

The Desire to be Rich

“But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.”

(1 Tim 6:9)

What does *rich* mean? After we know this, what is our obligation to rich people? Public schools and colleges foster an ever-increasing desire to be someone, to be rich, to ennoble¹ your soul. It's Satan's sin to be more than you are. It's inculcated² into children in the world who go to public school. They are motivated to be rich, to make it, to aspire to greatness, and to despise physical work. This is a really dangerous place to be in. A lot of people try and try and try to be rich, and hurt other people in their strife to get ahead. Some of them can't do it and some of them can, but everyone is trying to the best of their ability. They have that desire instilled into them to be rich.

Rich means having more than you need. If you have more than you need you should share it, not store it up (Mt 6:19). Ironically, the world's most worthless people are those who are rich.

So what does *rich* mean? It means what you do to yourself and others to gain riches. It is something that happens within you. It degrades you. You become more and more worthless the more you aspire to be great. Satan aspired to be something greater than he was.

“But woe to you who are rich, for you are receiving your comfort in full.” (Lk 6:24)

“But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.” (1 Tim 6:9)

You're drowned, you're plunged into ruin because of the desire you have. Evil desire plunges you into something like death. In the pursuit of riches your conscience

¹ Ennoble — give a noble rank or title to; to elevate.

² Inculcate — instill (an idea or habit) by persistent instruction.

becomes totally dull, so that is why you have comfort. You don't see that you're hurting other people by your selfishness — self-life, self-regard, self-seeking...

Lk 16:23,24,28 — This rich man had received his comfort in full. He wouldn't give a crumb to the poor man who sat outside his gate. So what does verse 23 say and what does verse 28 say the rich man was experiencing? Lazarus, the poor man who didn't aspire to be rich, was in Abraham's bosom. But the rich man was in a place of torment. Death is a place of torment. There is no way you can get out of it if your sins are not forgiven, because the wages of sin is death.

Everyone who has sin will experience death. Even we will be hurt by the second death if we have sin (Rev 2:11). We won't go to eternal death, but we'll taste death. The only ones who won't taste death are those who are obedient to our Master (Jn 8:51).

What are some of the characteristics of the rich? You can see all the rich people at the Cypress Club. They buy a rug that costs thousands and thousands of dollars. They could get the same rug at Habitat for Humanity for really, really cheap, but they want to pay thousands and thousands of dollars for it. It makes them feel good to have that expensive rug. Rich people love to go to Saks Fifth Avenue and get a pair of pants for ninety or one hundred dollars, when we can get the same pants for two dollars at the Salvation Army. But they would rather pay a hundred dollars because it makes them feel important. It's the only comfort they get, because their conscience is becoming more and more defiled. They buy outrageous things for outrageous prices, and it makes them worthless, and the more worthless they get the better they feel. But they're plunged into ruin and destruction (1 Tim 6:9) — the ruin of their character, the ruin of their nature.

What about us coming in contact with rich people? What is our obligation to rich people who had that desire to become rich? What are we supposed to do with a rich person, one that we know, one that we have contact with?

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let

them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life. (1 Tim 6:17-19)

“Willing to share” is actually the word *koinonikos* (#2843), meaning “ready and apt to form and maintain communion and fellowship; inclined to make others sharers in one’s possessions.” It is related to *koinonia* (#2842), as in Acts 2 and 4 — the giving up of all things, sharing among your brothers and sisters, that no one would have more than anyone else.

Ananias and Sapphira had a certain desire and then lied to the Holy Spirit. They thought, “Maybe we need to hold some of our money back... well, just in case... we might need something... I know others are suffering, but we might need something also, so let’s hold some of it back just in case.” Some people in the Vine House were baptized, but held their bus money back just in case they needed to go back home, just in case things didn’t work out, and they didn’t want to be stranded in Chattanooga. They held on to their money, so were they saved? No, they weren’t. Hundreds of people were saved, and hundreds of people left, because they didn’t surrender their lives, their whole being, everything that they had — that’s salvation.

So if we love a rich man then we’ll share with him, we’ll plead with him, we’ll say, “Look, here is what is going to happen to you. This is the Word of our Master. I don’t want you to have to spend eternity in that place of torment.” That is what death is — a place of torment. It is the same place Satan goes to because it is Satan’s sin. We have to be free from Satan’s sin. Rev 20:10 says it is a place of torment forever and ever. The beast and false prophet will already have been there, because they were cast into the lake of fire at the end of this age; Satan was locked up for an age, and at the end he is let loose to deceive the nations again, to test them to see who can be deceived and who can’t. Those who aren’t deceived will have eternal life.

1 Tim 6:9 speaks of the *desire* to be rich, just the thought, like the desire in Jms 1:14, by which you can be enticed, so that it plunges you into death. Eve entertained that desire when she went to the tree of the knowledge of good and evil, and what happened? She went into death. Jms 1:14-15 — It brings forth death when fully grown, after conception from Satan's seed. So those who desire to be rich fall into a snare, into temptation, through many senseless desires. They just start seeing that desire, and they have to get it.

We're not going to be rich. Anything that we have, if we are true disciples, is going to be shared with everybody. There won't be anyone who has any more than anyone else for his own pleasure. The work we are doing here is going to buy farms and pay off mortgages and get festival areas for the Twelve Tribes. That is what we are working for down here.

Another way of the rich is how they sign their name with just a squiggle — you can't even read it. There's something lurking there trying to get you to where you can't even read your name. Only the rich or the totally worthless people scribble their names like that. How they sign their name, and how much they like to spend on certain items makes them feel good, fulfilling that senseless desire that wells up in them that drowns men in destruction, or perdition as some translations say — ruin and the degradation of their human nature, their character.

The more you aspire to be rich the more you have to hurt others to get there, and it destroys your character. But soon you're not thinking about that. You don't care how many people you've hurt, just so you can get to the top. You're not there with them anymore, so you don't see the hurt, and you don't care. That's the degradation of the character.

Did the Creator create man to be worthless? No, and even if he's not saved he still has a conscience that he has to maintain, to retain his knowledge of good and evil, and judge his actions. Man was created to rule over those things. He is like God in ruling.

Even the man in the world was created to rule — to rule his family, rule his children, rule over his evil desires. He is like God in that sense, to be able to rule as it says in Gen 3:22. He is supposed to work by the sweat of his brow in order to make sure his family has food and clothing. And he has to be content with that, not having more than he needs to the hurt of others. He has to rule over such desires and lust in order to be useful in eternity.

Anyone who entertains the desire to be rich, by all kinds of manipulations and maneuvers, will fall into certain temptations which entrap him, and to get out he has to maneuver around to the hurt of others. Then the stock market crashes, and what is he going to do? Some people during the Depression jumped off of buildings and actually killed themselves. The desire to be rich plunges people into ruin and the degradation of their humanity, to the point of no return. Once they go over the waterfall they're gone. You can't climb back up the waterfall. You're too calloused even to hear the gospel. Maybe someone could be hanging on by a root, and be rescued somehow.

Rev 21:8 talks about the people that make themselves detestable to God. It speaks of the cowardly and unbelieving and the detestable, the abominable who pervert their own human nature. Pr 3:32 talks about the pervert who makes himself detestable to Yahweh. Certainly no one is perfect, but also no one is powerless to stay within the boundaries of decency. The perverse do perverted things, making themselves detestable. Those who are perverted go to the same place Satan does, a place of never-ending torment.

So what are we supposed to do about that? What if we see a person we think we like, and we don't even tell him about it, but just let him go over the waterfall to the lake of fire? That's what it says in Mt 25:41 and in Rev 20:10, the place prepared for Satan and his angels. Now why would a human being have to go there? Because he was doing the evil instead of doing the good. He saw the people naked and without any food, and he didn't help them, didn't even give them a hand. "When you didn't do it for one of

these least ones, you didn't do it for Me," our Master said. So they ended up in a place of torment, tormented day and night forever and ever.

Those who have a burning desire to be rich at the expense of others, to live a self-indulgent life, having comfort while others hurt, will have their comfort in full in this life. The righteous are content with food and clothing; they work by the sweat of their brow and provide for their family, doing what is good and not evil. That is Gen 3:16-19, the second covenant.

How does the desire in 1 Tim 6:9 go along with a man's conscience? Let's compare it to Rom 2:6-8. There are two categories of people there — one with "patient continuance in doing good" and one who is "selfishly ambitious and does not obey the truth." That selfish ambition is the desire to be rich; it's an inner decision or thinking, urging one to action. Everyone has to make decisions, choices, and wherever he spends eternity is according to the choices he makes. It is right in front of them — they take the road that leads to life, or they take the road that leads to death, and they know it.

That desire to be rich is an urging on, regardless of how it hurts others; it's a diseased condition of the soul out of which various lusts and desires spring, a condition that plunges one into ruin and destruction. 1 Ths 4:5 — These are the people who don't want to know God, just as those in Rom 1:26-27, who receive in their own person the due penalty of their errors. It takes away their humanity, degrading their human nature so that no righteousness is left in them. It actually destroys their human worth, and you know they won't have eternal life if they don't have any worth. Why should anyone have a second life in the nations if they are not worthy?

Our Master is our worth. He has redeemed us. We were not worthy ourselves. Many of us weren't worthy for anything, but we have Him. He has become our worth, and He is restoring our natural worth within us, day by day as we labor, seeking Him.

Rev 20:12-15 speaks about the judgment of the nations, according to their deeds (Rom 2:5-6). The books will be opened to see whether each person's name is in the book

of life. Rom 2:14-16 — Those who have sought riches are not there. They are not worth the meat on their bones.

Since public education, evil desires have escalated. It is inculcated into each student to strive for all the comfort he can possibly get. They are never satisfied. They keep on getting richer and richer and richer, and are never satisfied — it's just like hell.

So that is what we are supposed to talk to the rich about. Maybe we can have a paper we can stuff in everybody's paper box, or put it on their door — all those billionaires in Florida. At least if we know someone who is rich now we're obligated. It says to instruct the rich of this world not to be haughty, or to trust in the uncertainty of riches. I'm thankful we have all things in common ourselves, and there will never be any one of us that is rich in that sense because we share. Anything we do is all for the needs of others. Godliness with contentment is great gain. If we have food and clothing, that's all we need.

Almah — When you think about the kings of the nations, what comes to mind is the rich names and rich people in the world, but that is not at all who's going to be the kings of the nations in the eternal age. It's going to be that poor black man that no one ever knew but who received his master. I'm thankful for that, that our Father sees people's heart. The kings will be those who might not have been anyone special, but our Father saw their heart.

Obadiah — I was thinking about that proverb that you spoke of, and how sometimes what is an abomination to our Father is highly esteemed in the world (Lk 16:15). Our Master said that in the context of riches, because they were lovers of money.

That's really good. There is a whole lot we could add to that. I've had it on my heart for so long that we could have a freepaper to the rich, and somehow reach those people that are just going over the waterfall, if there is a possibility to save them before they go over the waterfall.

Zahav — What we heard brings more meaning to when our Master said it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. It wasn't just because they have

so much materially to give up. A lot of times the way they got to where they are has calloused their conscience so much that they've lost their humanity. It just brought to mind that parable that our Master told about the man who was so rich that he had his barns torn down and built bigger ones to store all of his grain. Then our Father came to him and said, "You fool! You built all this for yourself, but this very night your soul is required of you. Now who will own what you have prepared?"

People just build up, and build up, and build up, but they don't stop to consider what will happen when their soul is required of them. It goes right back to Pr 28:13, because they are those who conceal their transgressions. In the past four or five years, it's almost been a witch hunt for the CEOs of great companies who are so rich because they've concealed their transgressions. They've accumulated their wealth through illegal activities, but it has marred something in their conscience. It is going to be easier for a camel to go through the eye of a needle than for them to enter the kingdom of heaven, because of the damage they've done to their own souls.

It gave me vision to try to speak to people about that — that it's not about this lifetime, it's not about comfort, it's not about anything except that there is going to come a day when their soul is required of them.

Neshaf — I was really struck by how a desire for riches opens you up for more and evil desires. So what if you get riches? You're not satisfied, you want something else, some new degraded thing. But a few verses above that it says, "Godliness with contentment is great gain." So the rich people gain all these things, but they're not content, but the godly ones give up everything and are satisfied with contentment, and they are the ones who truly have the great gain.

I'm thankful that we have eternal life and that our sins are forgiven!