT 6:2-4 “So when you **give to the poor** [*eleēmosynē*], do not sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, so that they will be praised by people. Truly I say to you, they have their reward in full. But when you **give to the poor** [*eleēmosynē*], do not let your left hand know what your right hand is doing, so that your **charitable giving** [*eleēmosynē*] will be in secret; and your Father who sees what is done in secret will reward you.



Giving ACROSS (mutual sharing) is different!

-
- After the Book of Acts, there is no usage of ***eleēmosýnē*** (almsgiving).
 - The new type of giving is mutual sharing with the fellowship-community [***koinōnía***].
 - It's called ***koinōnikoús*** (1 Tim 6:18), ***koinōnían*** (2 Cor 8:4; Romans 15:26), ***koinōnías*** (2 Cor 9:13; Hebrews 13:16), ***koinōneítō*** (Galatians 6:6), ***koinōnoúntes*** (Romans 12:13), ***ekoinōnēsen*** (Php 4:15)



Giving ACROSS (mutual sharing) is different!

- This is not giving DOWN to the outsider.
- This is giving ACROSS to the brother and sister.
- This is mutual sharing. In 2 Corinthians, Paul calls this giving *koinōnías*, explaining, “at this present time your abundance will serve as assistance for their need, so that their abundance also may serve as assistance for your need, so that there may be equality;” (II Cor 8:14)

Is giving ACROSS
(sharing) secretive
and hidden?

NO! NO! NO!



- II Cor 8:24 “Therefore, openly before the churches, show them the proof of your love and of our reason for boasting about you.”
- II Cor 9:2-4 “I have been boasting to the churches in Macedonia that you in Greece were ready to send an offering a year ago. In fact, it was your enthusiasm that stirred up many of the Macedonian believers to begin giving... I don’t want to be wrong in my boasting about you. We would be embarrassed—not to mention your own embarrassment—if some Macedonian believers came with me and found that you weren’t ready after all I had told them!”
- Ministry donors have always been named individually, ex: Mary, Joanna, Susanna (Luke 8:1-3) Barnabas (Acts 4:36-27) Phoebe (Rom 16:1-2)



The main point

- ***Koinōnikoús*** is not the same as ***eleēmosýnē***. Sharing with the fellowship-community is not the same as almsgiving. Giving **ACROSS** is not the same as giving **DOWN**. Don't mix and match these gifts or their rules!
- Begging pairs with almsgiving. Major gifts fundraising is not almsgiving, giving down, or ***eleēmosýnē***.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and **ready to share** [**koinōnikoús**], storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.



**If it feels like begging,
you're doing it wrong.**



Biblical fundraising is not begging.

So, what is it?

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [*. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.**

It's time for a joy ride!

- Biblical fundraising is about asking the donor to **enjoy their wealth.**
- Ordinary fundraising is about asking the donor to give up their money.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things

to enjoy: to do good, to be rich in good works, to be generous and ready to share, *storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

A list explaining how “to enjoy”

- Why does God richly supply these things?
For enjoyment.
- Professor Abraham Malherbe writes, “The construction *eis* plus the noun expresses purpose ... The infinitives thus describe how wealth is to be enjoyed, namely in the ways it is used”*

*Malherbe, A. J. (2011). Godliness, self-sufficiency, greed, and the enjoyment of wealth 1 Timothy 6: 3-19 Part II. *Novum Testamentum*, 53(1), 73-96. p. 89. [Latinized Greek]

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but

*on **God, who richly supplies us with all things to enjoy***

: to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Wealth enjoyment is the point of the passage

A-Riches [Death] 6:7,9-10

...

B-Riches [Now/temporary] 6:17a

C-Riches [Leading to community separation] 6:17b

D-Riches [Tightly grasped as one's hope] 6:17c

E-Riches [Hidden/disappearing/uncertain] 6:17d

F-Riches [Source/inflow: God's rich provision to us] 6:17e

G-Riches [Purpose: for enjoyment] 6:17f

F'-Riches [Use/outflow: Our provision to others] 6:18a

E'-Riches [Beautiful/visible finished works] 6:18b

D'-Riches [Open-handedly shared] 6:18c

C'-Riches [Leading to community connection] 6:18d

B'-Riches [Future/permanent] 6:19a

A'-Riches [Life] 6:19b

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

What is one thing you CAN'T do with wealth?

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

What is one thing you CAN'T do with wealth? **KEEP IT!**

10 verses earlier, 1 Tim 6:7,

“For we have brought nothing into the world, so we cannot take anything out of it, either.”

Echoes Solomon

“As he came naked from his mother’s womb, so he will return as he came. He will take nothing from the fruit of his labor that he can carry in his hand.” (Ecc 5:15)

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Until losing it to death, there are only 4 wealth management options

- **Binge**

Excessive consumption leading to depression (see Solomon)

- **Bury**

Bury it in the ground to lose at death

- **Toil**

Just keep hustling to bury even more in the ground to lose at death

- **Enjoy**

*Instruct those who are rich in this present world **not** to be conceited or **to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

The word for “uncertainty” of riches also means “hiddenness” of riches

- **Binge**

Excessive consumption leading to depression (see Solomon)

- **Bury**

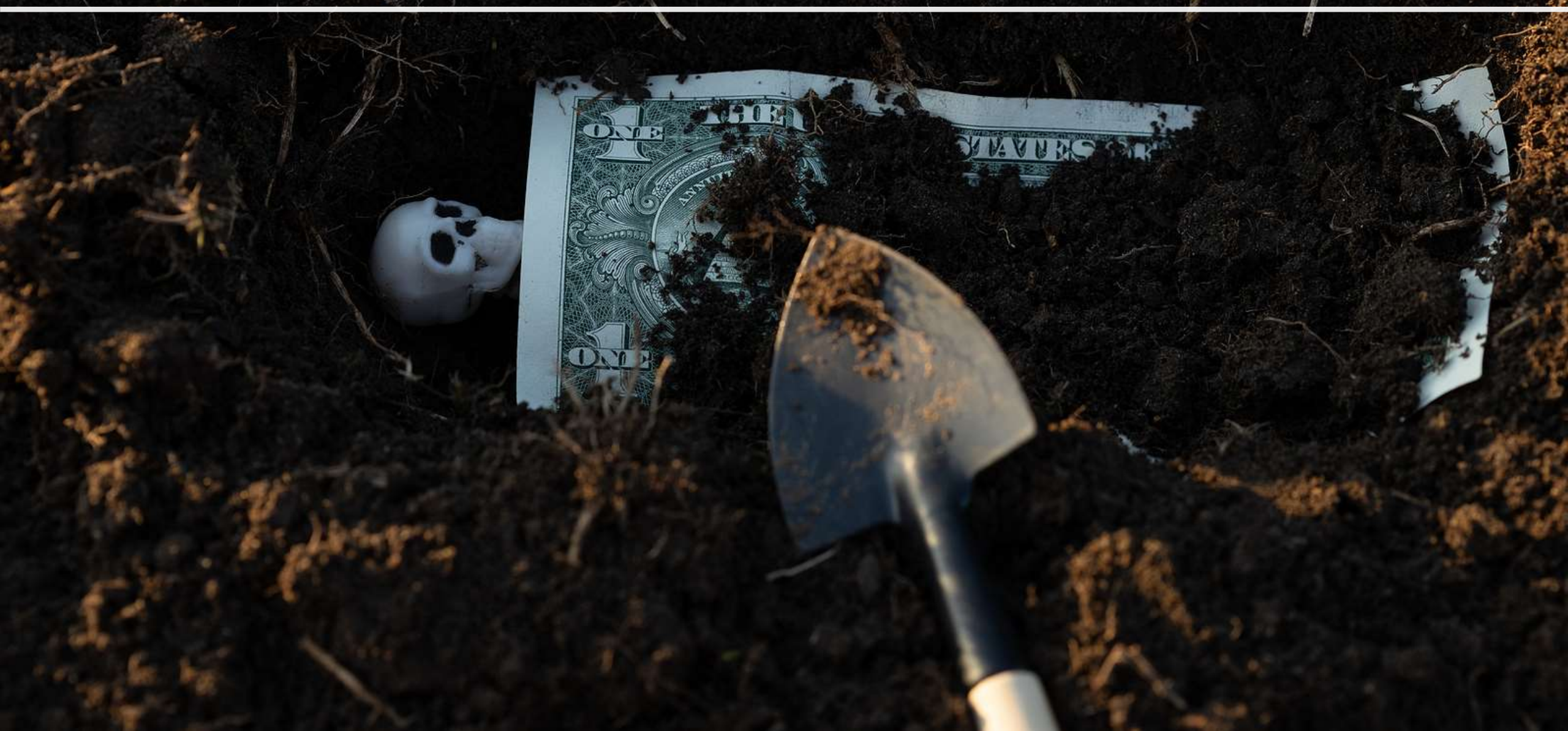
Bury it in the ground to lose at death

- **Toil**

Just keep hustling to bury even more in the ground to lose at death

- **Enjoy**

What happens when we choose to bury it and die with it?



*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family harmony?

Is family harmony usually better or worse than if nothing had been left?

What's been your experience?

What have you observed?

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family harmony?

In law practice, what do we call it when family members spend money on lawyers to fight with each other over dividing up assets?

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family harmony?

In law practice, what do we call it when family members spend money on lawyers to fight with each other over dividing up assets?

We call it divorce.

Or we call it probate.

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family harmony?

Jesus tells the story of the rich fool who just stored up wealth and died with it. (Luke 12). **What prompted His story?**

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family harmony?

Jesus tells the story of the fool who just stored up wealth and died with it. (Luke 12). **What prompted His story?**

A probate fight:

“Now someone in the crowd said to Him, ‘Teacher, tell my brother to divide the family inheritance with me.’” “But He said to him, “You there—who appointed Me a judge or arbitrator over the two of you?” But He said to them, “Beware, ... ” (Luke 12:13-15a)

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family wisdom?

Solomon, “So, I hated all the fruit of my labor for which I had labored under the sun, because I must leave it to the man who will come after me. And who knows whether he will be wise or a fool?” (Ecc 2:18-19a)

[Spoiler alert: He was a fool.]

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family wisdom?

Does an unexpected windfall of unearned death money make wise life choices more likely or less likely?

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Does dying with buried wealth lead to family wisdom?

In national studies of inheritors:

- Over 1/3 had net worth fall back to (or below) their pre-inheritance level within about 12 months*
- A 2025 study estimates this likelihood as closer to 50%

*Zagorsky, J. L. (2013). Do people save or spend their inheritances? Understanding what happens to inherited wealth. *Journal of Family and Economic Issues*, 34(1), 64-76.

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Which choice is most common among the wealthy?

- **Binge**

Excessive consumption leading to depression (see Solomon)

- **Bury**

Bury it in the ground to lose at death

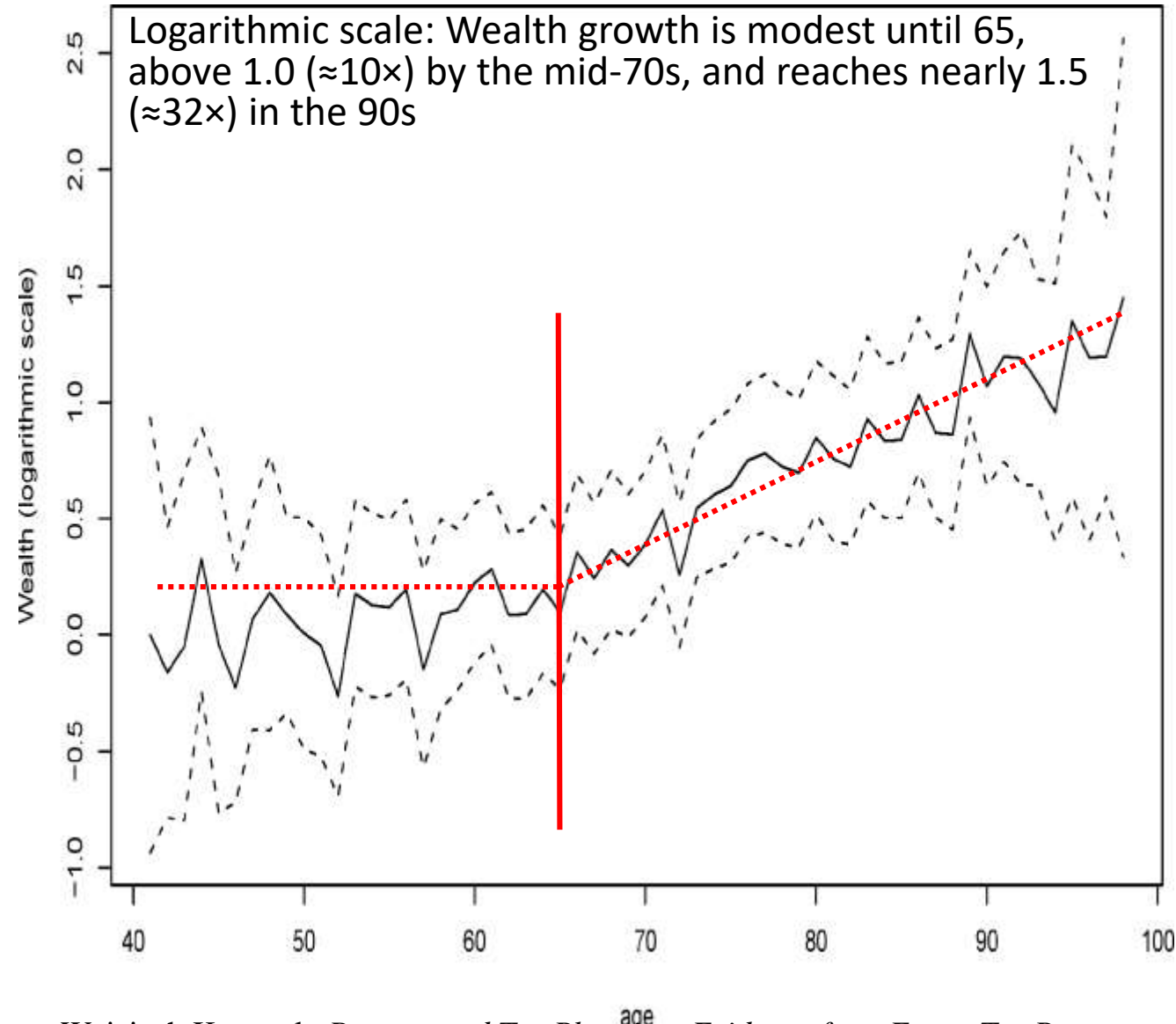
- **Toil**

Just keep hustling to bury even more in the ground to lose at death

- **Enjoy**

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Wealth management option: Bury



Among the top 6% of wealth holders, the rate of wealth accumulation increases every year after 65, even up to age 98.

Showing age coefficients on an exponential (logarithmic) scale controlling for initial income.

Wojciech Kopczuk, *Bequest and Tax Planning: Evidence from Estate Tax Returns*, 122 THE QUARTERLY JOURNAL OF ECONOMICS 1801 (2007)

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

If the wealthy person fails to enjoy the wealth through their giving, they will bury the wealth and they will die with it.

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Which choice does this ministry encourage?

• ~~Binge~~


Excessive consumption leading to depression (see Solomon)

• ~~Bury~~

Bury it in the ground to lose at death

• ~~Toil~~

Just keep hustling to bury even more in the ground to lose at death

• **Enjoy** 

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us with all things to enjoy** [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

It's time for a joy ride!

- Biblical fundraising is about asking the donor to enjoy their wealth.
- Ordinary fundraising is about asking the donor to give up their money

How can a person really enjoy their wealth? The next words give the details.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] **to do good, to be rich in good works, to be generous and ready to share,** storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

4 Levels of Enjoyment

- **Enjoyable Personal Impact:** *agatho-ergeín*. *Agathos* “good whether it be seen to be so or not”
- **Enjoyable Personal Status:** A large accumulation of *érgois kaloís*. *Kalós* “good, worthy, honorable, noble, and seen to be so.”
- **Enjoyable Self Identity:** *eumetadóτους είναι*. *Είναι* is the donor’s “I am.” *Eu*-*metadóτους* is good sharing that is joyful/abounding, ready/willing, and abundant/rich.
- **Enjoyable Social Identity:** *είναι κοινώνικους*. Identity [*είναι*] as a fellowship-community [*κοινωνία*] sharer.

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] **to do good, to be rich in good works,** to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

You make beautiful things happen!

- Biblical fundraising is about **the donors' actions and impact** (perhaps using a nonprofit as a helpful weapon or instrument).
- Ordinary fundraising is about the nonprofit's actions and impact (perhaps using a donor's money as a helpful weapon or instrument).

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [Instruct them] **to do good, to be rich in good works,** to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

My impact of my gift

- *Agatho-ergeín; Érgois kaloís*
- *Érgon*, “(from *ergō*, “to work, accomplish”) – a work or worker who accomplishes something... a deed (action) that carries out (completes) an inner desire (intention, purpose).”
- Paul’s instruction directs the donor to accomplish something. It requires the donor to complete something.

Instruct *those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy* [*. Instruct them*] **to do good, to be rich in good works,** *to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

I don't ask people for money.

I ask people to DO GOOD THINGS *(that happen to cost money).*

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] **to do good, to be rich in good works,** to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

My impact vs. My cost

- Does your language offer them the chance to do good works?
- Or does it just ask them for money?

Donors want to know:

- What happens if I make a gift? What will change?
- I made a gift; what happened? What changed?
- Does their gift do good? Does it help them to become rich in good works?

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] **to do good, to be rich in good works, to be generous and ready to share**, *storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

You're an admirable person!

- Biblical fundraising enhances the donor's identity.
- Ordinary fundraising enhances only the nonprofit's identity.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] **to do good, to be rich in good works,** to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Who feels “rich in good works”?

The donor or just the ministry employees?

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, **to be** rich in good works, to be generous and **ready to share**, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Giving vs. sharing: You're one of us!

- Biblical fundraising enhances the donor's connection to community [*koinōnía*] by asking to share [*koinōnikoús*] with fellow community members.
- Ordinary fundraising allows detachment by asking to give away to outsiders.

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on **God, who richly supplies us** with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and **ready to share**, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

You're paying it back because you're a good partner!

- Biblical fundraising emphasizes **reciprocity** for the good things that God and the fellowship community have shared with the donor.
- Ordinary fundraising asks for a disconnected transfer to outsiders.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [*Instruct them*] to do good, to be **rich** in good works, to be **generous** and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

This is about giving BIG!

- Biblical fundraising boldly encourages **rich, generous** gifts of **wealth** sharing.
- Ordinary fundraising timidly asks small and safe.

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, **storing up for themselves the treasure of a good foundation for the future**, so that they may take hold of that which is truly life.*

This is an investment with real permanence!

- Biblical fundraising delivers **lasting** results.
- Ordinary fundraising focuses only on getting cash now.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

This is the best deal ever: A superior life experience

- Biblical fundraising delivers ultimate value to the donor: a superior life experience.
- Ordinary fundraising delivers value only to the nonprofit.

So that they may take hold of that which is truly life: • To do good • To be rich in good works • To be generous and ready to share • Storing up for themselves the treasure of a good foundation for the future

No one
wants this as
an obituary



In Memory

He made a lot of
money.

The end.

Who
wouldn't
want to
trade it for
this one?

Isn't this
offering a
better deal?



In Memory

He really took hold of
that which is truly life!
He did a lot of good! He
was so rich in good
works! He was always
generous and ready to
share! He stored up for
himself the treasure of a
good foundation for the
future!

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things **to enjoy:***

- *to do good,*
- *to be rich in good works,*
- *to be generous and ready to share,*
- *storing up for themselves the treasure of a good foundation for the future,*
- *so that they may take hold of that which is truly life.*

~~**Major gifts fundraising**~~
The ministry of wealth enjoyment:

We help rich people enjoy their wealth!

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things **to enjoy:***

- to do good,*
- to be rich in good works,*
- to be generous and ready to share,*
- storing up for themselves the treasure of a good foundation for the future,*
- so that they may take hold of that which is truly life.*

“I ask people for money?”

OR

I help our donors get more enjoyment from their wealth. I share opportunities for gifts:

- That match with their values and life history.
- That help them to accomplish real good.
- That help them to bring great beauty into the world.
- That help them to give well and joyfully.
- That deeply connect them with a mutual fellowship community.

I help to find or construct giving opportunities that will create the most enjoyable, meaningful, and impactful life experience for the donors.

Instruct *those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

The authorized advisor

THE RELATIONSHIP: Instruct [*parángelle*]

- Biblical fundraising comes alongside [*pará*] the wealthy, in a sincere relationship of ministry, to deliver an authorized message [*angelle*] about generosity.
 - Instruct [*parángelle*] in a military context is “command.” In your ministry context, it likely isn’t. In his own fundraising appeal, Paul writes “I am not saying this as a command” (2 Cor 8:8)
- Ordinary fundraising begs from below, attacks from above, or avoids the wealthy.
 - Begging pairs with almsgiving (small gifts).
 - Advising (coming alongside to deliver an authorized message about creating good works and sharing) pairs with major, life investment gifts.

*Instruct those who are rich in this present world **not to be conceited or to set their hope on** the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

You're the kind of person who makes gifts like this!

- Biblical fundraising starts by talking about the donors' **identity**: They give because of who they are.
- Ordinary fundraising starts by talking about the nonprofit's identity: They're supposed to give because of who we are.

*Instruct those who are rich in this present world **not to be conceited or to set their hope on** the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

It's not an accusation! It describes a desirable long-term, ongoing identity.

- **Not to be conceited:** references an **in-progress continuing process**. “The present infinitive ... pictures the action expressed by the verb as being in progress.”
- **Set their hope on:** is a perfect tense, which in Greek expresses the present result of **a past action**. An interlinear calls it “to **have** put hope”.

Instruct those who are rich in this present world

**not to be
conceited or
to set their
hope on the
uncertainty
of riches,
but on God,**

who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

What is the donor identity message?

“You’re the kind of person who makes gifts like this.”

You know, Bob, one of the things I appreciate about you is that although you have wealth, you aren’t conceited about it. You don’t let it separate you from others. You have wealth but you haven’t set your hope in it. Instead, you have set your hope on God, who provides us with these things and even wants us to enjoy them. In fact, I think you might enjoy the good you could do by funding this exciting work ...

Instruct those who are
rich in this
present
world *not to be*
conceited or to set their
hope on ***the***
uncertainty
of riches, *but on*
God, who richly supplies
us with all things to enjoy
[. Instruct them] to do
good, to be rich in good
works, to be generous and
ready to share, storing up
for themselves the treasure
of a good foundation for the
future, so that they may take
hold of that which is truly
life.

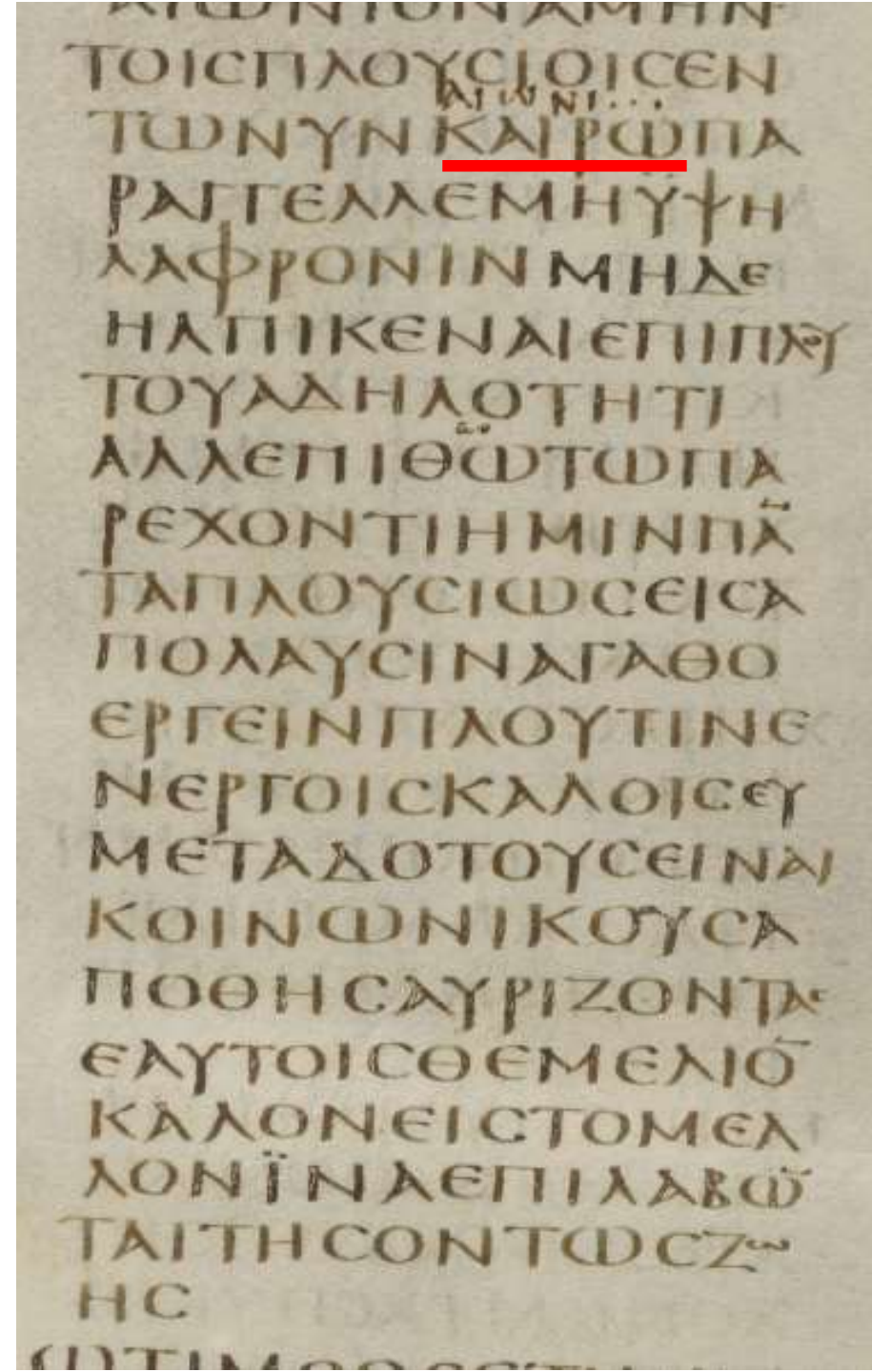
Now is the time to decide **what to do with your** **temporary wealth**

- Biblical fundraising focuses on the donor's wealth plans.
- Ordinary fundraising focuses only on the charity's plans.

Instruct those who are
rich in this present world *not to be conceited or to set their hope on* **the uncertainty of riches**, *but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Now is the time!

- Rich “in the now time” or “in the now age” *en tō nun aiōni*
- The earliest manuscript says rich “at this opportune moment” *en tō nun kairó*
- In either case wealth is uncertain/ disappearing



Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Fundraising empowerment!

1. This is a scripturally commanded ministry.
2. You are an authorized messenger.
3. You can come alongside the rich – these status differences are temporary and tentative.
4. You encourage wealth sharing, not just disposable income “almsgiving.”
5. You are offering the best deal ever. They get...
 - To enjoy their wealth
 - To do intrinsically good work
 - To create beautiful, visible good works
 - To become generous and sharing
 - To store up treasure for the future
 - To take hold of a superior life experience

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

The best deal ever!

They get...

- To enjoy their wealth
- To do intrinsically good work
- To create beautiful, visible good works
- To become generous and sharing
- To store up treasure for the future
- To take hold of a superior life experience

Paul shares a great list of donor benefits.
Except, it's not a list.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

It's a story.

A story progresses through

1. **Backstory and setting**

These establish motivation from the main character's original **identity** (people, values, life story).

2. **The call to adventure**

This is the main character's **challenge** (which, although extreme, will at that point seem appropriate)

3. **Climax and resolution**

These show the main character's **victory** and altered **identity**.



Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Advance the donor's story

A story progresses through

1. **Backstory and setting**

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

Who is the main character?



Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Advance the donor's story

A story progresses through

1. **Backstory and setting**

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

Who is the main character?

The high-capacity donor. **To those who are rich in this present world**

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Advance the donor's story

A story progresses through

1. **Backstory and setting**

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

What is the main character's backstory?



*Instruct those who are rich in this present world **not to be conceited or to set their hope** on the uncertainty of riches, but on God, who richly supplies **us** with all things to enjoy [Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

[Values] Not to be conceited: references an **in-progress continuing process**. “The present infinitive ... pictures the action expressed by the verb as being in progress.”

[Life Story] Set their hope on: is a perfect tense, which in Greek expresses the present result of **a past action**. An interlinear calls it “to **have** put hope”.

[People] All of us, together, do the same thing. God “richly supplies **us** with all things to enjoy: to do good...”

*Instruct those who are rich in this present world **not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us** with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

What is the main character's backstory?

Reciprocity/paying it forward because 1) not separated [conceited, "high-minded"] from the fellowship community, 2) Having placed hope in God who richly supplies, 3) Following the fellowship-community norm

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Advance the donor's story

A story progresses through

1. **Backstory and setting**

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

What is the setting?

*Instruct those **who are rich** in this present world not to be conceited or to set their hope on the uncertainty **of riches**, but on God, who **richly supplies** us with all things to enjoy [. Instruct them] to do good, to be **rich in good works**, to be generous and ready to share, **storing up for themselves the treasure** of a good foundation for the future, so that they may take hold of that which is truly life.*

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

What is the setting?

This is the land of wealth sharing, not disposable income giving. 1. **Who are rich**, 2. **Uncertainty of riches**, 3. **Richly supplies**, 4. **Rich in good works**, 5. **Storing up for themselves treasure**

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] **to do good, to be rich in good works, to be generous and ready to share**, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. **The call to adventure**

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

What is the main character's challenge?

To enjoy what God has richly supplied...

(not to bury it and die with it). How? By using it

to do good, to be rich in good works, to be generous and ready to share

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

Is the challenge urgent?



*Instruct those who are **rich in this present world** not to be conceited or to set their hope on **the uncertainty of riches**, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. **The call to adventure**

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

Is the challenge urgent?

You are rich, but only right now at this opportune moment. Your wealth is uncertain/disappearing.

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to **be generous and ready to share,** storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. **The call to adventure**

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

Why is this extreme challenge appropriate?



*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to **be generous and ready to share,** storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. **The call to adventure**

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

Why is this extreme challenge appropriate?

1. Reference point is wealth, not disposable income.
2. It's disappearing anyway.
3. You're moving it to a different investment type.
4. You've received all things from God.
5. It's what we all do with God's various blessings.
6. It's how you enjoy wealth.

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

What is the main character's victory?



*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things **to enjoy** [**Instruct** them] **to do good**, to be rich in **good works**, to be generous and ready to share, **storing up for themselves** the treasure of a good foundation for the future, so that they may take hold of that which is truly life.*

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. **Climax and resolution**

These show the main character's victory and altered identity.

What is the main character's victory?

to do good, to be rich in **good works**, ... **storing up for themselves** the treasure of a good foundation for the future

*Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, **to be** rich in good works, **to be** generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so **that they may take hold of that which is truly life.***

Advance the donor's story

A story progresses through

1. Backstory and setting

These establish motivation from the main character's original identity (people, values, life story).

2. The call to adventure

This is the main character's challenge (which, although extreme, will at that point seem appropriate).

3. Climax and resolution

These show the main character's victory and altered identity.

What is the main character's altered identity?

to be rich in good works, to be generous, ... so that they may take hold of that which is truly life.

The donor's story overview

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

Backstory → *Call to Adventure* → *Climax* → *Resolution*

“Not to be conceited [*an in-progress continuing state*] “Not ... to set their hope [*the present result of a past action*] on the uncertainty of riches, but on God”

God, who richly supplies us with all things for enjoyment

“do good”
“be rich in good works”

being generous; being connected to community (sharing) and God who richly provides; storing up treasure for the future; taking hold of that which is truly life

Instruct those who are rich in this present world not to be conceited or to set their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy [. Instruct them] to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is truly life.

The donor's story overview



Is your major gifts fundraising missing any story elements: Call to adventure? Connected with the donor's backstory (identity from people, values, and life story)? Set in the land of wealth sharing? Resulting in a victory? With a resolution confirming the donor's enhanced identity?

See [The Socratic Fundraiser](#) on the questions to ask and [The Epic Fundraiser](#) on how this works in practice

The science and
the scripture of
effective major
gifts fundraising

**2000-year-old best
practices from
1 Timothy 6**





What do you think?

- What ideas connect for you?
- What do you like (or not like) about this approach? Why?
- Does this change or reinforce anything you feel about the fundraiser's role, relationship, or message?