

Our text is given us the setting and the general principle of how to use your possessions.

It is the history of a man who made to keep, who accumulated to himself, who labored to have, and not to give. Who was anxious to get and glad to hoard but he was not cheerful when it came to distribute - he was rich toward himself but he was poor toward God. He was wealthy for this kind of life but he was a poor man concerning the life to come. Therefore, the text -- lay up treasure for yourself, not on this earth.

A London newspaper offering a prize for the best definition of money." The winner "money is an instrument that can buy you everything but happiness and pay your fare to every place but Heaven."

Now money can provide many of the comforts we need but in so far as the basic things it will not meet them all.

Henry Ford was so wealthy that one one occasion

So. May - Sept. 12, 1965  
(copying photos) -

"HOW DO YOU USE YOUR POSSESSIONS"

LUKE 12:21

INTRODUCTION:

A banker went to his doctor for a physical examination. When the doctor told him that he was as sound as a dollar, he fainted, for he knew how unsound the dollar is now-a-days. Which serves to point up the fact that the value of money is only relative. For money is worth only that which it will purchase. And judging by the standard, it is worth very little, in these times of inflation. Someone has said, money talks alright, but in these days a dollar doesn't have enough cents to say anything worth while.

A profoundly interested crowd and was listening to the words of Jesus. They were agitated by The solemn warning to fear him who had power to Kill and to cast into Hell, and were excited to a grateful joy by the assurance of a special and merciful providence which supplied their daily wants, watched over their steps, and numbered the very hairs of their heads.

V.13 - But their attention was suddenly interrupted. There was one among them, those who listened to him who spoke as never a man spoke and who was engrossed by the love of money. And he was sympathizing with the doctrines of Jesus. He was attracted to him by his reputation of a chance in life, and he was wondering what his wealth could purchase. He had no taste for those spiritual treasures which Christ was offering, without money and without price to others.

Now he wanted to perceive the authority by which Jesus was teaching. It was different from anything else he had ever heard and he was quick to conclude that he might avail himself of this authority. The things that filled his heart had excluded Christ. There were not any of the thoughts or any of the affections.

He lifted up his voice and said Master speak to my (brother) that he divide the inheritance with me. This tells us in Verse 6 and 7 and 13 that he disclaimed all rights to power to judge and settle questions of

V.15 - that content. And Jesus warned him against covetousness

and he taught him a lesson that he must respect wealth and that he must pursue riches. But he would find it hard to practice. "For a man's life was not made up of the things which he might possess in abundance."

How true, how wise that a man's life is really not in his possession, material possession. Life has a better chance than a more enduring substance than gold because that would perish. It has higher aims and nobler things to possess. They that would be rich perhaps fall into temptation and snap.

The danger of tendency and destruction of the love of money on the heart and the habits of men is portrayed here in this chapter in a parable.

V.16 - To confirm the warning against covetousness and to illustrate the deception and the hardening influences of it, the riches that might increase in goods, relates in a parable, showing that a man who lays up treasure for himself and was not either in the possession or use of his wealth lives toward God.

He did not recognize the kindness and the love of God.

The gift absorbed his thoughts, filled his vision and consumed his affection. Now the giver is ignored and selfishly, he excludes, practically pushes God out of his thoughts.

He may have imagined his own thrift, his own foresight, his own energy, and his own hard work.

But neither on the other hand does he acknowledge God or confess that it is because of God's goodness. Nor does he feel or suspect that he is dependent upon God, who sends the sun, the rain, the air, and causes the earth to produce. In the vastness of his possessions we see a variety and an abundance of the goods. In his hands they are full of a satisfied heart, the wonderful trust he had in his wealth. He is without God in the world - alone with the plenty, rejoicing in the harvest.

But he is unconscious of the giver of the fruitful season. He has toiled for wealth and he has it.

he was reported to have discovered his account in a Canadian bank of a million dollars which he did not know that he possessed.

Yet he said if money is your only hope for independence, you will never have it. The only real security that a man can have in this world is a reserve of knowledge, experience, and ability.

Money cannot buy you happiness.

Money cannot buy you comfort in times of sorrow.

Money cannot buy you character.

Money cannot buy you salvation.

I. I want us to note first the influence of wealth.

Under this idea I would like for us to use this parable to illustrate the proof that we find a man's life influenced by the way he uses his possessions.

It either blinds his mind, hardens his heart, inflames his passion or damns his soul. And we need to air these warnings.

In a case of this illustration it is so important that the principles be those of consecrating one's wealth and service to the glory of God. And we can take it from this man's pursuit and further it. He might have used any other kind of work to awaken any suggestions on the successful gathering of wealth and the way of piling it up. But he enters this subject in the case where a man has accumulated this money in an honest fashion. There is no corruptness about it. Man, the worker, and God has blessed him with vision and with thought. And they work together. This man had toiled, he was rich, but at last he is rich without any emotion of gratitude, or without any thought of stewardship, or a desire of fellowship with God, and to increase his life with other spiritual blessings. And he starts with a certain rich man. And I should like for us to take the following ideas from this parable.

V. 12-17

First, it blinds the mind. We are told here that wealth that was sought for himself was wealth that blinded his mind. The ground of a certain rich man brought forth plentifully. He was already rich. The successive products of the earth had brought him wealth.

You note it was not ill-gotten wealth. It had grown by God's blessing upon his skill, and his work, and his labor, and his care. He plowed, and planted, and sowed.

God gave him the seasons -- the summer, the winter, the sunshine, the rain, the seeds, and the harvest. His barns were full and they continued to grow. The direct agency of God's providence is constantly displayed. The earth is such a change of prosperity. It is a wonderful and impressive thing here that this man was growing rich.

But it seems that he was wholly unconscious of the source of his success.

labored and now he will rest. He forgot God in getting  
 - he will not think of God in the using of his wealth.  
 He layed up for himself. He will enjoy it alone.

His aspirations are bound by his possessions. He  
 is thinking about the range of years to come. So these  
 are thy goods, thy God, enter into thy rest. Sit down,  
eat, drink, and be merry. And do not spare it, thou  
 hast much goods layed up for many years. Take thine  
easy.

The long years of toil are ended. The anxious  
 thought for tomorrow can disturb him no longer.  
Diligent hands, the daily thrift, the nightly care,  
 the boundless work has resulted in the great riches.

How to keep and economize in the joy in himself  
 is all the happiness he is going to get. Take thy  
 ease, eat, drink. Now whatever his passions may have  
been it suggests that he himself could supply it. Soul  
 be merry. And he joins in to live today, let tomorrow  
 be as today and much more abundance. Thou hast much  
 goods.

For as is in all things else, he is rich and  
 increased in goods. He has a God (but) it is gold. He  
 has a temple (but) it is his barn. But rich as he was  
 - he was not rich toward God. He knew that he was  
 rich indeed in goods and he had need of nothing, as  
 wealth could furnish. But he knew not that which  
 all his boast in wealth, he was toward God a wretched,  
miserable, poor and blind, and naked soul.

This was a sad picture of this man who lived, who  
 labored, and layed up his treasure.

V.15

Second, it hardened his heart Now, his heart  
 was hardened against the beauty and benevolence toward  
 men. And he thought to himself saying what shall I do  
 because I have no room to store up my fruits. The  
 barns which had provided plenty of room before in  
preceding years was inadequate for he had a plenty of  
 harvest this year. He must therefore preserve the  
 fruits of his labor. The only answer was larger store  
 houses.

Well, he resolved to pull down the barns that he had,

and build some bigger ones. He needed more space in his desire to preserve his goods there is nothing that we could condemn him. It is simply the act of selfishness, he intended to take care of his goods, and that is right. But he does it only for himself, now that is the point where he is wrong.

He never loses sight of himself and his goods. God is forgotten. Poor people are forgotten. The good wealth that it might do is forgotten. The hearts that he might gladden and cause to rejoice are not in his mind.

What cares he for these or for God. He says these are my fruits, my goods, my provisions, and have gotten me all the wealth. May I not do what I please with my own. Whom shall I consult. God, the poor?

My Home - My Business - My pleasure -

In that case my present barns will hold all that I need. No, none of these felt his mind counselling.

What shall I do. I will pull down, I will build up, I will bestow my goods to a place of safety.

Here is a combination of selfishness and pride. The legitimate fruit, there was enough to make those who will be rich, to pause and to tremble. For how hardly shall they that have riches enter the kingdom of God. Now he was laying up treasure for himself. His presents were as blissful as his heart could desire. He had much goods, he had enough for the long years that were out before him. His future was gorgeous and it would be taken care of in a wonderful way. Here was a portrait of the richest atheist ever portrayed. And Jesus is the one who is telling this story.

v. 19  
Third, it deceived and damned his soul. "I will say of my soul, soul thou hast much goods laid up." Verse 19 Now the selfish passion for wealth seldom covering real wisdom - it is generally exacted. In this rich man, he knows nothing of the pure and undefilled religion. All he contemplates is a purpose and a plan for a larger barn to be built. He now passes into the future, and a long line of years stretches out and away before him. He has much goods layed up for each of the many years that are coming to meet him. He has

through skill. His providence turns all of this, even labor, into gold. And who so ever plants, and works, and waters he gives the increase. And man accumulates, accumulates to give Christ prescription for growing rich, is give and it shall be given to you.

Now this philosophy, certainly we know that we must get and give. Yet first, and give. Some people think they (have to get a pile of money) first before they can give anything at all. But the command is clear the rule is positive, the promise is wonderful - (give and receive). For if you give, it shall be given to you. That is the rule of the Christian life from beginning to end. And the amount is not stipulated here, that is to give out, and what is going to be returned. Give, says Christ, give something - give according to your ability. (It may be but little but you can give, give little, that those who are able to give more supply for the lack of those who could give little. God loveth a cheerful giver. Giving, you will grow rich toward God, and giving to everyone that asks you to every good cause.

<sup>V. 20</sup> Such was the dream of this foolish wealth. But the dream perished. And the vision passed away. And the rebuke of this man was in the words riches take wings and fly away. While he dreamed and the dream was at its highth, the pleasures here were unrolling before him, and a great voice around his soul. It was God that spoke, and oh, how (terrible) were the words.

"Thou fool this night thy soul is required of thee."  
 "Then who's shall these things be which thou hast provided." So is he in character, in feeling, doom, and destiny who lays up for himself in this world and is not rich toward God.

II. The remedy. We have noted how people use their possessions for themselves. Now what is the remedy. How is the person going to become rich toward God. Here is the history of a parable - it contains a solemn admonition against the sin of the covetousness. It warns against laying up treasures for his own sake and for its own use exclusively. It teaches that wealth is a gift of God and that it must be used for his glory and for the good of God's children.

In its proper use we make friends for God. And we need to become rich toward him. A case of the rich fool certainly stands as an example of the sin and punishment of selfishness. It is a case of doom.

✓ First wealth is a gift of God. Well this is a common term I am using now talking about money. A wealth may be an indefinite idea but the world's idea of wealth that I would like to use is the matter of money. We occupy the Christian idea for this object, an opportunity, the idea of power and work to give to him that need it. If we are destitute of means and have no ability to work for means then only can we be excused from giving.

Paul describes it as a duty of a converted feast. To labor and working with his hands that he may have to give to him that need it. Ephesians 4:28.

Thus making it a rule of the Christian life to give a portion even of the hard earned fruits of daily labor as an offering of doing good.

Wealth, in the Christian sense then is not measured by the amount of our gift or the ability to give largely but the ability to give something. And the disposition to give as God has prospered us and to give willingly and cheerfully. The ability, the spirit, the obligation of this law of Christian life are combined and countenance by the disciples of Jesus. They are reflected in the life of the master. That whosoever haveth this world's goods and seeth his brother have need and shuth his compassion from him - how dwellth the love of God in him.

The principle is this, the possessions of the means of (relieving and contributing) toward the relief and the needs of others is a duty. He who has the means was eliminated or whether he has a wonderful store house of wealth - must use his ability according to his gift. To use we make of this wealth - displays the riches of our liberality. God gives us richly all the means of wealth which is required. The head that plans, the energy that executes the arm that works the hand that gathers, the foresight, the patience, wealth is inherited, wealth through trade, through commerce,



Christ needs his help. And on the Lord's Day he places \$10 in the collection plate. Suppose the local church used \$5 of his gift to maintain its ministry, that means that that laborer has spent a half a day serving Christ in some way. Visiting the sick, guiding the bewildered, preaching to the people. Suppose \$5 of his gift was given to the state mission program and into the foreign mission program, that would mean that he spent another part of his day building colleges, hospitals, orphanages and going in out of the way places to reach men for Christ. He would labor and he would work in strange lands for Christ's sake. Now this is a symbol of the Lord's Supper - this is my body which is broken for you. Now you can say -

here Lord is my money which represents my life spent

God My 1st creditor - ; A.A. Hyde - Millionaire - Meritola turn Manifest -  
 for you. Beggar Tithing when \$100,000 in debt -  
 Man said he dishonest to give God 10th while in debt -  
 No - Who is there among us but could keep himself always in debt &  
 thereby never paying God anything!  
 Beggar paying God 15th - Man who does not pay God is poor rich.  
 eternally paid in full.

John D. Rockefeller - Tithed Every Dollar God trusted him  
 with - Boy, made \$1.50 - within his top - happy give lord tenth -

The lord gives us Everything - Many of us treat him as  
 beggar in Chinese legend. Man went to market with string of  
 10 coins - Beggar ask alms - gave the poor man 9 coins & kept  
 one for self. Beggar followed the good man & stole the 10th also.  
 what a wretch - God gives us all we have & Thine to take

Give and it shall be given unto you, good measure, pressed down, shaken together, and running over. Luke 6:38. 1 Samuel 2:7. Now it is not by pulling down our barns and building greater that we have to make room to bestow for plentiful harvest. It is not this at all. But our riches are going to grow as we grow rich in God. But wealth in the sense here presented is the power to work, that we may have to give.

✓ Second, wealth is talent It is entrusted to us to be usefull, and responsible to God. God blessed this man, his barns prospered and he blessed his plans, all sea and earth, sky and heaven, worked together for this man. But creation is not filled with this for selfishness. This man was ignorant. And there was poverty, for this man was poor indeed. Poverty is representative, for Christ was poor-- he had not where to lay his head. And he made friends with those who were poor in the world. The obligation to give, of giving, is according to how God has prospered and is absolute and universal. It binds all, and it excuses none.

It is a law of life. And, how hard it is for a rich man to enter into the kingdom of Heaven. Your riches are corrupt, your gold and silver of these, thou fool this night.

Selfish wealth is a crime against God and society. It has nothing of human kindness in it.

V. 21  
Third, wealth is to be consecrated to God's glory and service. These possessions need to be consecrated and become rich toward God. This is our means and our treasurers are layed up in Heaven, as the apostles said. Not to be high-minded, not to be uncertain about our riches, but we need to be rich toward God. This means to distribute the good works - that nothing be wasted. Our gifts, our prayers, come up to God as a memorial. And how grateful we ought to be for the opportunity to consecrate our gifts to God.

Fourth, wealth layed up for self is a violation of God's command. They that be rich this way will

fall in a share, 1 Timothy 6:9 and 10. This man contemplated his wealth, he looked at his wealth, and this wealth of his took wings, and began to fly away, as he counted the long years that it would serve him. But he was poor, he was alone, he was rich, he was selfish. And he was a fool. How full of horror to such a one is a startling announcement -- this night thy soul is required of thee. How much more horrifying still that this man realized the demand. "Then whose shall these things be which thou hast gathered."

Yes, whose shall they be. Poor man, wretched man, ruined man - here is the question. Here is a question for every man. And whose shall these things be, that you lay up for yourself and are not rich toward God?

This rebukes us. It is always an evil and a sin against God for us to place such emphasis upon our possessions that God does not figure in them. Take for example, a man who earns \$20 a day by labor and a \$100 a week and he realizes that the commission of

Lay up Treasures for Self.

1- Warning against covetousness.

Family Property - 12 Born subvert double  
Portion ( $\frac{2}{3}$ ) remainder divided among other sons.  
Lev. 21:15-17.

Watch out -

2. Warning illustrated -  
Nehemiah - What was wrong - How did he miss the way?

(1) He forgot other people

Henri - I -  
5" my -

(2) He forgot That a man is more than what he owns.  
Physical Things.

(3) He forgot the source of real happiness

False happiness.  
Ecc. 2:3-10-11

(4) He forgot God

James 4:13-15 -

(5) He forgot Death -

going to live long life - "Many yes".