

truth. We all, with open faith, beholding as in a glass the glory of the Lord are changed into the same image.

Now the Christian, the word "Christian" means to grow Christlike in character and disposition. The gospel makes men great in fusing into them the Christlife and the Christ spirit and the Christ ideas. The more Christ like a man grows, the more manly he becomes. The measure of perfect manhood is the measure of the stature of the fullness of Christ. Real greatness is greatness of soul. A man's word is not to be determined by his wealth. A man's life consisteth not of the abundance of the things he possesseth.

In fact as you review this text, you remember the highest tribute Jesus ever pronounced on any man was on John the Baptist. He said he was by far the greatest among woman-born. In what respect does this desert preacher great? He was not great according to the world measurement of greatness. He had no great wealth, he had no high titles, he had no lofty station, he lived in poverty and died in prison. But he towered high above ordinary men in clearness of moral vision, in singleness of moral purpose, his spiritual thought, he had high ideas, he lived up to them, he was poor in this world's goods but he was rich toward God. He was rich in great thoughts, in holy affections.

Thus you begin to understand what Jesus meant when he said

A Man's Worth and Wealth

Luke 12:15

*Re: Person! De Financial Secretary will now please come forward
"And he said unto them, Take heed, and keep yourselves
& mod. Qui Status quo; Person said a Bro. no poor uneducated
from all covetousness for a man's life consisteth not in the
things which he possesseth." - Luke 12:15
said the pastor, well; Status quo am ch' Latin for de mess
me in "*

I. Reviewing the Text

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This is one of the great outstanding characteristics of Jesus. If we understood it and took it into our lives and let it become a part of us, it would transform our lives. It would make us triumphant.

It gives us the true standard by which to measure our own lives. And the lives of those about us. Few sayings of Jesus have more influence over thought and life than this one. "A man's life consisteth not in the abundance of the things which he possesseth."

In Jesus' ministry he always tried to lift men's thoughts to higher levels. He gave men nobler conceptions of God. He gave them nobler conception of themselves. He would not allow men to think meanly of themselves. He honored humanity. And he shed his eternal blessings upon the human race. He revealed to men the spiritual possibilities of their God-given nature. That within them the germ of a noble and beautiful life existed. He encouraged men to follow this and to do their best to live up to it.

In doing so, he had a word to say about covetousness and of course, in this review of this text, we are concerned with the stewardship problem. What is stewardship? What are the best ways to promote stewardship? How can it best be preached and what is the relation to tithing?

The word "Stewardship" is a translation of the Greek "oikonomia". From which we get our English word economy. Thayer in his Greek English lexicon defines this word as "the management of a household".

This concept of stewardship finds abundant illustration in the Old Testament. Every king had a steward in charge of his household and finances. And every well-ordered house had a steward in charge of the master's money and property. Such a steward was often a slave elevated to a position of trust and was therefore more than a servant. The steward was next to the master himself as the highest official in the household.

Abraham had such a steward named Eleazer. (Gen 15:2; 24:2) Joseph was a steward of the house of Potiphar. (Gen. 39:4) And finally he became the steward of the house of Pharaoh. And of all the land of Egypt. (Gen. 41:40). Joseph in turn had a steward in charge of his own household. (Gen. 43:19).

Stewards are also mentioned in the New Testament. A reference is made to Chuzai the steward of Herod. (Luke 8:3)

The Ethiopian Eunuch who was the treasurer or steward of the

queen of Ethiopia, a man of great authority, who had charge of all their treasurers. (Acts 8:27).

Jesus deals specifically with the theme of stewardship in many of the parables - the parable of the talents, the parable of the unjust steward, the parable of pounds.

Thus we face the problem of the relationship of our own stewardship. Paul speaks of ministers as the stewards of the mysteries of God. (1 Cor. 4:1).

J. B. Phillips in his translation of this passage speaks of ministers as trustees of the secrets of God. In order to be true to himself and his God, the minister must faithfully share this message with his people. For it is required in stewards that a man be found faithful. (1 Cor. 4:2)

And now as we review our text, the disciples who lived nearest to Jesus caught up his great truth. And with reverence they exclaimed, "Beloved, now are we the sons of God and it doth not yet appear what we shall be. But we know that when he shall appear we shall be like him; we shall see him as he is, and be like him." Admiring all the uncertainties of the future there stood out in bold relief the grand certainty of their faith that one day they would be transformed into his likeness. Under the influence of his grace and truth they should become like him in character, in disposition. Paul saw and taught this same

is talking to and ask him the question has many relatives.
It was while he was lifting up the thoughts of his hearers away
from worldly cares that might flood their souls that they might
come in perfect trust and eternal goodness. And be transcended
that this noble-eyed money grumbler from the crowd broke in with
his request. Master, speak to my brother that he divide the
inheritance with me.

What a discord that was in the music. What a mean request
that was to make unto the circumstances. There was a great gulf
of what Jesus had been talking about and what this man was
thinking about. Jesus was speaking of grace; this man was
thinking of gold. Jesus was talking about heaven; this man was
thinking about the earth's garbage and he was not trying to
enrich himself, through thought and character. He was not
trying to fill his mind and his soul with the glorious truths of
salvation. His one and only concern was to fill his pockets
with yellow dirt or gold. He cared not how lean and marrowed
his soul was of divine grace. In fact, he cared not how desti-
tute his intellect. Was of noble thought so long as his purse
and his pockets were full of and fat.

This (man has many relatives.) And it reveals his character.
This man was one of those ill-used men we meet in life. Who
never get their share of the world's wealth and honors. They
would (have been) great men, famous men, and wealthy men. They

that a man's wealth consisteth not in the abundance of the
things that he possesseth.

You must think of what he is when you think of a man.
Independent of what he has. It is not difficult to distinguish
between a person and their external possessions for you do it
everyday. You say of this one and that one he is a great lawyer
or he is a eloquent orator or he is an able financier. Or he is
a good business manager. Your high estimation of them in the
regard of profession. You say you have little respect for him
as a man. Now Napeleon as a general received great high admira-
tion but as a man he was not thought too well of. And you may
know men who are great financiers, world famed for their business
successes. But when you measure them you find that they are
poor dwarfs. They may be weighty men physically or weighty
financially, or weighty men intellectually. But wealth and
titles and honors. But when you separate them, from the external
things and weight them on the scales of Christ, you will exclaim
Mene Tekel Upharsin - Thou art weighted in the balanced and
found wanting. For a man's life consisteth not in the abundance
of things.

As you review and study this text, the incident of it, you
see what called it forth. Jesus was surrounded by great multi-
tude to whom he was teaching the truths of the gospel. He began
his sermon that day by warning his disciples against hypocrisy.

There is nothing that destroys a force and beauty of a Christian life more than the habits of seeming to be more devotedly pious than one really is. There was nothing that disgusted the Saviour more than when he was here on earth than the professions of sanctity made by men who called themselves religious and yet they ignored the great things in the divine realm.

We ought to cultivate and concentrate as Carliolo, who had contempt for all kinds of sham, especially in religion. It ought to be genuine, natural and it ought to be practiced. I wonder sometimes if people do not try to pawn themselves off as (seventh heaven saints). Everybody else knows that they hardly fit in the situation and are hardly able or hardly fit to sit on the church doorsteps.

Thus as Jesus dealt with this and we review the text, we see that it brought him on another theme. He spoke of God's personal thoughts, personal interest in the individual life. He assured his disciples that God would care for them day by day. The very hairs of their heads were numbered and he encouraged them to be aggressive and steadfast in Christian service. The great review of this text leads us to discover here what Jesus had to say about the matter of covetousness which is plain in the Bible as it is taught. Covetousness in the New Testament is placed between the fornicator and idolator. Between thieves

and drunkards. Between fornicators and extortioners. Between thefts and wickedness. Between wickedness and maliciousness. Can we not imagine how our conscience would torment us and condemn us if suddenly temptation made of us fornicators or thieves or drunkards. Yet Jesus was speaking here of the matter of covetousness.

old Bro so stingy he used to wait on the back of his neck for a collar button -

Which reminds me of the town miser who had a reputation for many years of standing of never having given to any charitable cause. He found some excuse or objection for not giving in every instance. And he refused all appeals. Finally some civic minded person thought it would be good to erect a nice fence around the cemetery. A representative of the cause went to the miser and made the usual appeal. As usual the miser refused giving this excuse - "there is really no need for a fence around a cemetery because those outside do not want to get in; and those inside are unable to get out." We have many nominal Christians with the same excuse. Who say that there is no use to preach the gospel. And there is no use to talk about the matter of substance. And yet at the same time Jesus talked about man's life. It is more important than the things he possessed.

II. Relatives ✓ V. 13

Now I have decided to call this next point as we leave the review of the text. That this man here in the Bible that Jesus

III. Rebukes the Man

v. 14

As we review the text we've discovered that this man had relatives and now Jesus comes to rebuke him. The covetous complainer of the text is a representative character. There are many of his kind in the world today. You will find them in every congregation. They may not speak out in meetings as this man did. But their thoughts and their desires run in the same channel.

The acquisition of wealth was a chief and crowning concern of this man's life. The only use he had for Christ and the gospel was to increase the bank account. He would gladly have joined the church provided Jesus would champion his cause. And add to his income. This Jesus refused to do. Man who made me a judge or a divider over you? Jesus said.

When Jesus rebuked this man, he rebuked multitudes. Of individuals like some in the world today. There are those in a thousand ways who declare that riches and not righteousness is the one thing needful for man.

Jesus read the man's heart. He sought the greed that was dominant there. He saw that this man thought life was not worth much unless one had great possessions. Jesus knew that his discontent grew out of his covetousness. He was over-anxious to secure worldly abundance. He was not mornning the loss of soul-wealth. It was not barrenness of moral life.

tell you if it were not that somebody else had wronged them out of their lawful inheritance.

Here is the victim of self-pity. He is a chronic grumbler. They go through life whinning and trotting out their grievances.

We ought to pay attention to the fact that the world is not so mean and ungrateful as some people make it out to be. This old world is honest and will pay its debts. If you have done a good service, it will reward you. If you have superior talent, the world will find it out. That you shall be. What you fit yourself for, that you shall do. If you are a genuine electric light, the world will find it out. They will not take you for a candle. The world will size you up.

He said master speak to my brother that he may divide the inheritance with me. This man who made this demand on Jesus has a good many relatives in the world today. Hosts of people are calling out the same unreasonable complaint. There are men who are shiftless and thriftless who want the industrious and the economical world to divide up with them. There are men who are lazy and extravagant. Look on with envy those who have the better homes or richer comforts.

What (Much of the poverty and pain) that men suffer in this country is due many times to their habits. This world is made so that industry will reap richer harvests. That thriftiness will enjoy greater comforts. Than that of a prodigal. And the

spendthrift have neither right nor reason on their side. But yet he demands the inheritance of an industrious brother. Whatsoever a man soweth, that he shall also reap. And that is a bitter pill that some people are swallowing. This very day.

Professor James used to say when one sees the way in which wealth getting enters as an idea into the very bone and marrow of our generation, one wonders whether a revival of the belief that poverty is a worthy religious vocation may not be the reform which our time stands most in need of. Among us English speaking peoples especially do the praises of poverty need once more to be sung.

The rich young ruler presented a social problem. He did not own his riches; they really owned him. He speaks of money as a talent to be used of both for the advantage of its professor and for the blessings of mankind. And Jesus talked about the universal symbol of the product of human toil. And it is only the soiled hands of men that soil it.

Paul writing to Timothy adds the love of money is the root of all kinds of evil.

The love of money may cause the prosperous merchant to adulterate his food or even medicine. It may cause one to tempt a clerk to rob his employer for the sake of a few pennies. Or it may cause one to defraud his master. For 30 pieces of

silver Judas sold his Lord. There are money loving Judases who still have relatives who would sacrifice every human principle upon this.

Ruskin said he was only a common money-lover. Of Judas and like all money-lovers the world over didn't understand Christ. He couldn't make him out; didn't know his worth or the meaning of it. Now this is the money-lovers idea of the world over. He doesn't hate Christ. But can't understand him; doesn't care for him; sees no good in his benevolent business and makes his own little job out of it come what will. For example take the plumber who gets the extra profit by covering up a defective house drain. For somebody cannot see it. And then someone perhaps has diptheria. Or take the workman who finds a casting that he is working on a ship. Here is a hole as large as his hand; he takes a piece of cold iron, heats it up, hammers it into the gaps, moves it over the surface and saves many dollars. And yet, that it would cost by rejecting the piece and bringing about a new one. And when the ship gets at sea many persons lives are at stake. Can the workman and the money-loving foreman who passed on that job to save the expense evade the fact that they are covetous. Proverbs says riches certainly make themselves wings. They fly away as an eagle toward heaven. Like a traveler lost on the desert. And cannot find his way.

died in stocks or with lands or died poor. The thing is whether or not they were patriotic; whether they were men that the world will remember.

And Jesus made the truth of the text more dramatically impressive. By using a parable and he used the parable of the rich farmer. Who tore down his barns to build bigger ones. That he might have room to hold and to horde the vast accumulation of wealth. He had abundance stored up for a long merry life. He had a colossal fortune but he made the colossal blunder. The blunder was in thinking that his life depended on or consisted in the abundance of things he possessed. He possessed things, barns, loot, goods. Therefore he imagined that life for him was a big success.

But suddenly in a dramatic manner God comes in on the scene and God separated the man from his possessions, his things, God measured him by what he was, not by what he had. He called him a fool. And Jesus said, "So is everyone who is not rich toward God." To be rich toward God means to be rich in soul quality. Spiritual virtues; The real pauper, the real poor man is the man who is poor in soul, destitute of character, and bankrupt morally.

It was like this applicant for justice who came to Jesus. Exactly as people would do today. But Jesus refused to judge in this; but he pointed out to him a glorious truth. And then

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Men will lose truth and faith and love and meekness and gentleness and kindness of heart. They will lose all these beautiful soul qualities and never shed a tear over the loss of them. But if they lose land and gold and position in society they are overwhelmed with grief and cannot be consoled.

All the time we are tempted to put a higher value on material possessions than we are on moral character. Wealth in many ways has presided over wisdom. The gates that open into what is called the best society are barred with gold and open with golden keys.

Jesus rebuked this complainer in our text and he preached a sermon against covetousness. There is no vice that will milder like covetousness will mildew the soul.

IV. Remedy

V.15
There was a cure for this deadly disease. It is to be remembered that a man's life consisteth not in the abundance of the things he possesseth. A man's real life and worth do not lie in his external possessions. We are not to estimate our own worth or the worth of others by a property standard. A man's worth as God measures him is independent of his worldly possessions. A man's position before God is not determined by the size of his bank account. If a man is a man, he is so independent of these external things. He does not weigh him physically. He

does not weigh him financially; he does not weigh him intellectu-
ally; ~~he~~ but he does weigh him according to his disposition.
It is in his soul qualities; his moral qualities; his spiritual
qualities that Jesus weighs man. Therefore, oft times in the
history of this world, he hath put down the lofty from their
seats and exalted them of low degree. He hath put down the
lofty from their seats and exalted them of low degree.

It is just here that Jesus and society takes you. And
parts company. And society's first question is 'What is a man's
worth? If it is found that he has great wealth and sounding
titles, the order is hats off. There is a great man in our
midst.

And we should keep our hats on until we find out a little
bit about this individual. Dressing a monkey in the clothes of
a king does not make him kingly. In the history of the world,
many a monkey with a poor brain has stoken the robes of royalty
and climbed upon the throne and has caused others to cringe and
crawl at his feet.

There are people in society today who are ready to worship
an empty name or sounding title. There are Aaron's to make and
people to worship golden calves today. There are women in
society looking upon as leaders and queens, not because of their
superior goodness; not because of their superior intellectuality
not even because of their beauty; but simply because they have

gold. And can wrap themselves in silk.

The attention they receive is worship offered to a golden
calf. The key that admits them - it is their cash and not their
culture.

Now Jesus taught that a man's possessions had nothing to do
with his grace. He may be great with wealth, titles, and
possessions.

Queen Victoria had position, wealth, titles, a crown. She
was great with them. She was great without them. Her character
was queenly, her conduct was royal.

Helen Gould was born to wealth. And was loved and honored
for her strong beauty, intelligent cultured womanhood. So it is
with men and women of wealth and culture today. Catherine Booth
was born in poverty. Francis Willard never possessed wealth or
lands or titles. But both these women rose to the heights and
won world esteem because of their strong beautiful, unselfish
womanhood.

Shaftsbury by inheritance possessed wealth and titles of
high station. But apart from these as well as with these, he
was rich in moral worth. And rich in the world's esteem because
of his service to needy humanity.

Lincoln was born in an humble cabin. And was unknown until
gradually his superior work rose to do ~~many~~ things.

So it has been with others who care to ask whether great mor

into the image of God with your robes washed in the blood of the lamb?

Humiliating, I will tell you what is humiliating. Sin. The service of sin is humiliating. It spoils a man, it robs a woman, it leaves wrecks.

But Jesus, talking about something that elevates, I must be a Christian. Glorious possibilities are held out here to us in the gospel by Jesus. It doth not yet appear what we shall be. But when we see him we shall be like him.

The men and women who were living under the inspiration of these truths are living wisely. They are rich toward God. And can never be paupered. They may live in humble homes; they may move in obscure circles; they may be princes in the skies; but they are on their way to a coronation.

Sometimes they are rich and great and famous in this world. Sometimes they sit in high places in honor, in esteemment. But their greatness is independent of these things. Take away their wealth, strip them of their titles, and they are still great. They have beautiful characters.

Paul looked onward to heaven. He was a prisoner of the caesars in Rome. There he was chained to soldiers. For 30 years he had battled for God and humanity and now the old white-headed servant of Christ is in jail suffering a criminal sentence. Does he regret having chosen the service of Christ? Does he

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he asked him to look at the wealth of the farmer. What poor judges we are for both of these men had ignored God. The rich farmer and he had his fruits. Every other word was my soul, my barns, my fruit, my goods.

Both kept their gains to themselves. It is readily implied here that he did not think of others.

Both of these men forgot about death. And the farmer was to die that very night. What was the cure for this covetousness? Jesus is offering here. How can we be rich toward God? In good works.

What is the right use of the word "mine"? David uses it nine times in two verses. In Psalm 18: "I will love thee, oh Lord, my strength. The Lord is my rock, my fortress, and my deliverer, my God, my strong rock. In whom I will put my shield and the hope of my salvation and my high tower."

In other words, the man who came to Jesus wanted Jesus to play the part of the small attorney and to get conveyed to him some share. But our Lord does far better for the poor brother. Than if he had become his attorney for him. He warns against covetousness and he indicates to him to back up this lesson with the parable of the rich man.

He tells him that a man can never be satisfied with things. (verse 15) There are those who imagine they can satisfy their hearts with things.

He tells him that success may doom men to life-long wrong, (verse 16-18)

In the career of success, there is only a vain desire for rest. (verse 19) After the bigger barns had been built, a way down the fretful years he will reach in defeat. In a position to say soul thou hast much goods laid up for many years. Take thine ease and drink and be merry. He longs for rest; all of his worry is toward it; his idea to win wealth rest is by wealth. It is something that cannot be purchased but must be God-given. How often do we see men who have retired with a competency at a loss as to how to kill time. And a weary and restless era.

Death cuts the soul off at once from the worldly possessions. (verse 20-21) We never hear of millionaires carrying their bags of money with them. The things which were so anxiously amassed return to be divided among the airs. While the owner goes out into another world; absolutely penniless.

Men and women need to listen and to learn. Wherein your true manhood and womanhood resigns. You who are beginning life and want to make a success of it, remember to seek first the kingdom of God. It is first in importance, in intensity. First the kingdom of God and its righteousness. Be more concerned to make a life than to make a living.

Take the life that Jesus lived and make it your model. Make it a part of your life; patience, purity, kindness, gentleness, love, reverence, hope, faith. All of these things that will make you rich toward God. It has always been a favorite thought concerning that Jesus put honor upon men and women who accept and who serve him. His glory is great in thy salvation. Thine honor and thy majesty thou hast laid upon him.

V. Reward

V. 20

You've heard people talk about the gospel as though it humiliated men. But David did not think of being humiliated when he was taken from the sheepfold. And to be made king over God's chosen heritage.

To those fisherman of Galilee think of humiliation. When they were taken from their boats and their nets and made disciples to go around the world?

Did Magdelene think in humiliating to be lifted from the sewerpit of sin?

Did Bunyan think of it as humiliation when he was taken up from the marsh lands of iniquity. And degradation to the hills of God.

Is it humiliation to be taught that you are a child of God a son of the king, an heir and an inheritance that fadeth not away. Is it humiliation to be pardoned and purified by the grace of Christ. And partakers of divine nature and restored

think his life has been a failure because he is in jail? Why, of course not.

Was his future dark when he came to the pathway? Did he think that he had given his life just for a dream, for something that failed. No, he looked out through the prison bars and saw the hills of God in their transfiguration of glory. He saw the gates of the eternal city open. He saw the hinges of gold open to receive him. He saw expectant faces of loved ones to greet him who were eager for him to come to the eternal mansions. And he took his pen and he wrote, "I have fought a good fight, I have finished my course, I am ready to be offered up and the time of my departure is at hand. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me. There was no mourning at the bar when he put out to sea. For he might met his pilot face to face.

It is not (what a man has) but (what a man is) that makes him great. If you were rich toward God, rich in holy affection, spiritual aspiration. Then you are indeed rich.

Job, whose life betrays in Hebrew drama one of the kings of the earth, he was a kingly man. He had wealth, friends, honorable name, and was a king when he was stripped bare of them. His fortune followed close on misfortune. Like waves rolling shoreward, the Caldeans carried off his camels, others slew his servants, the fire fell upon his flocks, the great wind

Plaza Dec 16, 62 A.M.
So. West - Dec. 16, 62 A.M.

swept the wilderness of the plain and laid his children low in death. And then a disease fastened upon him. His person. Friends forsook him, his good name was vivified, wealth went, health went, reputation went, everything went. But here was a man in the storm of life and it was black. These things were destructive to Job; but he held fast. My righteousness I hold fast; I will not let it go. Till I die; I will not remove my integrity from me.

Men and women and trouble saw as Job did wealth must go; let it go. But see what you hold fast to your integrity! In the darkest hour of your trouble, stand up. With Christ and say, "my righteousness I hold fast and will not let go". Death may touch me, but dishonor never. You cannot bankrupt a man whose life is built upon the rock of Ages.

There is comfort in these truths to all men; those who are bereaved; those who are discouraged; those who have kept the truth. They have won.

There is a poem -

The man who won;

He kept his soul unspotted, as he went upon his way,
 And tried to do some service, for God's people day by day;
 And had time to cheer the doubter, who complained that hope was dead,
 He had time to help the cripple, when the way was rough

ahead;

He had time to guard the orphan, and one day well satisfied.

With the talents God has given him, he closed his eyes and died.

And the crowd, the crowd that hurried after golden prizes - said

That he never had succeeded, when the clouds lay o'er his head,

He had dreamed, he was a failure, they compassionately sighed,

For the man had little money in his pockets, when he died.

But I don't think Paul had much in his pockets when he died; or John Wesley he did not have money. Livingstone had no money in his pockets when he breathed his last.

Flame Nightingale
Catherine Booth

- Slaves of London. Rose to Berlin & ^{Sad.}
 They left no money when they passed away, but they left the memory of a holy life.
 Example of consecrated career
 "unselfish devotion"

Heaven will show their lives were not a failure.
 They rest from their labors - that is pearl or prizes of gold swing out to welcome them -
 The King himself - "well done good & faithful servant."
 The true meaning - life consisted not in the abundance of the things that he possessed.