

FOR THE LOVE OF MONEY

1 Timothy 6:10; Matthew 6:19-24; Psalms
24:1 and 50:9-12; Ephesians 4:28 and 5:5

Keeping Our Eyes on Eternity

By

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Opening.

2000 years ago, the apostle Paul under the inspiration of the Holy Spirit, said, “**the love of money is a root of all kinds of evil**” {NIV}, “**the first step toward all kinds of sin. Some people have even turned away from God because of their love for it, and as a result have pierced themselves with many sorrows,**” 1 Timothy 6:10 {TLB}.

Thirty-five years ago, the O’ Jays put it this way:

*For the love of money
People will steal from their mother
...People will rob their own brother
...People can’t even walk the street
Because they never know who in the world they’re gonna meet
For that lean, mean, mean green*

Almighty dollar— Money

*For the love of money
People will lie, Lord, they will cheat
...People don’t care who they hurt or beat*

*For the love of money
A woman will sell her precious body
For a small piece of paper it carries a lot of weight
Call it lean, mean, mean green*

Almighty Dollar

*...Do funny things to some people
...Money can drive some people out of their minds*

Oh yeah, you think?

Ever heard anybody say, “Money does strange things to people? Money makes people act in some weird ways?” Ever heard that before? Here’s something I’ve never heard, and I bet you never have and never will. “Money has done some strange things to *me*. Money makes me act loony as a road-lizard, crazy as an outhouse rat!” It’s rather illuminating, isn’t it, how it’s always someone else who’s greedy, money-loving, or materialistic? Not me. Never me, right? Money has never made me jealous of who someone is, envious of what they have or where they are. Money has never caused me to act differently toward somebody, to treat them with deference or an undue amount of affection, become overly conscientious in their presence. Money has never made me kiss up to a boss or stab someone in the back. Materialism and the lust for more has never seized my soul in an orgy of consumerist ecstasy during a half-price sale at my

favorite clothing store / sporting good / shoe / electronics / music / book store. Especially during Christmastime, which we were told was supposed to be about the birth of Christ. Or have we missed that somewhere along the way? Aren't the Holidays supposed to be Holy Days?

The birth of Jesus, God in human flesh, the King of all Creation submitting Himself to Creation, the Lord of Glory 'away in a manger'— *this* is the Reason for the Season. All we do to celebrate the Season is because of that, in view of that, captured in the glorious light of that single event. My concern, my fear even, is whether this will be the year we stop the 'mad dash for more' long enough to ask, "Whose birthday is this— really?" Spirit of the Living God, whose birthday is this anyway? What would you have me do with that or about that? Everyone of us ought to be praying fervently, sincerely, earnestly, "Lord, light within me a firestorm of generosity and compassion for those who have not while I have so very much. Show me, teach me, train me, Jesus, in how to give generously— and even more important— how to live generously. In Your precious and powerful Name. Amen."

Fifty-three out of every one hundred people in this fallen world live on less than two dollars a day. If I were to put two dollars in the hand of every person in the prosperous West to ever read this essay, they wouldn't even blink an eye. "Two dollars. Whatever. Now, if it were two hundred!" But to those other fifty-three in the not-so-prosperous Third World, a two-dollar giveaway would look foolish, crazy, absolutely insane.

Let me lay some things on you about the "**riches of this world.**" "From 1996-2000, 86% of the stock market's advances went to the wealthiest ten percent of our world. In 1965 the average US worker made \$7.52 an hour while the average executive made \$330.38 per hour. But over the last 20 years the average worker's wage has slumped to \$7.39 per hour while the average CEO wage has skyrocketed to \$1,566.68 per hour... the transfer of wealth from the increasingly poor to the increasingly rich." While it is not true that the poor are getting poorer and the rich are getting richer faster than ever before, it is true that the gap is growing wider at a faster pace, the disparity, the deep economic divide between them is occurring at a faster rate than ever before in history. "If the hourly worker's wage had risen at the same rate as the CEO's, the average worker would be earning \$110,399 per year instead of \$29,267. The richest 20% of the world owns 80% of the world's resources while the poorest 20% owns 1.4%." ¹ As Gandhi once said, "There is enough for everyone's *need*; there is not enough for everyone's *greed*."

Essay-- For the Love of Money.

Jesus told His Followers, "**Do not store up for yourselves treasures on Earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in Heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also,**" Matthew 6:19-21.

There are two things that came to mind when a Jew heard the phrase “**treasures in Heaven.**” One is the state of the soul you take with you into Eternity, that is, the core of your character. Your heart and whether that heart is fit to meet its maker. The other is the deeds of kindness and compassion which lovers of God do upon this Earth which *become* their “**treasures in Heaven.**” This is precisely what Jesus is speaking to in this moment.

Jewish rabbis used to tell their *Talmudiym*— their disciples— a famous story about King Monobaz of Adiabene, a convert to Judaism. They said that Monobaz gathered all the treasures of the royal family, all his wealth as king, and distributed it to the poor in a year of famine. His brothers sent word to him saying, “Your fathers gathered treasures, and added to those of their fathers, but you have dispersed yours and theirs.” So he sent word back to them: “My fathers gathered treasures for below; I have gathered treasures for above. They stored treasures in a place over which the hand of man can rule, but I have stored treasures in a place over which the hand of man cannot rule. My fathers collected treasures which bear no interest; I have gathered treasures which bear interest. My fathers gathered treasures of money; I have gathered treasures in souls. My fathers gathered treasures in *this* world; I have gathered treasures for the world to come.”

This is the same thing that drove the graciousness and generosity of the early Church. The Body of Christ always cared, with great love, for the poor, the sick, the downtrodden and distressed. Those for whom no one else cared. Mother Teresa once said, “There are no great deeds. Only *small* deeds done with *great* love.” In January of 250 AD a great persecution against the saints broke out in Rome under the Emperor Decian. He demanded that every citizen, of whatever religious background, burn incense to the Emperor {which is tantamount to a declaration of his deity, that *Kaisar*, not Jesus, is *Kurios*, ‘Lord’} in the presence of a Roman official and obtain a *libellus*, a certificate, proving they had done it. When the Roman authorities broke into one of the homes serving as a church hoping to loot the treasures they thought the church possessed, the Roman prefect demanded of the archdeacon Laurentius, “Show me your treasures at once,” to which Laurentius responded— pointing at the widows and orphans being fed, the sick who were being nursed, the poor whose needs were being supplied— “These are the treasures of the Church.”

The Church of the Living Christ has always believed: *What we selfishly keep, we lose in Time, and what we generously give away, we have in Eternity.* “**For where your treasure is, there your heart will be also,**” v. 21.

How Great The Darkness Within.

Moving on Jesus say’s, “**The eye is the lamp of the body. If your eyes are good** [meaning ‘healthy, whole,’ in this context, generous], **your whole body will be full of light. But if your eyes are bad** [meaning ‘unhealthy:’ again *in context*, greedy, deceitful, envious, miserly and materialistic], **your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!**,” vv. 22-23.

Here's what Jesus is saying, "The eye illuminates the entire being; it determines the amount of light we let in. If the eyes are good and generous, light floods the soul; but if the eyes are bad and miserly, darkness dominates the heart. So, there is nothing," our Lord is saying, "like generosity and graciousness to give you an untarnished vision of people and of life; and nothing like a grudging, miserly spirit for distorting your vision of people and of life." When we seek compassion, tenderness, and generosity from the Spirit of Christ and offer these freely to those in need, we start to see Life as it truly is— a Larger Story in which we play a powerful role— and people for what they truly are— souls for whom Jesus sacrificed His Life. There are three incredible evils borne of an ungenerous eye and a stingy soul.

- I. It's impossible to live at peace with ourselves. When you see believers who envy others success, begrudge others joy and happiness, shut their hearts against others' needs, they become the most miserable wretches to ever walk the Earth. Like Ebenezer Scrooge in Dickens' *A Christmas Carol*.
- II. It's impossible to live well with others. Think of the kind of people everyone despises. Nobody likes a miser. Even another miser doesn't like a miser cause it points out rather painfully their own shortcoming; nobody likes the greedy, the stingy, right? **Love covers a multitude of sins, but a grudging, miserly, ungenerous attitude makes worthless a multitude of virtues.**
- III. It's impossible to live intimately with God. Is there anyone as generous as *Abba*, as gracious and big-hearted as God? No. Just as there can be no real intimacy between two people guiding their lives by diametrically opposed worldviews, there is no fellowship with the Father, no intimacy with the *Abba* whose heart is afire with love and the man or woman whose heart is frozen with meanness!

Greedy eyes distort our vision; generous eyes see as God alone can see— with grace, mercy, and compassion.

Whom Do You Serve?

"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money," v. 24 {NIV}. That's a fact.

Once again, the Kingdom of God comes crashing headlong into the kingdom of our world. Right now, right here, today, the Master's words, brilliant and blistering, confront us, warn us, challenge us, slap us upside the head of our post-modern realities. This is real life. And the more I study Jesus' Life, Ministry and Message, the more I love Him... for everything He is that I was never shown, and everything I am that He's not. The more I read about the Son of God from the Gospel narratives, the more brilliant His teaching becomes and the more scintillating the sound of His Words to me.

Finish this thought, "Time is...." My point exactly. But is it really?

Do you think ‘time is money’ to *Abba*? Do you think God looks at the passing of Time and say’s to the hundred million angels round about His Throne, “Wow, we’re really losing Daylight here, you know what I’m saying? We’d better get with it, guys, make some coin, make some bank, looks like the checking account is starting to dry up”?

When that kind of darkness creeps inside the soul, the light inside you becomes dark as well. And how great, how *all-consuming*, is that darkness. If we are to experience transformation at the deepest levels of the human heart so that we become the kinds of people whose **“righteousness exceeds that of the Scribes and Pharisees,”** i.e., whose walk, life, experience transcends the mere avoidance of outward wrong, technical perfection and external conformity, then we must be liberated, set free as only Jesus of Nazareth can set a man or woman free, from our enslavement to money and materialism. The Jews of Jesus’ day are overwhelmed with the Roman occupation of their homeland, but perhaps the more insidious enemy— the empire of greed and wealth and the exclusion of God and grace— has more power over them {as it most definitely has over us} than Caesar ever dreamed of having.

Jesus is using the language of tyranny and domination, the language *every* slave in earshot would understand. **“You cannot serve two masters,”** He says. You cannot be a citizen of the Kingdom of Christ and bow the knee to an economic Caesar; didn’t work then and it won’t work now. “Money, it turns out, is a cruel taskmaster. When you serve money,” you’ll find out very soon that you “resent God for interfering with your... expanding economic kingdom.” On the other hand, “if you serve God, you will soon resent wealth for its constant guerilla warfare, its subtle invasion of every sector of life, its relentless conquest of life’s *nonmaterial* values. You have to choose.”²

The Place Our Possessions Hold in the Ordering of Our Lives.

The earliest Church had a practice for establishing the importance of people, things, and places in the lives of its disciples. They called it *Ordos Amor* in Latin— ‘the right ordering of the loves.’ There is a proper love for Peanut M & Ms; there is a proper love for medium rare rib-eye; there is a proper love for brick-oven pizza, California Zin or Australian Shiraz. But it’s not the same love we have for a faithful dog. And the love we have for a dog or cat, whatever your pet is, is not the same as the love we have for our friends. And the love we have for our friends is not the same as the love we have for a husband or wife {or even our children}; and the love we have for friends, children, and lovers is not the same as the love we have for *God*. The right ordering of the loves, everything in its proper perspective. This exemplifies a strong soul, a healthy heart on its way to wholeness.

Jesus said, **“all the Law and the Prophets hang on these two commandments: ‘Love the Lord your God with all your heart, soul, mind and strength... and love the other [which is what the word ‘neighbor’ means], those in your periphery, those immediately around you, as yourself,”** Matthew 22:37-40. What you wouldn’t want done to you, don’t do to them. Simple and profound. Nowhere in there does it say, “Love the things you own so they end up owning you.”

Or “love your bank account, love your bottom line, love the house you can’t afford with the entirety of your being!” It doesn’t even hint at that, does it?

So, having seen the teaching of Jesus on the incredibly idolatrous place “**treasures on Earth,**” the wealth of this world, our slavery to riches and material things, can occupy in a human heart and life, what are the lessons for *our* hearts and lives? There are three which I see as primary, critical, indisputable.

The first is: **In the final analysis, all things belong to Abba.** We believe, as our statement of faith attests, that God is the sovereign Creator of all that exists, both seen and unseen, human and angelic, material and immaterial. Thus, it would seem a natural leap of logic that *if He* is the Uncreated Creator, as Aristotle called him, all that exists belongs to Him! Scripture makes this, by the way, abundantly clear. In Psalm 24:1 David said, “**The Earth is the LORD’s, and everything in it; the world, and all who live in it; for He founded it upon the seas and established it upon the waters.**” The author of the 50th Psalm paints a picture of God as “**the Mighty One who summons the Heavens and the Earth**” like a parent her child— vv. 1-4. In regard to sacrifice He says, “**I have no need of a bull from your stall or goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains and the creatures of the field are mine. If I were hungry, I would not tell you, for the world is mine, and all that is in it!**,” vv. 9-12.

In Jesus’ Parable of the Talents in Matthew 25 it is the “**Master**” who gives His servants the money; in Matthew 21 it is the “**landowner**” who rents His vineyard to the tenants {and ultimately who takes it away from the “**tenants**”— Israel— and gives it to “**a people [nation] who will produce its fruits**”— the Church}. This has *profound* repercussions in how we orient ourselves to material reality. Mankind can buy and sell things; we can trade and barter; we can to some extent alter and rearrange the molecules of what God has already created, but we cannot bring an entirely new substance into existence. Solomon at his most cynical said, “**There is nothing new under the Sun.**” Indeed. For the ultimate ownership of all things belongs to God. There is nothing in the physical and material world— no matter how many warranties you have on it— over which you and I can say factually: “This is *mine*.” {Cf. Leviticus 25:8-54 for an image of ‘God’s Economy’}

Our reality as the sons of God in a material world is that this, whatever ‘this’ is— car, home, clothes, land, accounts, possessions, retirements, five year business plans— belongs to Abba. “These belong to my Father, and my Father has allowed me to use them. My Father has entrusted them to me.” This is the basic reality of our lives, running completely counter to capitalism and a consumerist culture. We don’t, in fact, have ‘the right’ to say, “This is mine... and I’ll do whatever I want with it.” As those who owe allegiance to a higher Kingdom we say, “This is God’s, a gift of His grace, and I’ll do with it only what its Owner would want me to do with it.” This is the training of our souls to rule with God!

The second lesson is: **People are always more important than possessions, relationships are infinitely more important than riches.** If possessions are acquired, money is amassed, wealth is accumulated at the expense of human beings, by treating men and women who bear the image of a just God as *things*, living tools, then that wealth is tainted by evil. May it become a curse to all who seek it. Whenever this lesson for life is forgotten, wherever it gets neglected or denied, far reaching consequences of disastrous proportions are sure to follow. Where people are devalued and wealth and possessions are prized, the judgment of God is bound to fall! Whenever human beings {created in the image of God and redeemed by the blood of the lamb} are viewed as things, machines, instruments and numbers for the production of labor and the enrichment of a few, then just as certainly as night follows day disaster is coming. A nation ignores at its peril the reality that people are always more important than possessions.

Here's the third lesson for our lives: **Wealth, riches, material things**— cars, homes, clothing, jewels, pearls, gold, laptops, I-phones, Crackberries, servers, technology {Do you know how many techno-Christians have turned to 'salvation in servers' these days? Let's just shut down your electricity and see how much salvation you have.}— **even when used well, are always subordinate to God.** And why? Because they're always in danger of becoming an idol! The Bible doesn't say that money is the root of all evil; it says, **"the love of money, the lust for, the longing after, is a root of every kind of evil,"** 1 Timothy 6:10.

Some people find in mass materialism and conspicuous consumption a 'rival redemption,' one that is not rooted in the Cross of Christ, not grounded in the Son of God. Some people think that because they're wealthy, or upper middle-class, even lower middle-class, or because they're 'self-made men and women' they can buy their way out of any situation. And that may be true... for awhile. But you can't buy your way out of darkness, can you? You can't buy your way out of spiritual death, can you? You can't purchase the power of God, can you? You can't buy the gifts of grace, can you? God's amazing grace, *Abba's* relentless generosity?

What happens in this life is that money becomes what the Greeks called *kanon*, the rod by which all of life and everyone in it is measured. Wealth becomes their one desire, the weapon with which they face a world at War, a world with which they are in constant competition. There is an honorable independence from our labors, and an honorable inter-dependence with the Family of Faith— where one whose need is met by another then *meets* the need of another, who meets the need of another, who then meets the need of another, and on and on goes the Kingdom of Grace. There is this place where we long to feed our families and do good things for others, righteous acts in the Spirit of Jesus. And that is *holy!* Then there is a place where we simply **"want"** as James says, **"to spend what we get on our pleasures [hedone]."** We **"kill and covet"** because we **"don't get what"** we **"want"** {4:2-3}. We long for luxury for luxury's sake. When wealth, money, and the things money can buy, become the things we live for, our hope for Life and a taste of transcendence, then it has ceased to be subordinate to God and has usurped the place in our lives which only Jesus is to occupy.

And that's the throne of our hearts.

“Don't hoard treasure down here where it gets eaten by moths and corroded by rust— or worse!— stolen by burglars. Stockpile treasure in Heaven, where it's safe from moth and rust and burglars. It's obvious, isn't it? The place where your treasure is, is the place you will most want to be, and end up being. Your eyes are windows into your body. If you open your eyes wide in wonder and belief, your body fills up with light. If you live squinty-eyed in greed and distrust, your body is a dank cellar. If you pull the blinds on your windows, what a dark life you will have! You can't worship two gods at once. Loving one god, you'll end up hating the other. Adoration of one feeds contempt for the other. You can't worship God and Money both,” Matthew 6:19-24 *{The Message}*.

One thing emerges from this above all else: to possess wealth, money, or material things in itself is not sin, but it carries enormous responsibility. *Noblesse oblige*: 'nobility obliges.' **“To whom much is given, much is expected.”** Those who own much need much prayer, so that they will trust the Holy Spirit to use what God has given them in His Kingdom. To forge a new reality within the Family of God. Another world is possible. Under God's economy and not man's.

Refocus.

As we careen toward our finale, let's stop for a moment here and just catch our breath. What are the key issues Jesus has addressed so far in His Discourse on the Hill, as one writer puts it, His Kingdom Manifesto? Look at the themes. The first {and present focus of ours} is money, which when you boil it all down is about two things: *values* {or, 'what is most important to us in life'} and *control*. You can read the level of control, the death-grip people have on their own existence by observing how they embrace money, materials, finances, how they use or abuse the wealth God has given them. You have two polar extremes, both are incredibly unhealthy, maybe even unholy: hoarders and spenders. You have those who hoard up every dime, nickel, and penny they ever come across, and are usually reluctant to spend even when spending may be critical to survival. Then you have those can't stop spending; it's all they know. They blow through bank accounts, checkbooks, savings, and paydays like Hurricane Katrina. They max out every credit card those bailed-out-by-my-tax-dollar-and-yours-banks are willing to send them. They have no concept of self-control, fiscal restraint, budgeting my finances and paying my bills on time. Or delayed gratification. *“What? Delayed ... what does that mean? You mean there's something I can't have now?”* Yes, if you want to survive, mature, live in a Larger Reality, a Kingdom that doesn't centre around self-gratification, capitalist consumerism, and the worship of things.

Is it wrong to own things? Of course not; and God never says it is. But it's wrong to let your things end up owning you. If you spend more time polishing your speedboat, your car, or your computer screen than you do with your kids, it *owns* you. If you spend more time glorying in 21st century technology than engaging and interacting with real

flesh and blood people with real flesh and blood problems, entering their soaring joys and crushing disappointments, it *owns* you. If you give more of yourself, your soul, your blood-sweat-and-tears to a business, to a corporation, to the Almighty Dollar and the pursuit of the American Dream {meaning success, adulation, applause, luxury} than you give to your family, to a wife or husband, to your children, to the Community of Christians God has given you, your idol *owns* you. If you spend more time thinking about what you're going to eat and drink than how you're going to walk the Master's Way by service and sacrifice, with faith and humility, a false god has you in its grips.

Maybe we should listen to the words of Paul when he said to the Ephesians, **“He who has been stealing must steal no longer, but must work, doing something useful with his own hands....”** Why? **“That he may have something to share with those in need,”** Ephesians 4:28 {NIV}. In v. 5 of the very next chapter he wrote: **“For of this you can be sure: No immoral, impure or greedy person— such a man is an idolater— has any inheritance in the Kingdom of Christ and of God.”** What, really? *Greed is the same as idolatry*, worshipping at the altar of a false god, embracing a pseudo-security, deceiving myself into thinking everything's good with my soul and spirit because my body is ensconced in layers of luxury? The Living Bible says, **“You can be sure of this: The Kingdom of Christ and of God will never belong to anyone who is impure or greedy, for a greedy person is really an idol worshiper— he loves and worships the good things of this life more than God.”** *Do we ...worship and love the good things of the world more than the One who ransomed us from it? Are we ...the greedy people who bow down daily before economic idols and ideology?* We better find an answer to those questions, and we better find one fast. Our lives in the Spirit of Christ depend on it. Jesus makes it crystal clear that His Kingdom, His rule and reign over our hearts and lives, sets before us a *radically* different value system than we see in the world around us. A radically different view than anything *The Matrix* can offer us.

The second thing, and we might have expected this in a sexually saturated society, is *sex*. From the Beatitude that, **“blessed are the pure in heart,”** to His teaching about the destructive nature of our unholy fantasy lives, the crippling cruelty of mental adultery, to His strong words over the unexpected consequences of even 'legal divorces,' Jesus offers entrance into a Kingdom that is a matter of the heart and not the loins.

Third, from His blessing of the **“meek”** as opposed to the powerful, the humble rather than the arrogant, the persecuted and not the persecutors, to His wise, wise warnings about our anger, our insults, our contempt of others, Jesus seems incredibly concerned about *power*— “how we use violence, language, even religion to dominate others and secure our own superior status.”

Finale.

So, how does Jesus' rule, power, and authority liberate us from our mighty enemies, set our souls free to worship Him by our lives? The first thing we do is acknowledge by our

lives, as Christian author Brian McLaren states, that “the Kingdom of God ...is a revolutionary, countercultural movement— proclaiming a ceaseless rebellion against the tyrannical trinity of money, sex, and power.” As citizens of this Kingdom, we “resist the occupation of this invisible Caesar through three categories of spiritual practice.” These are disciplines borne out of desire: if the desire is not there, the discipline is futile and faithless. Uno, we “practice a *liberating generosity* toward the poor” and impoverished, those whom welfare was originally intended to serve: the broken of body, the scarred of soul who can’t function in social settings, the aged, infirmed, and handicapped among us. And we start *doing it now*: “to dethrone greed and topple the regime of money.” Dos, we “practice a kind of prayer {the Model Prayer or the Disciple’s Prayer} that is a defiant act of resistance” to “the prideful pursuit of power, pursuing forgiveness and reconciliation, not retaliation and revenge.” Tres, we “practice fasting {yes, I said ‘fasting’} to revolt against the dominating impulses of physical gratification— so that the sex drive and other physical appetites will not become our slave drivers.”

There are many forms of fasting, by the way; fasting from food and drink is just one of them. It’s the main one which has been practiced by apprentices of Jesus for 2000 years, but there are others. How about fasting from talking about yourself for 24 hours? Go an entire day without using terms like I, me, my and mine. You can fast from television for a week, fast from entertainment— it may be time to emerge from the ocean of entertainment and take a deep breath of the pure air of intimacy with *Abba*. You can fast from alcohol, if you happen to like it, and fast from just water if you’re a modern-day Pharisee. Have that glass of wine with dinner; your husband or wife will love it. Fast from sweets, or chocolate, for a week. Fast from buying yourself new clothes for six months. *What!?* That’s insane. Is it? Fast from buying *anything* other than necessities for one month. Food, shelter, soap, etc. No new clothes, no new cars, no I-Pod, I-Phone, no new technology, no software, no shoes. Nothing, nada, zip, zilch. **Liberate your soul from a consumerist identity!**

And here’s the key: “all of these are practiced covertly, in secret, so they aren’t corrupted into an external show”³ for others to applaud {like a reality-spirituality TV show} like Jesus said “**as the hypocrites do.**”

¹ : *Another World is Possible*, Vol. II, Wall Street Money Drop

² : Brian D. McLaren, *The Secret Message of Jesus*, pp. 132-133 {Italics Mine}

³ : Ibid., p. 134