

1 Parallel Phil 4:13

¹⁰ But I rejoiced in the Lord greatly that now at last your^[d] care for me has flourished again; though you surely did care, but you lacked opportunity. ¹¹ Not that I speak in regard to need, for I have learned in whatever state I am, to be content: ¹² I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. ¹³ **I can do all things through Christ who strengthens me.**

Paul was talking about coping, and being faithful in the different circumstances that come at us in life. Not by himself or his own capacity to think the right way and do the right thing – but through Christ living in him through God's spirit - empowering the decisions made by his own heart and spirit to have the right attitude of thankfulness and overcome negative, ungrateful thoughts, or covetousness. Not keeping Christ's instruction relying on his own strength and discipline – but by a decision to submit to be led by the Holy Spirit.

Prov 30:8-9 is a request not to be tested in this way – because extremes of circumstances are difficult to cope with spiritually. Job was tested, and responded to his wife – Job 2 ¹⁰ But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips.

Job was an extraordinary individual – most of us could not cope like he did, but we can "do all things through Christ who strengthens us" .

2 Luke 10:30-35 contemporise "good Samaritan" parable

The key to contemporise this is to substitute the Samaritan with anyone we might considered to be following a false or corrupted religion. This might be a Moslem, a Hindu or a Roman Catholic who goes out of his or her way (inconvenience themselves) to help and show mercy to someone in need.

3 1 Tim 6:10

⁶ Now godliness with contentment is great gain. ⁷ For we brought nothing into *this* world, *and it is* certain we can carry nothing out. ⁸ And having food and clothing, with these we shall be content. ⁹ But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. ¹⁰ **For the love of money is a root of all kinds of evil**, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

In their town – original situation

Money same as today was used to buy the things needed to live – the need for it motivated people to work (as today). Life is very uncomfortable without it – one suffers deprivation. It provides comfort and physical security – but therein lies the “deceitfulness” – it cannot, of itself provide the most important spiritual things of life (Mark 4:19, Luke 12:13-21)

Money itself is not a root of evil – but **the love** of money is a root of all evil – not the only root by any means, but a major one (“follow the money”)

Width of river – difference between then and now

There are far more things to spend money on in our age – this makes this warning and instruction even more relevant for us today. In economics there is the law of “supply and demand” – some things have what is called inelastic demand – the things we can have a great need for but once we have them, don’t need more. Food is in this category – which is why oversupply on the market results in big price drops – and when this happens farmers struggle to make a living. Clothing – with all the fashion that goes with it can have a more “elastic demand” – basic clothing is “inelastic” though. We live in an age when a lot more items are on the elastic demand side – and large amounts are spent on marketing and advertising to encourage that demand – as we see on commercial media. The whole of society seems geared to promote demand – and encourage dissatisfaction, and “the love of money”.

Cross the bridge – principles conveyed –

The bridge is easily crossed – human nature is the same. People could either be selfish or apply fairness and “the golden rule” – in any age.

Biblical map – how do principles fit with the rest of the Bible

Matt 6 ²⁴ "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and ²⁵mammon.

Deut 8 – v 11-18 - ¹⁷ then you say in your heart, 'My power and the might of my hand have gained me this wealth.' ¹⁸ "And **you shall remember the LORD your God, for it is He who gives you power to get wealth**, that He may ¹⁹establish His covenant which He swore to your fathers, as *it is* this day.

James 4 ¹³ Come now, you who say, "Today or tomorrow ¹⁴we will go to such and such a city, spend a year there, buy and sell, and make a profit"; ¹⁴ whereas you do not know what *will happen* tomorrow. For what *is* your life? It is even a vapor that appears for a little time and then vanishes away. ¹⁵ Instead you ought to say, "If the Lord wills, we shall live and do this or that." ¹⁶ But now **you boast in your arrogance. All such boasting is evil.**

Ecc1 4 ⁵ The fool folds his hands
And consumes his own flesh.
⁶ Better a handful *with* quietness
Than both hands full, *together with* toil and grasping for the wind.

Prov 10 ²² The blessing of the LORD makes *one* rich,
And **He adds no sorrow with it.** (*relates to 1 Tim 6:10*)

Prov 12 ¹¹ He who tills his land will be satisfied with bread,
But he who follows frivolity (vain things) *is* devoid of understanding.

Prov 23 ⁴ Do not **overwork** to be rich;
Because of **your own understanding**, cease!
⁵ Will you set your eyes on that which is not?
For *riches* certainly make themselves wings;
They fly away like an eagle *toward* heaven.

Prov 24 ³⁰ I went by the field of the lazy *man*,
And by the vineyard of the man devoid of understanding;

³¹ And there it was, all overgrown with thorns;
Its surface was covered with nettles;
Its stone wall was broken down.
³² When I saw *it*, I considered *it* well;
I looked on *it and* received instruction:
³³ A little sleep, a little slumber,
A little folding of the hands to rest;
³⁴ So shall your poverty come *like* [Ⓜ]a prowler,
And your need like [Ⓜ]an armed man.

Prov 27 ²³ Be diligent to know the state of your flocks,
And attend to your herds;
²⁴ For riches *are* not forever,
Nor does a crown *endure* to all generations.

Prov 30 ⁷ Two *things* I request of You
(Deprive me not before I die):
⁸ **Remove falsehood and lies far from me;**
Give me neither poverty nor riches—
Feed me with the food allotted to me;
⁹ Lest I be full and deny *You*,
And say, “Who *is* the LORD?”
Or lest I be poor and steal,
And profane the name of my God.

Ps 37 ¹⁶ A little that a righteous man has
Is better than the riches of many wicked.