

# Sunday Evening Message Series

## 1<sup>st</sup> and 2<sup>nd</sup> Kings

March 3, 2024

Title – Chapter Ten – *The Half Has Not Been Told*

Text – 1<sup>st</sup> Kings 10

*"7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."*

(1 Kings 10:7)

### Introduction

In chapter ten, we see that Solomon's wisdom had caused a great deal of prosperity for the nation of Israel, so much so that the reputation of Solomon had reached well outside of the kingdom to the surrounding nations.

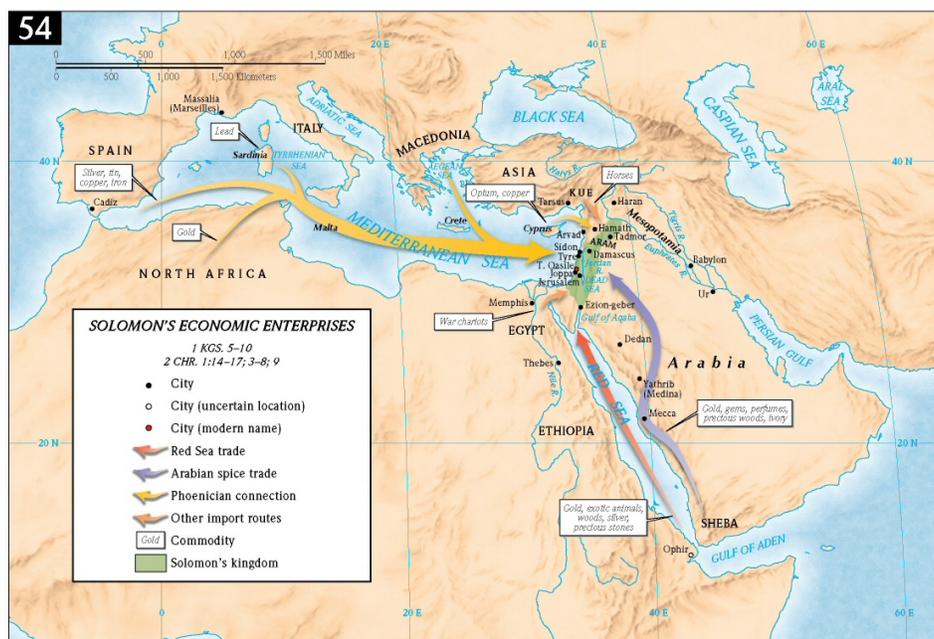
Read Proverbs 8

Read Job 28

*"16 How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!"* (Proverbs 16:16)

Wealth is not as important as wisdom, but a wise man will prosper, including in financial prosperity.

### I. The Wisdom of Solomon Displayed (vs. 1 – 13; cf. 2 Chronicles 9:1 - 12)



Sheba was in southwest Arabia, some 1,200 miles away from Jerusalem, in what is now known as Yemen. It is believed to be the area referred to as belonging to the Sabeans (Job 1:15; Ezekiel 23:42; Joel 3:8).

You will recall in 1 Kings 9: 26 – 28, that Solomon had a navy that travelled all the way down to Ophir where he received an abundance of gold. Ophir is opposite the land of Sheba, on the eastern side of the Red Sea.

V. 1 - Notice in verse one that the Queen “heard” of Solomon’s wisdom, but in vs. 4 and 7, she had “seen” it. We often think of wisdom as being something intangible, but here we can clearly see that wisdom will manifest into something that people can see.

V. 1 – what she had heard, however, was concerning “the name of the Lord.” She had heard about the tremendous success and prosperity of Solomon’s kingdom, but apparently, she had also heard that the cause of that success and strength was Solomon’s God. That tells me that Solomon was not silent about giving credit where it was due. He made it known to everyone that it was God that provided all the blessings.

**Preaching Point – If you live your life in obedience and submission to the Lord, He will bless in ways that others will be able to see. Don’t steal any of that glory for yourself; give the glory to the Lord.**

If you make wise decisions, you will realize in tangible and visible ways the results of that wisdom; and other people will see it also.

V. 1 – “to prove him with hard questions” (תִּדְוֶהוּ from הִדָּה - *hîdâ*) | the phrase hard questions often translated “riddles” (9 times), or “dark sayings” (3 times). The idea here is that the Queen wanted to grill Solomon regarding what she had heard.

V. 2 – “train” – (בַּחַיִל from חַיִל – *hayil*) – means strength or army. Here, it carries the idea of a great caravan of both soldiers who protected her and attendants who served her; and, of course, the camels that carried all the goods that she brought with her.

V. 2 – “she communed with him of all that was in her heart” – The Bible says:

*"A fool uttereth all his mind: but a wise man keepeth it in till afterwards."* (Proverbs 29:11)

I do not think this Queen of Sheba was a fool. She was not revealing all the military secrets of her kingdom. I think the idea here is that she did not hold back anything that she wanted to ask. She wanted to know about Solomon's God.

**Preaching Point – If you want to find out more about God, you will have to be humble enough to admit that you do not know, and you will have to ask.**

V. 3 – Solomon did not hide anything from her. Compare this to what Hezekiah did in [Isaiah 39:1 – 7](#). Hezekiah was rebuked by Isaiah for showing the ambassadors from Babylon everything. Here in 1 Kings, there is no hint of rebuke for what Solomon revealed to the Queen. It seems that Solomon answered all the Queen's questions concerning his God. He was not revealing military secrets or showing her the treasuries of his wealth.

Vs. 4 – 9 – *“Blessed be the Lord thy God”* – when the Queen saw the results of Solomon's wisdom, she gave glory to the Lord primarily, but she did recognize that Solomon was used of the Lord.

V. 4 – *“the house that he built”* – could either be a reference to his palace or the Temple, but due to her curiosity with God, it was likely the latter.

V. 5 – Notice that she pays a lot of attention to the people that worked for Solomon, even their appearance. Also, in v. 8 – she comments about the fact that Solomon's servants are happy.

**Preaching Point – The true test of an organization is the fact that the people want to stay with it.**

**Illustrate** – Pastor Wedemeyer was very impressed with Lancaster Baptist Church in CA, and one of the things that impressed him was the fact that the people who worked and served there were very happy there. He said that he even snuck up on them once and came to Lancaster when they were not expecting visitors; it was not when they were having one of their big conferences. He said the people were bending over backwards to assist him; they picked him up at the airport; they had him over for dinner; they catered to his every need when he was there. It has been my observation that Lancaster Baptist has a very low turnover of both staff and of church members. Why? Because the people like it there.

V. 5 – *“his ascent by which he went up into the house of the Lord”* – the word, “ascent” (עֲלֵתָוּ from עָלָה - 'ōlâ) is translated “burnt offering” (264 times), “sacrifice” (20 times), “ascent” (1 time), and “go up” (1 time). What is talking about is the way that Solomon

approached his worship of God. To “ascend” means “to go up.” To enter the Temple requires steps, but also the brazen altar where the sacrifices were burnt was up on a platform as well and required the priest to climb steps to offer the sacrifice, so to approach God, one had to bring a sacrifice. I think the word “ascent” here has the idea of Solomon’s worship of God through the burnt offerings that he offered for his sin. It demonstrated his humility and complete dependence upon the mercy and grace of God.

Note – some of the psalms are known as “Psalms of Ascent.” [The following is from my notes from a study on Psalm 134.]

Psalms 120 – 134 are all “songs of degrees”, which means songs of steps or ascents. It is believed that these 15 psalms were sung by the returning remnant as they travelled back to Jerusalem from Babylon.

*"And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to **go up** (same as the word translated 'degrees') from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments." (Ezra 7:8-10)*

It is also said that the Israelites would sing these songs as they travelled up to Jerusalem three times in the year for the feasts of Tabernacle, Passover, and Pentecost. Because of this some have called these psalms, Pilgrim Songs, or “songs of the pilgrim caravans”.

Four of these songs are attributed to David. (Psalms 122, 124, 131, and 133)

Martin Luther called these “the gradual psalms, songs of the higher choir”.

J. Vernon McGee also points out that there is a spiritual significance to these steps:

There is a spiritual meaning in these fifteen psalms. It is interesting that many writers of the Talmud pointed out the fact that life is like this—it is an ascent. We come to God as sinners who are away from Him, separated, and alienated. We come to Him for salvation, and having come for salvation, we go on to sanctification as we grow in grace and in the knowledge of Christ; it is a constant going up. We are to be

climbing in a spiritual way. My friend, you and I ought to be farther along today than we were last year.<sup>1</sup>

So, these songs were not only geared for a physical ascent into a geographical city, they were also for a people who were “going up” spiritually – growing in their maturity and faith.

V. 5 – *“there was no more spirit in her”* – when the Queen saw what she saw, it took the words and questions out of her mouth. She came to “prove” Solomon with “hard questions.” She was skeptical. She thought it was all too good to be true. She became a believer. She surrendered her skepticism.

**Preaching Point – That is what happened to you and I when we became believers. At one time we were skeptical; we thought Christianity was too good to possibly be true, but we were convinced that it was better than we could have imagined. We surrendered our skepticism and unbelief and trusted in the Lord Jesus Christ.**

V. 7 – *“the half was not told me”* – The reality of Solomon’s wisdom was greater than the reputation of Solomon’s wisdom. It is usually the opposite with most of us. We usually talk a far greater game than the reality of our play. We usually boast about a great many things that our living or doing does not back up.

V. 10 – *“120 talents of gold”* – about 4.5 tons of gold (144,000 ounces), which is worth nearly \$274 million today. That is quite a gift.

Vs. 11 – 12 provide a short digression from this Queen to Hiram, to the King of Tyre, which was north of Israel. Hiram has been mentioned many times before in 1 Kings (cf. 1 Kings 9:26 – 28). He was a friend of David’s. He provided the trees that went into building the Temple.

Here it mentions “almug trees,” (algum tree) which is believed by some to be the red sandalwood tree, which is black on the outside and red on the inside. It grows to about twenty feet in height and is also used to make musical instruments. In addition to the uses mentioned here, it was also used to make steps leading up to the Temple:

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<sup>1</sup> McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed., Vol. 2, p. 851). Nashville: Thomas Nelson.

*"11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah." (2 Chronicles 9:11)*

V. 13 – The Queen did not leave empty handed, either. Solomon reciprocated by giving her gifts as well, though we are not told here specifically what she received, we do know that she got whatever she desired.

There is a lot of extra-biblical tradition regarding this Queen of Sheba:

Various interpretations of this story arose over time in Jewish, Ethiopic, and Christian circles. One Jewish legend holds that Solomon fathered a son for the queen, which was her ultimate “desire.” Ethiopic tradition parallels the Jewish tradition, for it claims, “the royal Abyssinian line was founded by the offspring of Solomon and the queen of Sheba.” Neither of these traditions has any historical basis, nor can they be substantiated by the biblical text. Jesus uses the queen as an example of the effort one should be willing to make to hear God’s truth (Matt 12:42). She traveled 1,500 miles to question Solomon, but Jesus’ audience refuses to listen to the Son of God himself.<sup>2</sup>

This Queen is one of the few Old Testament saints that are specifically referenced by the Lord Jesus. He commends her because though she was not an Israelite, she wanted to know God. We are not Israelites, either, but we also want to know God:

*"42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Matthew 12:42)*

The Queen of Sheba travelled 1,200 miles because she heard about “the name of God” being proclaimed in Israel, and she wanted to know more about it. It is amazing what people will do when they are hungry for the things of God. Remember when you were hungry for God. I do. I remember travelling from South Toms River to Parkertown every week. I remember going to Bible conferences, sometimes several hours away. I remember driving a vanload down to Longview, TX; or flying out to California. I was hungry for the things of God.

How about you?

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<sup>2</sup> Paul R. House, *1, 2 Kings*, vol. 8, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 162–163.

## II. The Wealth of Solomon Distributed (vs. 14 – 29; cf. 2 Chronicles 1:15; 9:13 - 24)

### A. The Sources of Revenue (vs. 14 – 15)

*"Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,"* (1 Kings 10:14)

V. 14 – “666 talents of gold” = 25 tons (799,200 ounces), A talent is equivalent to seventy-five pounds. is equivalent to \$1.5 Billion today. I am not sure if this was amount that he received on average every year, or if this was just one particular year.

It is interesting that if you add up the three previous mentions of Solomon’s gold revenue, it adds up to 666 (See 9:14 [120 talents from Hiram]; 28 [420 talents from Ophir]; 10:10 [120 talents from the Queen of Sheba]).

Note the number “six hundred threescore and six.” This is also the number of the beast (Antichrist) from Revelation 13:18.

*"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."* (Revelation 13:18)

According to the Old Testament Law, a king was not supposed to multiply to himself gold.

*"14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold."* (Deuteronomy 17:14-17)

I do not think that Solomon was necessarily sinning though by accumulating this gold, if it was on behalf of Israel, because if the source was from these other nations (Hiram, Ophir, and Sheba), then Solomon was receiving revenue because of his trading for Israel. The question is what Solomon received personally. The admonition from Deuteronomy had to

do with the accumulation of personal wealth. Another consideration was if Solomon was placing an undue tax burden upon his own people. With all the revenue received from external sources, the people should not have been heavily taxed.

*"Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country." (1 Kings 10:15)*

V. 15 – It appears that Solomon had additional sources of revenue, besides the three specific ones mentioned earlier (Hiram, Ophir, and Sheba).

Sheba was in the Arabia peninsula (present-day Yemen), but there were other kingdoms within Arabia besides Sheba. Ophir is in Africa (present-day Somalia or Djibouti), and Hiram was from Lebanon).

“the governors of the country” – governors (תַּיְחָדִים from הִחָדָה - *pehâ*) – sometimes translated “captains” or “deputies.” This is a reference to the tax money brought in by regional districts within Israel.

### **B. The Stuff Secured from the Revenue (vs. 16 – 29)**

There is no sense being rich if you cannot buy a lot of stuff to shew everybody that you are rich. People do not typically take all their wealth and put it in a bank where no one can see it. They purchase things and build things that display their wealth. The wise person will only buy or build things that will hold their value. Solomon took the gold that he accumulated and molded it into different forms that would be put on display within the kingdom, yet, still hold its value.

*"And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target." (1 Kings 10:16)*

V. 16 – “targets” (שִׁנְנָה *šinnâ*) - these were the large shields. “Six hundred shekels” was equivalent to about 15 pounds. A shekel is equivalent to .4 ounce. It is interesting that the word “shekel” is not in the Hebrew text.

*"And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon." (1 Kings 10:17)*

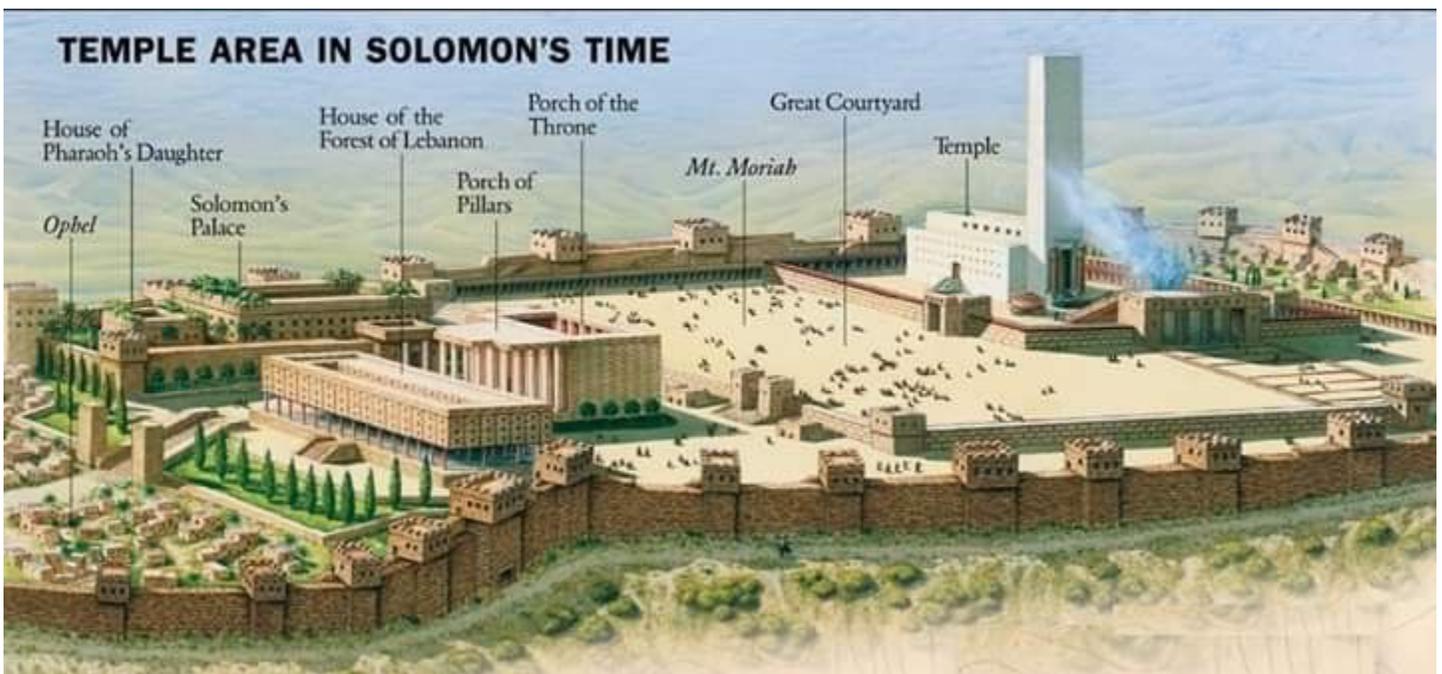
V. 17 – “shields” – these were the smaller shields. “pounds” (מָנֶה from מָנָה – *mānê*) is translated from the Hebrew word “mina,” which is equivalent to 50 shekels, or

approximately 1.25 pounds. These small shields were actually about 3.75 pounds based upon the mina to shekel equivalent.

Converting the gold into these ceremonial shields would remove some of the gold out of the treasury and would put in on display to impress visitors and dignitaries who came to visit Jerusalem.

“The house of the forest of Lebanon” – was located near the temple in Jerusalem. We read about the construction of this building back in chapter seven:

*"2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. 3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row. 4 And there were windows in three rows, and light was against light in three ranks. 5 And all the doors and posts were square, with the windows: and light was against light in three ranks."* (1 Kings 7:2-5)



Nearly all the commentaries state that this building was part of the complex of buildings that were built by Solomon in Jerusalem. The name was merely derived from the material used to build the building. This building was 150 feet long by 75 feet wide, which is half the

size of a football field. It was also 45 feet high. “The floor space was 11,250 square feet, more than four times the 2,700 square feet of the temple floor (cf. 6:2).”<sup>3</sup>

The description given of this building is hard to imagine and there are varying interpretations as to what it looked like.

The building had four rows of cedar pillars with cedar beams on top of them, and then on top of the beams there were three more rows of fifteen cedar pillars, possibly indicating a second tier on top of three of the four walls. Some have suggested a third tier was there as well. The second and third tiers had windows that supplied the needed light.

This building was apparently used as an assembly hall, not as an armory. The gold shields would not be very practical in warfare but would impress visitors. One commentator had suggested that it “served as an armory and treasury and perhaps as a reception building.”<sup>4</sup>

Wiersbe said: In this hall, Solomon displayed three hundred large shields and two hundred smaller shields, all made of wood covered with gold (10:16–17). The larger ones used seven and a half pounds of gold each (Note – I think that they were 15 pounds each), a total of 1,500 pounds, and the smaller shields three-and a half pounds apiece, making 1,025 pounds, a total of 2,525 pounds of gold for all five hundred shields. Since gold is too soft to provide protection, these shields were not used in battle but were there to impress visitors. They were taken from the building only when displayed on special ceremonial occasions.<sup>5</sup>

#### Vs. 18 – 20 – The Throne

*"18 Moreover the king made a great throne of ivory, and overlaid it with the best gold. 19 The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. 20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." (1 Kings 10:18-20 KJV; cf. 2 Chronicles 9:17 - 19)*

“ivory” (יָשֵׁן - šēn) is usually translated into the word “teeth.” According to the Lexham Bible Dictionary:

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<sup>3</sup> Thomas L. Constable, “1 Kings,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 500–502.

<sup>4</sup> Gary Inrig, *I & II Kings*, ed. Max Anders, vol. 7, Holman Old Testament Commentary (Nashville, TN: Holman, 2003), 43.

<sup>5</sup> Warren W. Wiersbe, *Be Responsible*, “Be” Commentary Series (Colorado Springs, CO: Victor, 2002), 68.

Ivory is derived from the teeth of hippopotamuses or the tusks of Asian or African elephants. A subspecies of the Asian elephant, known as the Syrian elephant, roamed parts of Syria in antiquity but was hunted to extinction by the end of the ninth century bc (Barnett, *Ancient Ivories*, 6–8). Even before the species became extinct, ivory was imported from Africa and India because the number of Syrian herds was relatively small (Collon, “Ivory,” 219–22). Hippopotamuses might have lived in parts of the Levant in antiquity, but much larger numbers were located in Africa (Ben-Shlomo and Dothan, “Ivories from Philistia,” 5–6).

Ivory can be carved in a way similar to bone, which was a common material for tools and decorative items in antiquity. However, because ivory was rare, it was desirable mainly as a luxury item.<sup>6</sup>

I do not know how this throne was made. I do not think it could have been made exclusively of ivory unless it was made of many pieces fastened together. It could have been inlaid with ivory.



<sup>6</sup> Nathan J. Hays, “Ivory,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

<sup>7</sup> Tonssofacts.com. <http://tonssofacts.com/wp-content/uploads/2018/06/King-Solomon-Throne-e1480297404871-1024x645.jpg>.

## V. 21 – The Cups

*"21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon." (1 Kings 10:21)*

Notice that silver was worth nothing in the time of Solomon. This reminds us of what earth could have been like if righteousness was the rule. In Heaven, the streets are paved with pure gold.

## Vs. 22 – 23 Exotic animals

Wealthy people have a fascination with exotic animals. The drug lord, Pablo Escobar, from South America imported Hippos, and now they have become a nuisance species in the Magdalena River Basin in Columbia.

*"22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. 23 So king Solomon exceeded all the kings of the earth for riches and for wisdom." (1 Kings 10:22-23)*

Here we see perhaps just one of the temptations that would bring King Solomon down – wealth. Now to be fair, when Solomon was given the opportunity by God to ask for anything, he did not ask for riches, he asked for wisdom. God gave him riches anyway:

*"10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; 12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." (1 Kings 3:10-14)*

We will see Solomon's second downfall – women, in the next chapter.

Illustrate – Charlie Horton used to say to us preachers that there are three areas where preachers fall: women, wealth, and worldliness; females, finances, and the fundamentals; dames, dollars, and doctrine; ladies, lucre, and liberalism.

V. 24 – God reminds us that the source of the revenue was the wisdom. People were willing to pay to come hear the wisdom of Solomon.

*"24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. (1 Kings 10:24)*

Vs. 25 – 29 – Gifts, Gifts, and more Gifts.

Some of the things mentioned in these remaining chapters were gifts given to Solomon by other nations, and I suppose some it could be things that were purchased with the gold that Solomon received.

*25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. 26 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. 27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance. 28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. 29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means." (1 Kings 10:24-29)*

What was Solomon commanded not to do:

*"14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn*

*not away: neither shall he greatly multiply to himself silver and gold. 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." (Deuteronomy 17:14-20)*

What else does God have to say about it.

*"9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Timothy 6:9)*

*"15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:15-21)*

It is ok if you possess wealth. Just do not let wealth possess you.