

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Our grace is gardener heavenly Father how we thank you and praise you. The for creatures who Suppress the truth and unrighteousness and Exchange. Your glory for which we were created. For that derivative, and Infinitesimal.

Glory. Of the creature. That you have given your own self. For us. In order to restore us and to give your own self to us. Truly, oh god. How wealthy we are. That have you in christ jesus? We thank you for the perspective that this gives Us for, With all of our other.

There's actions. We pray for the help of your spirit that you would bless. Your word to us and he would show. Us the christ in your word that he would trust yourself. In your word. They would help us be. Prepared to serve you. Well, In what we do with earthy things.

And especially that. You'll be preparing for us. Those men who will. Lead us and administering that The ministry and earthly things. In our congregation. So help us in this time, we ask in jesus name Amen.

Think we've all had experiences where Maybe not all of us. The all of us parents have had experiences. Where we've been talking to our children, about something very important and They either have. Completely mess the point. Or are so preoccupied with their own. Comparatively. Uh, little and petty thing that they are obsessed about at the moment.

That they immediately whiplash. Into. Thinking about that. As we look at league 12. And with instigates, Uh, the parable of the rich rich people. Be coming out of. Uh, the Lord jesus saying, back in verse 8 Whoever confesses me before men. It's on a man will confess him. Before the angels of god, who denies me before men will.

Be denied before the angels of god. And he's talking about the ministry of the holy spirit. To convince us. Of who jesus is to us.

But verse 13, then Starts with then one from the crowd said to him. Teacher. Tell my brother to divide the inheritance with me. But he said to him, man. Who made me? A judge or an arbitrator. Over you. So what does the one who said teacher tell? My brother to divide the inheritance with me.

What does he want jesus to be to him?

Advocate. All right. He wants jesus to be. The mediator advocate uses the word words here, judge or arbitrator but specifically he wants jesus to be the judge or arbitrator who does what? Who tells us? Brother to divide the inherence, you probably has a claim. Uh, it's probably a right claim.

But he is missed the main point about who jesus is defeated him. Uh the one in whom he will be safe, even in the presence of god and his angels. And so, Uh, here. The, the inheritance, the wealth is Is the main purpose in jesus becomes for him, a means to that end.

And, Note Jesus. Joins to that question who made me a judge or arbitrator over you? He he joins to that question this warning. He said to them, take heed and beware. Of covetousness. For one's life, does not consist. And the abundance of the things he possesses. That's true. Even in this world.

Uh, but it's much. True much more true, isn't it? Or much more profoundly through. Uh, with respect to the last day. With respect to the day that we must leave this soul. Uh sorry leave this world with respect to our eternal soul. Sorry, that's in my head that snuck out through the Statement that?

So, in verse 16, through 21, Or verse 16 to 20. He gives a parable and he gives the main point of the parable than in verse 21. Then he spoke bearable to them saying the ground of a certain rich man. Yielded plentifully. Um, And of course we know that it's not the ground that is to be.

Credited is very, very subtle way. Of saying and reminding us from where all our good comes from the ground of a certain rich, man. Yielded plan to play and he thought within himself saying, what shall I do since I have no room to store my crops, So he said, I will do this.

I will pull down my barns and build greater. And there, I will store all my crops of my goods. And I will say to my soul. Mention. Recently in preaching. I think maybe it was at the midweek. Sermon might have been last for today, but we mentioned often that Christians are Are those who engage in?

Uh, theological self-talk. What we direct our inner life, correct. Our inner life by the word of God. Um, do not engage in the rich man. Self-talk. I will say to my soul soul. You have many goods laid up for many years, take your ease. Very different than Psalm 103, right?

Bless the Lord, my soul. My whole heart. All that was within me bless his holy name. Bless the Lord. Oh my soul, and forget, none of his benefits. So, when you have that inward conversation, What is the treasure? You have. Uh, I will say to my soul, soul, you have many goods, light up for many years, take your ease eat, drink and be married.

But God said to him full This night, your soul. Will be required of you. Then whose will those things be? Which you have provided. So is he who lays up treasure for himself? And is not rich toward God. So we see that Uh, the one who Uh, sees Christ, as a way to preserve his riches.

Rather than Christ as his riches. Uh, is a fool. Jesus himself. Is for us. Uh, wealth toward God, first and four months. And if we have Christ as our true wealth, that will give our other wealth, its purpose. Now. Who among the young men who attended who's been attending the breakfasts for, at least, Uh, two years.

Trying to figure out how far back. Uh, we'd have to go can tell me why it is not wrong to eat and drink and enjoy your food and drink and all your labor. Why is that not wrong? Because it has given to you by God and to enjoyed Because God gave it to you, okay?

And why would I have asked that in connection with the men's breakfast? Because we've covered it at some point. Sorry. As we discussed. All right. Any of the any of the Dad's want to take a shot? Yes, because we studied through Ecclesiastes for like, a year. And the And the men's breakfast and that was one of the refrains wasn't it?

Um, and yet the And yet the, the great conclusion. Was to remember our creator. And that, sorry. What he's saying because it's actually God's. It's at, oh, yes, that's sorry. It's actually from God and for God. And we're to enjoy him in it. If God is our treasure, then that would she gives us as proper to is proper to enjoy.

But what we do with our possessions, And especially, When we have great possessions, This man was not. Thinking about the inheritancy could lay up for his children. This man was not. Thinking about what he could do. For the people of god or how he could supply for the worship of god.

It was it was entirely focused on. On his self-indulgence. It's really a grotesque picture. But what was jesus? What was jesus telling the parable and response to And response to the man. Who wanted jesus primary role in his life. To be the arbitrator between him and his brother to get his inheritance.

He didn't see. That. Thinking about jesus in that way. As primarily a way to get, what was his from an earthly perspective. Was grotesque. In how he related to christ. How he related to others, how he related to his own soul. Is a very important thing for us because there is there is more to Handling money correctly than following all the rules.

And the main thing is, Who is your treasure? And how does that come out in? What we do with what we have? Yeah. This is why. Sorry grandma's, i'm going to step on some toes, maybe. Um, This is why when Uh, actually i'm not sorry. I want to help you be better.

Grandmas. When, when people, Uh, But, All right. I shouldn't have outed. Any grammas. Because now you'll know you do. I'm thinking about this is really bad. So when people give my children money and they say, Here's something to spend on yourself. Um, Reinforcing something that my children don't need reinforced.

The impulse to spend on the self. Uh, it's is inherited from our first, father, adam through their most immediate father james. Um, But, Giving them something so that they may. Give to another. That they may have extra. I know you have everything you need. Here is more so that you can treasure jesus with how you use it.

And it's not wrong for them. To spend some on themselves, is it? Uh, but we need to be careful with the way we view money. This is one of the things. Uh, that are Our deacons and reminding us. What is needed for? Uh, maintenance for worship for evangelism permissions.

For those who are needy in the congregation or the community. Uh, this is something that they help us do. To experience that christ is our treasure and express that christ is our treasure by what they lead us and help us and do a With our other treasures. Uh, you young people who You know, since especially younger siblings, his older sibling, got a job.

And you know about three seconds after your older sibling. Has an income. The the younger sibling has a tendency to think what? I cannot wait till i have an income. What can you not? Wait to do with that income? What can you not? Wait to be. Is adjust to eat and drink and be married.

Uh, to be able to take your ease, And so, Uh, We're we're gonna step back from loot 12, to luke 10. Uh, but i i took that one first So that we can see. What is going on? And how we think about, How we use our treasure? Uh, so luke 10.

And even more famous. Uh, Passage. Parable of the good samaritan. But again, we're going to start a little earlier, get some context. We're gonna start all the way up in verse 20. The 70 have just returned. Uh, jesus has told them this wonderful thing. He who hears you? Here's me.

Uh, this amazing thing that we often think about in preaching and especially the preaching of the gospel that it's not the man up there in the pulpit that we want to hear. It's Christ himself.

Uh, I'm quite certain because of the way that Uh, I heard it prayed. From the day I got here that this is something that is Been drilled for years here.

Uh, you know, let his words be your words. Uh, so again, the the subject the subject is Uh, the recognition of Christ, he hears you. Here's me. He who rejecting rejects me? They come back, they They're excited. That the demons are subject to them. And he does you know, affirm that.

That by the preaching of his word and the faith that comes through, hearing he's destroying The dominion of the devil. Praise God. And then there's this amazing, nevertheless. Nevertheless, do not rejoice in this. That the spirits are subject to you but would rather rejoice Because your names are written in heaven.

In that hour. Jesus rejoiced in the spirit and said, I thank you Father, Lord of heaven and earth. That you have hidden these things from the wise and the prudent and revealed them to babes. And these things most immediately. Is that the greatest thing that there is is to have Jesus By which, you know that your name is written in heaven.

That, that is even greater than the power to dominate evil spirits. Is to have Jesus. And this is the thing that the y's and the great of this world could not figure out, I couldn't see ear, couldn't hear, heart couldn't imagine the great of this world didn't have access to it, but the Father gave this to babes by his spirit.

Right. There's a connection here between what Jesus is saying and That wonderful. Portion. First Corinthians. So I thank you Father Lord of heaven and earth that you have hidden these things in the wisdom, reveal them to babes, even so Father for seeing so it seemed good in your sight.

All things have been delivered to me by my Father. No one knows the Son except the Father And who the Father, who the Son is, except the Father, and who the Father is accept the Son, and the one to whom the Son wills to reveal to him. Returns to his disciples and he says, privately blessed are the eyes of see the things that you see.

For I tell you that many prophets and kings of desired to see what you see and have not seen it and to hear what you hear and have not heard it. And it's in that context, that the Spirit carries, leukalong. To. Uh, To in to insert or the very next thing.

The lawyer who stands up and tests, Jesus saying, what shall I do to inherit eternal life? And there are two answers and they're both, right? One is love the Lord, your God with all your heart, soul mind and strengthen your neighbor as yourself. And we say that, that's right.

Because Uh, Jesus answers in verse 28, you have answered rightly. Do this and you will live. Oh, Jesus had asked him in. Verse 26, what is written in the law? But Jesus's answer is to might as well be To quote Whitfield and last line of his last sermon. Before he went, he laid down on earth and Woke up and glory.

Climbed to the room. Climbed to the moon on a road made of sand. You guys familiar with that. Whitfield's winding up winding up the conclusion to his sermon. He says works works a man be justified by works. You could just as easily climb to the moon on a roadmade of sand, Um, And that's basically, Uh, All you have to do is love the Lord, your God with all your heart, all your soul, all your mind, all your strength.

Yeah. Chin up. You know, go do it. You may not do. You cannot do. Anything to inherit eternal life. And again, the question. Uh, is Christ, does treasure. The men wanting to justify himself. Instead of to be justified through, Christ, right. Asks, who is my neighbor? And the Lord.

Uh, the lord Jesus then gives us the parable of the good Samaritan. And the transformed guy. Who has Jesus? As his righteousness, which is the implication in the course of Luke's gospel, if it's not immediately obvious. In the parable itself is that the Samaritan has the lord.

As his justification, not himself. As his justification. I mean, that's the flow. Of Luke 10 there. Jesus answers and says certain man went down from Jerusalem to Jericho. He fell among thieves, they stripped him of his clothing, wounded him, and departed, leaving him half dead. Now, by chance a Samaritan came down the road.

And when he saw me pass by on the other side, likewise a Levite when he arrived at the place came and looked passed by on the other side. With a certain Samaritan as each journeyed. And where he was. And when he saw him, he had compassion. So he went to him and managed his wounds.

Pouring in all pouring on oil and wine. Set them on his own animal. Brought him to an end, took care of him. The next day when he departed, he took out two denari, gave them to the innkeeper. And said to him, take care of him, whatever more you spent.

When I come again, I will repay you. If you had ever met a middle eastern innkeeper, you would not write him a blank check. All right, for the innkeeper and the guy who, uh, is your ethnic enemy. Uh, to decide how to spend this. In determinate amount of funds.

Um, so which of these three do you think was neighbor? To him who fell about thieves, it's wonderful, right? It's that dad family worship question or that or that pastor Bible class question. Where everybody knows the answer? Ain't nobody gonna say the priest or the Levite? All right. And so you almost hear the the, the compulsion I have to say this answer at this voice.

Um, he said he who showed mercy on him Jesus said to him go and do likewise. Jesus was describing his own righteousness. In the picture of a Samaritan. The point of the good Samaritan was not. That it is possible to love like this. The point spoken to those Jews is that it is impossible to love like this.

Yeah. The, the internal response is something like when the disciples here. Uh, hear about the. In possibility of the righteous man entering the kingdom of heaven by his words and who then can be saved. Yeah, if this is loving your neighbor, no one can ever love your neighbor.

Which, of course of the two impossible commandments is the lesson possible. Commandment, the more impossible commandment is actually to love the lord, our God, with all our heart, soul, mind, and strength. So there's two things going on here for somebody who's tracking through Luke, and I know, we haven't been preaching all the way through loop.

That's one of the uh, the difficulties in doing topical. Uh, topical stuff. Um, there are two things going on here. One is to be amazed again. At the glorious obedience of Jesus Christ. That he not only has loved us this way. He's done the lesser impossible thing. Uh, but that he He has loved the lord, with all his heart, soul, mind and strength in our place.

My dear children. When you believe in Jesus Christ, you are as righteous before God. As if you had. Helped. Uh, every enemy you'd ever seen in the road. Come to him, spent your time, put them on your donkey. Uh, or your mule, since those are the things of value around here.

And, And, you know, wrote the blank check. At your own expense. And then, not only. Love your neighbors. So entirely and say, completely as yourself. Uh but have also loved the lord your god with all your hearts. All every mind and strength for every moment your whole life. Never having treasured anything, more than god, never having treasured anything apart from your enjoying god, and loving him.

This is what Jesus has done for us. But the second thing that we see here, It's not just that this is what Jesus has done for us. But this is what Jesus is doing. To us. That he is conforming us to himself. And, One of the. Tangible palpable ways.

One of the more obvious ways that comes out in our life. Is what we do for our neighbor. The greater and higher way is what we do for the lord, right. I mean, If we didn't have the wisdom of Christ here, It's kind of like the witch is easier to say your sins are forgiven you or Uh, Uh, get up, take your mat and go home.

Was actually easier to say good up. Take your mat and go home a lot. Your sins are forgiven you as a lot more costly. But he's talking about which is more evident and which is more obvious, and that context. And so between the two great commandments, he chooses the one that has More immediate palpable material demonstration.

And that's also a help in our life. Both in displaying what price has done in us. We want to display it before God, most of all. And the way that we interact with him, the next hour, Yeah. How each of you listen to his word? How each of you pray is, we're praying out.

Each of you, you sing with grace and the heart, given the whole self to God, all of those things. No one else can see those things. You know, we're not. You know, Charles Grandison Finney. Yeah, excitement zealots. Who think that genuine spiritual fervor. Is. Is measured by. You know what?

You can see. In in your neighbor. But there is a demonstration of love to one another. Uh, that is very palpable. That is very obvious because it is material. And there is a there is a treasuring him, that is displayed that Uh, well, you can probably see where this is going when when we go to the rich young ruler.

It's the same sort of question, right? In chapter 18.

I hope you're getting a flavor for. What we expect a church that is all about Christ as our righteousness Christ is our God Christ is our light. What? They are going to look like when he forms them and acts, right? One of the reasons why we're we're especially sticking to Luke is because since this is a They deaconal.

Training and thinking about the office and role of the deacons, we're going to end up in Acts. And so we're sticking to volume one of the of the two volume book. I say that but the the next one's only recorded Matthew But as we go through, Luke, you're getting From Jesus's own teaching.

During his earthly ministry. What we are anticipating his church being like, Uh, when he ascends And pours out his spirit. And starts. Applying his redemption in the age of the gospel. So Luke 18, we're going to start Uh, verse 18. Uh, and of course, you've I mean you always want to to go back further but you go back to the The children's context.

Then you want to go back to the Pharisee and the tax collector and so forth. But he's just said, you have to receive the kingdom like a little child. And then a certain ruler asks him, good

teacher. What shall I do to inherit eternal life? Now we that's not necessarily the very next thing that happens in the order of Of Jesus's ministry.

So remember the Holy Spirit is giving us these things in a particular order for us for our sakes. Uh, we would answer verse 18. Already. Receive the kingdom of God, as a little child weren't too paying attention of her to go. Uh, but Jesus in in his perfect, wisdom.

Says to him, why do you call me good? No one is good. But one that is God. Why is Jesus answering this way? Because if he really believed that Jesus is God, and that Jesus is good. Uh, he wouldn't be asking what he can do to eternal life. Uh, you would Uh, this is going to ask something, you would ask how he can have Him, how you can have Christ as his eternal life.

No one is good, as God. You know, the commandments do not commit adultery do not murder. You're not steal. Do not bear false. Witness onto your father and mother. And he said, all these things I have kept from my youth. Poor fool. Right. Those of you who have been going to the shorter catechism lessons through the ten commandments.

Uh, that we've Uh, that we've just finished up. He thinks he's kept them. Um, this is one of the helps of the larger catechism. To keep us from becoming rich young rulers. Who think that we have kept all of these from our youth. Uh, when Jesus heard these things, he said to him, you still whack one thing.

All that, you have and distribute to the poor. And you will have treasure in heaven. And come follow me. Okay. So which Uh, which of those two things kids. Uh, would be how The. The rich young ruler gets into heaven. Selling everything and giving it to the poor. Or following Jesus.

Which one of those things brings you to heaven. Following Jesus. Following Jesus. If the If that man had sold everything and distributed to the poor, You know, you would not have had the Uh, you know, the screen would not have gotten. Yeah, golden aura and stars falling from the sky.

And, you know, you won, you get to heaven, you finished everything that you were supposed to do. That was the one thing that was left. Yeah, ding. Ding, ding. Ding, ding. That's not the point of what Jesus is saying, is he This man had a, a treasure that was in competition with Christ.

And what he needed was a perfect obedience that he had not produced and could not produce. He needed Christ. But it would have been A demonstration. That he knows he has everything in Christ. That he was that he was willing. Uh, to share. Uh, with the poor. But verse 23.

When he heard this, he became very sorrowful. For, he was very rich. If anyone doesn't believe in. You know, the doctrine of

Total depravity. You know, the doctrines of grace. That you need to be regenerated. Why would you be very sorrowful? If you, if you thought You know, if you wanted the kingdom of heaven, And you've been told to do something and it is completely within your power. The problem is it wasn't completely with it as power to stop loving his money.

He could have been like the one in the parable of the pearl of great price and said, Wow. That's all I have to do. Sell it on the spot sell everything so you can get Christ so you can get the kingdom. But it goes away very sorrowful because those riches had his heart.

They had his heart so much that it didn't even occur to him. That he could do that thing. It just very sad i guess the kingdom of evidence. Not for me. So, This is why. Are willingness? To do with our money, that which the natural man. Cannot understand. Uh, is such an important expression.

Of the one. Who has christ? As his treasure. Not that. The kingdom of heaven is gained by selling all that, you have and giving it to the poor. Okay. That's actually, uh, Sin, if you're a husband or father, Or hoping to get married at some point. Um, There are those in the Lord has assigned to you.

That are your your first obligations. But that it is. A demonstration. Of where our treasure is. What we do with our money is a demonstration of where our treasure is. We're gonna have to. To close here. I'll leave you to. To view the matthew passage. Uh, You know, the difference between those who called jesus lord, and those who have him as lord.

Can be seen, at least in part. Uh, by What we do? Uh, with our Uh, time and our resources. Uh, for those who are in christ, especially for those who are believers, that's in the matthew 25 passage Um, But first, Timothy 6 17 through 19. Um, speaks for itself and We've recently studied this if you've been using the devotional, Command those who are rich in this present age.

Not to be haughty. Nor to trust and uncertain riches. But in the living, god, Who gives us richly all things to enjoy? Okay, so it's not wrong to enjoy them. But, Verse 18. Let them do good that they be rich in, good works. Ready to give. Willing to share.

Storing up for themselves, a good foundation for the time to come. That they may hold. Melee, hold on eternal life. So, you learn to enjoy. Not just what? Not just what money can buy for you. But you learn to enjoy the opportunity. That money gives you to glorify God in your life on earth.

That it becomes delicious to you. To be generous. And that is one of the things that christ forms in us what pleased God. It pleased God. To choose to know, and choose and love and save. This is the only reason any of us are saved is because it pleased him.

Right, this is what we discovered about salvation. Um, And those whom, he saves those, who he conforms to the image of the sun, those whom he makes to appear as his children in this world and and have his character, it pleases them to be generous. Even with their enemies.

Or. A lot of time, let's pray.

Lord jesus. We thank you. That you are.

Not a despised samaritan, but the Eternally begotten, glorious sun. Who did not consider a quality with god? Something to be grasped. You are the king of kings. And the lord of lords. You are the one to whom all authority and heaven and on earth. Belong. None is judged, but god and all judgment is given into your hands.

And yet for our poor sakes. You have given yourself. And written a blank check. That all that you are all that you have. Would be given for us. And we ask, That from The riches of god that are in you. Your spirit would give us. Not only to have you as our treasure.

But then the ability. To be exceedingly generous with all of our other treasure. Because we have you. Make us like you, we ask. In your own name. Amen.