

51 N, Jan 29, 78 A.M

"DEATH AND YOUR POSSESSIONS"

Psalms 49

INTRODUCTION:

The superscription is given to the chief musicians. The author of the Psalm in some field is unknown. Others feel that it is David. The familiar story of David. As in other Psalms. He is talking about of him suggest, as it so often does, the coming of

The Psalm is based upon one theme which deals that are destructible and those that will be left

There are perhaps two or three ways to think a riddle. Second, the riches. And third, the reward

2nd Family Loses Clothes to Blaze

CHESAPEAKE - A house fire on South Military Highway has left another family without clothing or household goods.

George Dodd, 31, a carpenter, his wife Debbie, and their 4-month-old son were away from their rented home Tuesday at 3035 S. Military Highway when fire spread from the kitchen shortly after 5 p.m.

The interior of the one-story single building was gutted. All the Dodds' furniture, appliances, and clothing was destroyed.

Dodd has been unable to work regularly at his trade recently due to the weather, which has hindered construction throughout Tidewater.

Until they find another home to rent, they are living with a sister of Mrs. Dodd in Norfolk.

The Dodds are the second Chesapeake family burned out of their home in the last three weeks and left with the loss of nearly all their personal possessions.

The three-story frame home of Mrs. and Mrs. Ted Blevins and their seven children burned to the ground Jan. 10. The family lost everything but the clothing they wore.

Inquiries about the needs of the Dodds may be channeled through Mrs. Dodd's grandmother, Mrs. Edna Byrum, at 461-0612.

I. THE RIDDLE - V. 1-4

In V. 1 - the messenger comes and he has something to speak to every man alive. He calls attention to all men as to what he is about to say. Because it was not wisdom in general that he was going to speak about.

V. 2 - His attention given to the value of worldly wealth. He addresses all the people concerning their wealth. Both low and high - rich and poor.

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Some men this (paralyzes) As if there could be no use in going on. Other men it fills with eager fear, and it makes them work harder than ever before, to get all they can get out of things as soon as they can get them. I hope that through this riddle, we will see something of the influence, and there is something more noble and just that we may gain as treasures in our lives.

The power here of conviction is the influence that riches have upon mind and influence. And then it is also a conviction here of the good to accumulate things and riches.

You go to a person in his shop and he is piling up \$1.00 upon another. And before his eyes, he lifts a curtain and he looks. And just a few steps away you show him the (inevitable) future. His pile of money will be left behind. And will be used in ways in which he does not care about it being used. His money may be used by people he hates. It may be used by people who laughed at him.

And in a moment this man sees this but he continues to add up \$1.00 upon another. He makes the idol of this and he plods on a little bit harder to get wealth.

There is a passion to accumulate in every individual. That is, to take into account - we must accept this that somehow people find it necessary. And it is hard to separate this passion. And to see that death will bring a complete separation. They seem to work together like wheels in a machine. A man works, he toils, and he works for this in life.

There are thoughtful men who are both aware of the fact and yet they live active lives. There are those who feel that there is a human desire to gain the good things of life, and you all know well enough that those good things will hardly be gained before you will have to give them up. You may live in the sunshine. But every now and then there is some knowledge that sweeps over and clouds out the sun. And so you have that knowledge.

So here is a riddle - a man who is going to gain riches. And then he is going to be separated from those riches. What a riddle.

*man held on to wealth
 resignation Repair old Betsy or Betsy New
 one wealthy \$50 repair
 Partly - seat - jammed Betsy - took Betsy to head.
 Betsy must have jumped up - Betsy would Personal Drought - 500
 Lord hit him again*

II. RICHES

Now let us say just a word a two, between V. 5 and 16, we find some further admonition on this riddle about riches.

V. (5) - There are certain fears that people have. They fear the men who bring about bad times for them. And there are those who trust in riches.

V. (6) - They boast how their riches are growing.

V. (7) - He gives us a word about the limitation of the power of riches. No one can bring life again when a man is dying.

This is beyond man's purchasing power.

V. 9 - No man can hope to (avoid) the grave. He will have to face death. And seeing that the wise man die, likewise, the fool he says.

V. 11 - Most men do not realize that they will die. They feel that their lives will go on and they will continue for generations.

V. 12 - The truth is they die like beasts. And the tragic thing is that some of these that live for folly, encourage others to copy their lives. V. 13.

V. 14 - He says, we like sheep are put in a grave. Those that live for riches.

V. 15 - But he says there will be a resurrection of the just. God will pay the ransom for me.

Let us consider for a moment, and see something about these riches. Now today if you could see the future, and say for example, that communism was going to come and take your property, Let us think, not just about death for this moment, but of

some other event such as communism, that might come. And might arrive and strip from every man his earnings. And suppose that the instance that all of us could see and foresee, that at a future time there would be a great triumphant with the (division) of all property, taken away from all of our private rights. Now what would be the result of such an anticipation.

I would suppose that there would be at least some (different results). That would take place in different people. (One) class of people would think only of getting out of the present. Which they could. Well, since so soon, we will have nothing - they say. Let us make the most of what we can have now. Let us (enjoy) the present to the fullest.

And there would be (another) group of us who would say, that we'd be so wrapped up with the coming calamity, that all chance of enjoying the present would be ruined. All is to be stripped away - what is the use of winning anything.

Now these two groups of people everybody would expect to see. One of them, the class, that (tries) to forget the coming loss, in the excess of present joy. And the (other), losing all sense of present ownership in the certainty of the coming loss.

(Think) about that for a moment. There might be a (third) kind of man who would at least be conceivable - who might be living and saying - well, communism is coming. And he would say, I cannot live only in the present. And I cannot be apathetic

in despair. I must work. I must accumulate. But what is there which I can accumulate which the communists when they arrive cannot disturb.

And when he asks that - can you not see how at once, there must open to him all the great regions of a true understanding of possessions, - which no redistribution of property can take away. There are games that are won in business of a true man's life. Which would just be as truly his after the mob had passed through the town and turned him out of his house, and made him share his fortune with the thieves. There is a property so private that no legislation, no revolution, could disturb it.

So those who will trust in their wealth - how hard it is for them that trust in riches for them to enter into the kingdom of God.

Boasting in their wealth and their multitude of riches, they pride themselves in the extent of their possessions.

Let me relate a story to you. Something that happened years ago in N. J. A judge - his family was then considered the most wealthy in the town. And some of the members of the family gave other people the understanding that that was their opinion also. On one occasion a fishing party was made up by the ladies. The judge's wife was one of the number. The subject came up of losing property. The wife paused a little, and slipped a splendid gold ring from her finger, and dropped it into the lake - remarking as she did so, that it was as (impossible) for them to become poor as it was for her to

recover that ring. Now the party returned to their homes and the judge's wife gave the fish to the servants to prepare. And not long after, the cook came into the sitting room and showed her a gold ring that she had taken from one of the fish. The ring dropped into the lake was recovered. She, who was so confident, could never become poor actually died a pauper, in Elizabethtown, Nova Scotia. And the husband, the judge, died a pauper in an adjoining town.

When you fancy the power to retain wealth, even the Psalmist says, the inward thoughts. That their houses shall continue forever. They calculate that they should retain their possessions until death and then transmit them to their children. And continue to be proprietors of their possessions. And that is why it is interesting to think what would happen. Suppose the communists came and took over.

And of course, V. 14 - there is the inability to retain their wealth. All men must die and leave their wealth to others. They cannot continue with it.

They cannot carry it with them but they must leave it behind.

They cannot foresee who will enjoy it when they have left it. They must leave it to others. Whom they know not, perhaps to a fool. Ecc. 2:19. Or even perhaps to an enemy. We carry nothing hence. It is foolish then for us to trust and glory in wealth.

The limitation and the power of wealth is something that may be turned aside by

the scope of death. And none by any means can redeem a brother from death.

And wealth has no power to influence death, like sheep, they are laid in the grave. V. 14. When death comes to them, all their possessions and honors must be given up finally and forever.

So suppose a man should by his ability should accumulate - this must be parted with by and by. And a man may press each dollar til it yields to him some moral quality. He may store it away into his character and his patience. And by and by when the great crash comes and he is stripped of all of this - he will still have something that will be rich in his life.

III. REWARDS

V. 17 - For when he dies, he shall carry nothing away - his glory shall not descend after him.

Now we have tried to talk about - and we can carry this to the anticipation of death. Death is a great communism

It levels all of our human greatnesses. Here they are - here is a beggar, here

is a prince, here is a king, here is a scholar. And we can walk through and look at the graves. Here is one with honors. Here is another that is highly educated.

But thank God the inequalities of wealth are not to go beyond the grave. Thank God the rich man and the poor man alike are to be known no longer in the new Jerusalem.

But the rich man's self-control and the poor man's self-respect - these will be gathered--and what has the grave to say for them. Here is a scholar who loves truth and is unselfish. But now here is a person who has acquired a character. And what a reward and what results when a man has made his life render that to him. When he has gotten down into the deeper regions in order to get up into the higher ones, where the words of the Psalmist were spoken about the riddle. He has come into the higher world where death has lost his victory. The man does not carry something away with him when he dies. The true glory of his life, does follow him. What was true below is no longer true when a man has risen to a larger concept and a larger use of life.

This man takes advantage of the day and the would which God allows him to gather up these qualities. Where things may be stripped away from others unto God's gracious law. Do you not see what it results in. Just as you live in the pure pleasure of a glorious day. And here is the thinking and doing, the responsibilities which God has given you. You will pass into a better tomorrow. Here is the business man. Here is the student. And death comes - and the student leaves his books. The mechanic leaves his tools.

To be sure, there is another word - the Psalmist has about the dying man.

We carries nothing away with him when he dies. Now, he certainly did mean the mere conditions and some of the mechanics of life. But there must be some triumphant

Where There's a Will...

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LAST WEEK I HAD THE PRIVILEGE of sharing more than three quarters of a million dollars. Over half a million was given to the Foreign Mission Board and a quarter of a million to the Illinois Baptist State Association. It was not really mine to give. It was the fulfillment of a final request of a friend who has gone to be with the Lord. You see, I am the executor of the estate of a Christian man who let me help him make his will.

Four years ago I received a letter from a man I didn't know. He wanted some advice about making a will. A few days later I called on him. We discussed the disposition of the estate that he had accumulated through saving and wise investment. He had no immediate family. He had never married. His only sister and parents had been dead for several years. He was nearly eighty and had been told that he had cancer. His name was Oscar Dillon.

After high school, Dillon attended Ewing College, a Baptist school in Illinois. It was there he found the Lord and for more than sixty years had been an active Baptist. He taught a Sunday School class until he was eighty-three. His interests had been in his own church, Foreign Missions, and the Children's Home of Illinois Baptists. His alma mater closed in 1925.

I shared with Mr. Dillon the importance of a will and one that expressed

James H. Smith is executive secretary of Illinois Baptist State Association, Springfield, Illinois.

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his interests and desires. His interests in Foreign Missions kept coming to the top. He did want the interests of Illinois Baptists to receive a generous gift. He wanted to leave a gift for his church and for the country church that he attended in his youth. I suggested several other possibilities where his estate could honor Jesus Christ. Carefully he would think, then always return his attention to the above interests.

The spouses of his two nephews and one niece were still living. The wife of one of the nephews had been particularly thoughtful of him. We agreed that they all should be remembered, and the nephew's wife in particular. In just two visits I had been able to help Mr. Dillon sort out in his mind his own priorities.

We agreed that I would take the information to the attorney of the Illinois Baptist State Association who was to draft the will. Since the Association would be a primary recipient, it was imperative that Mr. Dillon pay the small fee charged by the lawyer. Wills have been disavowed over this point. The will in its final form was delivered personally. Mr. Dillon signed it in the presence of his pastor and two other church friends.

The day Mr. Dillon died, his estate of stocks and bonds was worth one million dollars. Because of his will the amount has been distributed according to his desires. Though he is dead, Oscar Dillon lives on through his generosity to the cause of Christ. Church and denomination leaders have a unique opportunity to help Christians in this stewardship of possessions.

END

has grown within it, comes forth into precious glory.

We come to these great truths here -- we have a love for acquiring things.

And the certainty about how much we acquire must be speedily abandon. That is one

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has grown within it, comes forth into precious glory.
growing, it will be easy enough to let it go when it is going. The cornet which
who does not dare to believe that however the shell may have made him - in its
the shell. Who does not somehow, something long for that, and when it comes,
to get down to the kernel - that someday out of the shell - and throw away

you.

come somehow like comfort when you die - you shall carry none of this away with
the working with a charity committee. Or attending some convention. The words
complex working of government. The confusion we see sometimes in politics. Or
elaborate social life, the planning, the making and spending of our money. The
disappear in the simplicity of Heaven. How often have we thought about the
hearts are bound up in them - we will rejoice to know that all of these will
How many of the complicated ways of business and society, as much as our

want to see them anywhere on the other side.
enjoyed - of which we feel this life has given us enough. And that we do not
for that of some of the things which we have deeply loved, and earnestly

understood.
This book should become one of the basics in every pastor's library. Not only do the authors expound these points of view: Beasley Murray on premillennialism, Herschel H. Hobbs on postmillennialism, and Robbins on the apocalyptic view, they also furnish material for preaching. Note, for example, Robbins' seven truths of Revelation: (1) the sovereignty of God, (2) the lordship of Jesus Christ, (3) the centrality of the community of saints in the long story of mankind, (4) the divine meaning of history, (5) the crisis in the world, struggle between good and evil.

probably did not intend for your book to be used in this way, but it will help any thoughtful pastor to deepen and strengthen both his preaching and his care of souls.

To: William J. (Bill) Reynolds

If you see someone going to worship services with two books under arm, the Bible and a copy of *Companion to Baptist Hymnal* (Broadman), you may suspect the editor, but it could be any owner of one of these fine reference volumes. You've written something about every song in the book. It makes good

the more copy
He can't

truth.

And of course, if we acquire things in a lofty true way - there is something that comes into the man himself that is utterly beyond the power of death to destroy. And must go wherever the man goes. And shall last while he shall last.

Out of the king, reigning - something comes into the king.

This is full of truth for our practical conduct. And I have tried to show that this will be something of the joys and that the most faithful will use this on this earth in complete preparation that needs to be made about this inevitable change.

Surely no man was ever more faithful in living his earthly life than Jesus. Nor was there any man more ready to lay it down and go to the father.

In him, these things worked in perfect harmony that we have been talking about. The complete and noble nature. First, there was the most enjoyed life as he worked in life. And then second, there was the readiness as the time came to change it. For what we call the other life.

So the relationship between man and life, is what we have been talking about.

X
And we know about life when it is low and degraded. And we have seen this in all of our lives. We can see it any day. We can see here is life that is first pure and clean. And then we see it wading through the mire. Stained and blackened with sin. Man and life.

And we come to feel the power of temptation - and being soiled by sin. But then there comes a moment when we get a larger view. And we see that man's life existed from the beginning to be bound up in God. And there is restoration and redemption in the idea of Christ.

And then they were redeemed by Christ - do you know fully what that means. It means the reclaiming of the world, of a man. To be under the love of God. You belong to God. Christ came to claim you. For the God to whom you belong.

Now if that could completely be done, you could be redeemed in this way - then what we have been talking about when death sweeps down - you will not lose everything.

Now, a young child knows little about the anxieties and the cares of a man who is 40. Or a man who is 60 years of age. And yet, by and by, that young child will cross the critical line. And he will be 10, he'll be 20. And then 30. And that seems to carry him into another world.

The redemption of Christ makes men. It transforms men. And prepares them for

the father's house. For us to live in Christ.
the father's house. For us to live in Christ.

Now this ought to finally lead us to see that those who follow the ways of the world - v. 19-20 - just like fattened live stock. There is another side. For if you have Jesus Christ, then you have an indestructible possession. And when you stand by watching some dying friend, here is some busy man right by your side in the current of activity. And it seems that when the inevitable summons comes, he drops the tools of life, and he has gone away.

The day after he is buried - you might walk through his empty house. There is all the use to identify him to you. The shelves are crowded with the books he loved. The furniture is full of memories of him. The signs of his wealth and the tokens of his taste are everywhere. The clothes he wore - still keep his shape. The instruments with which he worked - have almost grown cold. Some friend beside you will say, poor fellow. It was very hard to leave all of this. How he worked for it all. How he enjoyed it all. And now he has left it all behind. The Psalmist was right - when he died - he did indeed carry nothing away.

But, if you have gotten hold of the truth, and in your heart that maybe David or the Psalmist was right in a way and maybe wrong in another way.

Did he really carry nothing away. He who entered into that mysterious world. Rich in wisdom, patience, trust, and purity. That had been tried in the fire. Whose soul had been riffled by countless struggles.

Has he carried nothing. He who goes through all of this - and has been worshipping his God week after week. And has claimed Jesus as his Saviour does he carry nothing. He who carries the (new self), the new life that was born to him in the (new birth).

Yes, it is tragic when a man dies and leaves everything behind. But it is glorious when a man dies and takes everything with him that he needs for his soul. How glorious and how certain it is. This should inspire us to work on. One wants to cry to all the true workers of Christ, work on with all of your might. No matter whether you succeed or fail. No matter whether men give you praise or blame. You are gathering character. You are becoming more like your master. And when the call comes and your work must be left, the worker will go on up carrying with him some of the graces and the goodness which God has enabled him to receive.

Somehow may death and your possessions quicken you today.