



## **New Ways of Viewing Faith and Money**

**By Ann A. Michel**

Many Christians tend to oversimplify the essence of scripture's teaching with regard to money in such statements as "Christians must tithe" or "the faithful will prosper." In *Jesus and Money: A Guide for Times of Financial Crisis* (Brazos Press, 2010), New Testament scholar Ben Witherington suggests that neither maxim accurately reflects the Bible's message. His thoughtful biblical analysis seeks a more nuanced, holistic, and contextually informed understanding of faith and money.

### **Putting Things in Context**

The tendency to pluck a single Bible text out of context and universalize its meaning has distorted beliefs about money and possessions, according to the author. He counters this selective misuse of scripture by applying three contextual lenses. The first is the canonical context. Recognizing that scripture is not monolithic, one must honor the diversity of perspectives within the biblical witness. For this "whole Bible" perspective, Witherington draws deeply on the work of Wesley Seminary scholar Sondra Wheeler, author of *Wealth as Peril and Obligation: The New Testament on Possessions* (Eerdmans, 1995).

The second lens he uses is understanding how the economic world of antiquity, based primarily on barter, differed significantly from that of today. "It was entirely possible for an ancient person to be prosperous and well-off while having little or no money at all," writes Witherington. "Money in antiquity was always produced and managed exclusively by the elite members of society. . . . So it is not an accident that almost the only time money comes up in the Jesus tradition is when there is a discussion of some sort of taxes, tolls, or contributions to the temple." Additionally, while the individual is the primary economic actor in free-market capitalism, one's livelihood was more a communal matter in biblical times.

Finally, it is important to understand that the Bible's scriptural injunctions regarding wealth are situation specific. The book of Proverbs, for example, addresses a social setting of relative prosperity. It matters greatly whether Jesus is speaking to a rich young ruler or of a poor widow. The meaning of different teachings must be considered in light of the economic situation of the original audience.

### **From Tithing to Sacrificial Giving**

Witherington flatly rejects the notion that Christians are *required* to tithe, arguing that the biblical mandate of tithing is no more binding on Christians than other aspects of Levitical law. Moreover, emphasizing tithing can promote the errant notion that a tithe fulfills one's

obligation to God, allowing one to do as one pleases with the remaining ninety percent. This flies in the face of the biblical verity that everything belongs to God. While the practice of tithing can serve as a symbolic reminder of God's claim on our lives, sacrificial giving, not tithing, is the ultimate standard of Christian giving.

### **From Prosperity Gospel to a Gospel for the Prosperous**

*Jesus and Money* rejects the “prosperity gospel,” which regards wealth as a sign of God's blessing and a reward to the faithful, as without biblical foundation. “It is perhaps one of the greatest tragic ironies imaginable that the teaching of Jesus has been used by affluent modern Christians to justify the lifestyles of the rich and famous,” concludes Witherington. His critique is not only applicable to those who *preach* a prosperity gospel explicitly, but also to those who *live* the prosperity gospel while giving lip service to a different theological perspective. But Witherington cautions equally against the opposite extreme—the notion that the Christian life requires asceticism or the renunciation of all wealth and possessions. The book advances a measured, common-sense view of money that does not regard wealth as inherently evil nor poverty as a desired state.

Yet this shades-of-gray interpretation of scripture does not let anyone off the hook—especially prosperous American Christians. The book's final chapter sets forth a number of principles for deprogramming ourselves from a lifestyle of conspicuous consumption and self-gratification. Witherington calls on Christians to examine their discretionary spending, to learn to distinguish between needs and wants, to guard against wastefulness and unsustainable practices, to become more critical in assessing the underpinning of the capitalist economy, and to reevaluate debt and credit practices, both individually and collectively as a nation. He takes aim particularly at cultural practices about work and retirement, saying that “making money now so one can live in luxury and idleness later is not a Christian motivation.” If one must retire, he counsels that one's time should be devoted to a significant ministry project.

*Jesus and Money* is a thoughtful and relevant resource for those who preach and teach and all who seek to live as faithful stewards. It is available online from Amazon and Cokesbury.

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### **The Right Question**

*Leaders do not need answers.*

*Leaders must have the right questions.*

Many things must be cared for in a church's budget. Olu Brown of Impact Church in Atlanta helps churches remember how much they depend on human capital with this question:

How much do you budget each year to show appreciation for staff and volunteers?

**Yours for the Asking**

By J. Clif Christopher

Recently I talked with a pastor about how to fund a \$6,000 need beyond the resources of the church budget. I felt he had an excellent case for the funds. The ministry sounded important. I asked, “Do you have a layperson or two who are passionate about this need?” He answered, “Yes, I can think of a couple of leaders who understand exactly why we need to do this.” My next reply, “Well, why don’t you ask them to fund it?” He paused and said, “I have just never been able to do that. It may be a weakness in my leadership, but in thirty years I have never asked someone directly for money.”

This was not an altogether surprising response. Most clergy tell me they have a very difficult time asking people for money. Some do it as a necessity while others never do it. A few actually discover the joy in making an ask. Their churches benefit as they get quite comfortable with sharing a passion for ministry and seeking someone’s partnership in doing it. What everyone needs to know is that it makes a lot of sense to learn to ask.

The Center on Philanthropy at Indiana University just completed a study of more than 8,300 donors that found that donors who were asked to give in person by someone they knew donated *19 percent more* to secular charities when compared with a request by other methods such as telephone, email, or letter. For religious organizations, when the donor was asked to give in person by someone he or she knew, the average donation was *42 percent higher!*

Despite discomfort, lack of training, and fear of being turned down, remember that on average, if you will personally carry the message and ask, you will get 42 percent more money. That is a good use of time and energy. Of course, all that I am saying applies to laity who can also do personal requests.

If you are a total novice at this, identify a very important need that does not cost too much and for which you lack funding. Think of those who would share a passion for this and also have the ability to fund it. Call and ask for a meeting. Share the need and why it is vital to your church’s ministry. Then ask them if they will consider being the benefactor with a gift of \_\_\_\_\_. Then be silent! Be prepared to answer pertinent questions and to say when you need the funds. If the person really has a passion and the ability, then you are likely to succeed. The next time will be easier.

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Nonprofits need management even more than business does, precisely because they lack the discipline of the bottom line.

*Peter Drucker*

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