

# *The love of . . . money?*

**WEEKLY BIBLE STUDY**

3<sup>rd</sup> in a four-part series

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*Job 1:20-21 (NRSV)*

<sup>20</sup>Then Job arose, tore his robe, shaved his head, and fell on the ground and worshiped. <sup>21</sup>He said, “Naked I came from my mother’s womb, and naked shall I return there; the LORD gave, and the LORD has taken away; blessed be the name of the LORD.”

*Ecclesiastes 5:18-20 (The Message)*

After looking at the way things are on this earth, here’s what I’ve decided is the best way to live: Take care of yourself, have a good time, and make the most of whatever job you have for as long as God gives you life. And that’s about it. That’s the human lot. Yes, we should make the most of what God gives, both the bounty and the capacity to enjoy it, accepting what’s given and delighting in the work. It’s God’s gift! God deals out joy in the present, the *now*. It’s useless to brood over how long we might live.

*Philippians 4:10-14 (NRSV)*

<sup>10</sup>I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it. <sup>11</sup>Not that I am referring to being in need; for I have learned to be content with whatever I have. <sup>12</sup>I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. <sup>13</sup>I can do all things through him who strengthens me. <sup>14</sup>In any case, it was kind of you to share my distress.

*1 Timothy 6:6-10, 17-19 (NRSV)*

<sup>6</sup>Of course, there is great gain in godliness combined with contentment; <sup>7</sup>for we brought nothing into the world, so that we can take nothing out of it; <sup>8</sup>but if we have food and clothing, we will be content with these. <sup>9</sup>But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. <sup>10</sup>For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

<sup>17</sup>As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. <sup>18</sup>They are to do good, to be rich in good works, generous, and ready to share, <sup>19</sup>thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

*Love money? Who? . . . Not me!! Really, really . . . not me.*

People often believe the Bible teaches that “God helps those who help themselves.” It doesn’t; such a verse would be directly counter to the over-arching story of our helplessness and God’s grace.

People often believe the Bible teaches that “Money is the root of all evil.” It doesn’t. That wouldn’t even make sense. Money is an inanimate medium of exchange that is an improvement on outright bartering. But the love of money is another thing entirely.

Of course, few people would readily admit that they simply love money. But Paul wisely warns young Timothy that far too many people wreck their lives and their closest relationships in the pursuit of money. Too many Christians spend far more of

their time chasing wealth and spending it, then they do pursuing a life of genuine discipleship.

The truth is that though we may love our 401k, God doesn't. The Bible isn't filled with conflicts and turmoil around the topic. Here are a few simple biblical perspectives on money:

1. Job points out that naked we came, naked we go. We leave this life with just as much money as we brought into it – zero. As Paul wrote: “. . . for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these.”
2. All we have, all that we acquire is a gift from God. As the Teacher of Ecclesiastes writes, “Yes, we should make the most of what God gives, both the bounty and the capacity to enjoy it, accepting what's given and delighting in the work. It's God's gift!” We work hard and we strive to provide for our families and our future – but even the talents and the drive that we apply to that work is a gift from God.
3. God's expectation is that we will use a portion of what we have been given for our use and a portion for God's purposes. That portion is often called a tithe.
4. Every dollar bill should come with a warning label: “Danger! This dollar could be dangerous to your health.” The Bible doesn't see money as evil in itself, for it is merely a representation of the value of what we've been given by God and what is produced with it. Rather, it is our love of the dollar bills that poses the threat.

A warning label? Yes. Jesus, for example, has a great deal to say about the dangers of wealth. In Luke's gospel, Jesus has more to say about the dangers of wealth than in any of the other gospels. Beginning with Jesus' command that his disciples are to “leave everything” to follow him, there is an unrelenting emphasis on Jesus' radical demand. “Blessed are you who are poor . . . But woe to you who are rich” (6:20,24). “Sell your possessions and give alms . . .” (12:33). “So therefore, none of you can become my disciple if you do not give up all your possessions” (14:33).

By the time that we get to Jesus' encounter with the rich, young ruler, we aren't the least surprised when Jesus tells him to sell everything and give the money to the poor

### What exactly does God want us to do?

Early in 1 Timothy, Paul writes “And whoever does not provide for relatives, and especially for [immediate] family members, has denied the faith and is worse than an unbeliever” (5:8).

Let me get this straight: we are to place our trust in God, not in our bank accounts, yet we are to manage our money so that we can provide for those in our care and we are to be generous and ready to share all that we have.

How do I sort through all this? What is God's will for us? Yet again, the Bible resists easy or simple answers to so many of our questions.

I do trust God. I do put my hope in God. But I'm also concerned that Patti and I do our best to provide for our own financial security and for those in our families who might need our help, like our Moms. How do we go about this? How do we know when we are really trusting in our 401k and not trusting in God? Patti and I try to be generous, even sacrificial, givers . . . but, again, how far does God want us to go in this?

Our financial pledges to our church brings all these questions to the forefront, don't they? Of course, perhaps this really isn't an issue of financial security at all. Perhaps it is really a question of lifestyle. Perhaps I cling too tightly to some of the “stuff” and privileges that I enjoy. . . . God is always tugging at me!

(18:18-30). The question seems to be whether disciples can be both affluent and faithful – and the answer seems to be clearly “no”! Yet, no sooner has Jesus sent away the rich, young ruler than he invites himself to the home of a tax collector, Zacchaeus (19:1-10). Zacchaeus gives away a large portion of his wealth and makes amends to those he has cheated, but he does not give away all that he has and Jesus never tells him to.

What is going on? Perhaps it is something like this: the rich ruler has money and loves the money whereas Zacchaeus has money and loves Jesus. Going further, I suspect that Zacchaeus has come to realize that the wealth is not really his but God’s. He is a trustee charged with managing and using well what God has entrusted to him. This is not so much matter of bank accounts as it is a matter of the heart. In today’s passage from 1 Timothy, Paul does not say that money is the root of all evil; rather, it is the *love* of money and, I would add, the love of what money can buy, whether it is stuff or status. The question for us is always this – where is our heart?

*Longing to be rich – or at least look rich!*

The heart. Look again at what Paul writes to Timothy: “people who long to be rich . . . the love of money . . . craving money.” Longing, loving, and craving are all matters of the heart. Who or what do we love? Who or what do we long for? Who or what do we crave? Do we strive first for wealth or do we strive first for the kingdom? Is it God that we worship or is it the all-American Idol of wealth?

Paul lived two millennia ago in a world far different from our own. But when it comes to the dangers of pursuing wealth, his world must have been much like ours. I spent much of my adult life in the business world. I have an MBA from Harvard Business School. And I could not count the number of people I have known whose pursuit of wealth has wrecked their lives. For many, their pursuit of wealth was successful. They achieved fat bank accounts, piles of stuff, and the status that goes with it. Yet, they also reaped lonely, isolated lives filled with brokenness and pain. One of my classmates from HBS served a long sentence in prison. So many temptations. So many harmful and foolish desires. So many bad choices.

*“Do good . . . be generous and ready to share”*

What is possible in life? What does it mean to *really* live? Admittedly, today’s passage from 1 Timothy is one that can make us uncomfortable. As we’ve seen, in the New Testament there are many such passages, passages about the dangers of wealth. With one voice, the NT writers scream at us to run, run fast, from the idol of wealth. Indeed, there are so many warnings that it is easy for us to misread them.

James Dunn is one of the most prominent NT scholars working today. In his commentary on 1 Timothy,<sup>1</sup> the section on 1 Timothy 6 is titled, “Putting Wealth in Its Place.” He didn’t entitle it something like, “No Wealth is the Only Good Wealth.” Wealth can be used for great and good purposes – but the challenge is to keep it in its place.

It is clear from the NT writings that there were wealthy Christians in the early church. Indeed, early Christians met in the homes of the most affluent members of the churches. Paul never condemns the wealth of the affluent per se, but he does warn them: “the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains” (1 Tim 6:10).

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<sup>1</sup>from Dunn’s commentary in *The New Interpreter’s Bible*, Abingdon Press, 2000.

I understand that there are very few people in this world who consider themselves to be rich. But I think we know that even in the context of America, many of us at St. Andrew are, to put it bluntly, rich . . . or at least in the ballpark. We know that Paul is speaking to us. As tempting as it might be for us to put our hope in our bank accounts and 401k's, Paul urges us to put our hope in God, for it is God "who richly provides us with everything for our enjoyment" (6:17).

### *Contentment and the godly life*

Paul gives Timothy two pieces of practical advice for avoiding the trap, the idol, named "the pursuit of money, stuff, and status." First, he urges Timothy to learn the art of contentment. Despite the numerous hardships of his own life, Paul has "learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need" (Philippians 4:11-12, a letter written from prison). How has Paul learned this? He has learned this from God. It is God who gives Paul the strength that he needs to be free from worry and anxiety.

Second, Paul urges Timothy to pursue a godly life rather than pursue wealth or possessions or status. Timothy has his life headed in the right direction, but there are many potential wrong turns and dead-ends ahead that will tempt Timothy and few of them are more attractive than the love of money. Timothy must ignore the traps, even stepping on the accelerator to hurry past them. He must actively pursue his life with God, never taking it for granted.

We live in an anxiety-filled world, where contentment and peace seem endlessly elusive. Dietrich Bonhoeffer wrote, "Earthly possessions dazzle our eyes and delude us into thinking that they can provide security and freedom from anxiety. Yet all the time they are the very source of anxiety. If our hearts are set on them, our reward is an anxiety whose burden is intolerable." And all the while . . . Jesus stands ready to take our burdens from him, if we will just loosen our grip on them.

## **Questions for Discussion and Reflection**

*The following questions are taken from the booklet 40 Day Spiritual Journey to a More Generous Life that our church is using during this series. I hope you'll pick up a copy and read the devotions daily.*

1. Growing up, what was a possession that you really, really wanted and then finally got? Did it bring as much satisfaction and significance to your life as you were expecting? Where is the item today?
2. Are you more of a pack-rat or a throw-it-out type of person? Why? Are the Scriptures you've been reading causing you to reconsider or reinforce your attitude and practices? Why?
3. If you think back to one of the most financially generous things you ever did for the Lord's work, what was it?
4. Have you ever regretted any giving you've done to the Lord's work?
5. If you could give a million dollars to the Lord's work over 5 years, where would you give it?
6. Have you ever sold something in order to be more generous to a special need for the Lord's work?
7. Have you ever given away a valuable possession to help in the Lord's work or to help a person in need? What did you give away? How did it make you feel?

## ***Daily Bible Readings***

Before reading each passage, take a few minutes to get a sense of the context. Your study bible should help. Jot down a few questions that come to mind from your reading of the passage.

<p><b>Monday, Exodus 35:4-29</b> Collecting goods for the building of God's tabernacle</p>	<p><b>Tuesday, Haggai 1:4-10</b> The people have allowed God's house to fall into ruin while they update and improve their own homes.</p>
<p><b>Wednesday, Proverbs 20:17, 21</b> The dangers of (1) cheating and (2) quick wealth.</p>	<p><b>Thursday, 1 Timothy 5:17-18</b> I guess they had Staff-Parish committees even then!</p>
<p><b>Friday, James 1:26-27, 5:1-6</b> A warning to the rich who oppress others.</p>	<p style="text-align: center;"><b>Weekly Joys and Concerns</b></p>

## ***Connecting the Dots: Genesis to Revelation*** **An Introduction to the Bible**

Through Monday, November 12, Scott Engle is teaching a four-week-long church-wide Bible study on Monday evenings. We are meeting in Wesley Hall from 7:00 to 8:30.

This is be an introduction to the Bible and the over-arching biblical story.

Each week's presentation will stand on its own, so please come even if you've missed some weeks.

Everyone who attends receives a free copy of the 62-page *Connecting the Dots* book.

The series will be suitable for youth and adults.

Childcare available – make reservations at [www.standrewumc.org](http://www.standrewumc.org)

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### **Scott Engle's Weekday Bible Classes**

Join us whenever you can. Each week's lesson stands in its own.

This is very "drop-in." Bring something to eat if you like. Bring a study Bible.

On occasion Scott has to cancel class, so if you are coming for the first time, you can check [www.scottengle.org](http://www.scottengle.org) to make sure the class is meeting.

#### **Tuesday Lunchtime Class – now studying Genesis**

Meets from 11:45 to 1:00 in **Piro Hall** on Tuesdays (a new room).

#### **Monday Evening Class – now studying Revelation**

Meets from 7:00 to 8:15 in Piro Hall on Monday evenings.

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### **Scott's 11:00 Sunday Class in Festival Hall**

This is a large, lecture-oriented class open to all ages.

The class is often led by Dr. Scott Engle and is organized into series.

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Scott's Weekly Bible Studies are available at [www.standrewumc.org](http://www.standrewumc.org).

Just go to "worship" and then "sermons." You'll find the study with each week's recorded sermon. There is also a complete archive of the studies at [www.scottengle.org](http://www.scottengle.org).

### **Sermon Notes**

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