

Forward The reason for this writing has to do with my preoccupation with the themes of faith and money in my life and the life of others. First, my own interest in the subject grew out of the necessity of both subjects: faith and money. I found this to be a curious anomaly. An anomaly is something that deviates from what is expected. For example, one expects things to be cut-and-dry or clear-cut, black-and-white, but this is not the case with the relationship with faith and money. This may have to do with the phenomenon that we call money. It first of all means that money is an ambiguous entity we use in society which functions on a practical level of transactions and exchanges of goods and services. When services are rendered between services is its natural form of justice to seek an equal good in return. Over many years and centuries an equitable system of paper currency has evolved which represents a common form of value accepted by most countries of the world. Though this value changes as time marches on and mankind evolves to give better services and more intense forms of things of value change hands in transactions, which leads to an ever changing value on paper money. According to Levinas, man is sold as a subject whose subjectivity cannot be totalized, but whose works can be given value in society. This seems to lead often to inequity between what goods are exchanged and in what cultures they retain their market value. Secondly, my interest in the relationship between faith and money has grown out of my own experience of the difference between the value others put on human activity, especially ones own subjectivity. In short, my reflections led me to assume that the two are values that work within two different systems of thought and have their own culture and language in order to understand them fully. My hope is that these reflections will in some way open wider the door between a fuller understanding of why this impossibility of consonance exists between faith and money. For anyone who has the gift of faith and the practical need to make a living where a growing economy offers a catalyst where personal talents and gifts are constantly growing as they take on more or less value in the world marketplace this begs the question of ones own worth as seen under each system. Of course, each system has its own justifications for the worth in which it sees the human subject it still remains a complex issue of their essential relationship in the evolution of self in modern history.

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Love of money is not an isolated flaw or foible. It is a penetrating peek into the recesses of a soul's rebellion against God.

The love of money is the root of vastly more than we usually think it is. The Mosaic Law: when God first delivers commandments regarding wealth and giving. . greatly susceptible to the temptation to fall in love with money, and our .

Relax. It's OK to work hard and earn a paycheck. This verse reminds us that the love of money is a root of all kinds of evils. God has called us to. 5 Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I.

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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. .

God uses money to prove His love. Scripture tells us that God assumes the responsibility of providing the basic necessities for everyone who trusts in Him (see. Money. Here is a comment that jesusandthebible made on my article, "Is Wealth a Blessing or a Curse?" So you can love God and mammon.

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