

Using Worldly Wealth

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[0 : 00] Well, this Jesus has something to say to us tonight. Let's turn to Luke chapter 16. This could be the first of a Sunday evening series on the parables of Jesus.

I hadn't thought of it as that when I began, but the more I got to thinking, the more I thought that might be the direction we'll go. Wonderful lessons from parables.

They're not allegories. So we're not to press every detail to find some spiritual meaning like Pilgrim's Progress.

That's an allegory and everything has a spiritual meaning. A parable usually has one main point that is being made. And so that's what we have here in Luke chapter 16.

The parable of the unjust steward. The parable of the shrewd manager. And if you're a disciple of Jesus, this is for you. Jesus told his disciples.

[1 : 08] It begins. There was a rich man whose manager was accused of wasting his possessions. So he called him in and asked him, what is this I hear about you?

Give an account of your management because you cannot be my manager any longer. The manager said to himself, what shall I do now?

My master is taking away my job. I'm not strong enough to dig and I'm ashamed to beg. I know what I'll do so that when I lose my job here, people will welcome me into their homes or their houses.

So he called in each one of his master's debtors. He asked the first, how much do you owe my master? 800 gallons of olive oil, he replied.

The manager told him, take your bill, sit down quickly and make it for 400. Then he asked the second, and how much do you owe? A thousand bushels of wheat, he replied.

[2 : 11] He told him, take your bill and make it 800. The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light.

I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings. Whoever can be trusted with very little can also be trusted with much.

And whoever is dishonest with very little will also be dishonest with much. So, if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?

And if you have not been trustworthy with someone else's property, who will give you property of your own? No servant can serve two masters.

Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.

[3 : 20] The Pharisees, who loved money, heard all this and were sneering at Jesus. He said to them, you are the ones who justify yourselves in the eyes of men.

But God knows your hearts. What is highly valued among men is detestable in God's sight. The word of God.

Our nation is full of financial managers who make a living by studying the financial markets and give to you tips on what they believe are good investments, safe investments, high-paying return on investments.

And they also warn you of bad investments to stay away from. What if there was someone who had a track record of always identifying safe investments, the safest investments, never failed, and they always had the highest rate of returns of any investment?

You would be glad to find such a financial advisor. And he is the one we've been singing about tonight. What is Jesus to you?

[4 : 41] Well, among other things, he is the best of financial advisors. Maybe you've not thought of him as such. He is presenting himself as such in this parable that he teaches.

I have three points tonight. The parable explained the lessons drawn by Jesus and the response of the Pharisees. So the parable explained it.

It really is pretty self-explanatory. It's not a real difficult story to understand. The rich man has hired a steward, a manager, to look after his business.

Indeed, all his possessions. If you can remember Joseph in Potiphar's house, he was the steward, the manager, and he was in charge of not his own money but Potiphar's money.

And he was to make the most of it looking after the concerns of Potiphar. Now, whatever this master's business was, commodities were the currency by which his debtors repaid their debts.

[5 : 46] So they paid in gallons of olive oil or in bushels of wheat. And then trouble arose when the manager was accused by someone of wasting his manager's, his master's possessions.

Wasting them. Too free with them. I wonder if some of you parents have noticed that sometimes your children spend your money more lavishly than they spend their own.

If you understand that, then you understand the problem this man had. His manager was spending his money wastefully. Easy come, easy go.

It wasn't his hard-earned money. And so that was the charge that was made against his manager.

And evidently the master believed it because he called the manager in on the carpet.

He told him to get his books in order for the next manager who was to be hired because he was going to be out of a job very soon. And it was then that this manager realized what a valuable job he had had.

[6 : 59] And just how he had squandered it and lost it. And so he's in a quandary now as he's talking to himself. What am I going to do? I need a job.

I'm too weak to dig and I'm too ashamed to beg. And just thinking about sweating over a shovel and begging alongside the road got his mind thinking.

And aha, he comes up with the solution. I know what I'll do so that when I lose my job here, people will welcome me into their houses to help me, to support me, maybe even to give me a job.

So he called in each one of his master's debtors and he asked them. And I think it's important for us to see it was each one of his master's debtors.

We have an example of two of them. But all of the debtors that owed his master money got called in like these two. How much do you owe my master? 800 gallons of oil.

[8 : 01] Take your bill. Sit down quickly. Write out 400. 800. He cut his bill in half. Another, how much do you owe? 1,000 bushels of wheat? Take your bill. Make it 800.

And so it went with all of his master's debtors. He's cooking the books, we would say. He's giving his master's wealth away when it wasn't his to give.

That's embezzlement. That's cheating. That's stealing. Greatly lessening their debts. To feather his own nest. By gaining their favor.

And wanting to get something back from them in the future. Maybe a kickback of some kind. But let's be clear. What he was doing was wicked and dishonest.

And his sin was sure to find him out. It was discovered. And we're told when the master learned of it, he commended the dishonest manager.

[9 : 02] Now, that might throw us. And it has thrown many down through the centuries who can't understand why the manager would have ever commended this cheat that had just cheated him out of money.

Well, he tells us why he commended him. Not for his ethics. But because he had acted shrewdly. Cunningly.

Cleverly. It's a word used of the devil. That there was the serpent in Genesis 3. That there was none of the animals more shrewd, clever, cunning than him.

So what he praised was not his morality. I'm not praising you for ripping me off. You were dishonest. Indeed, the word there is unrighteous. But I've got to hand it to you.

You were awfully clever in the way you thought ahead. And used your position and my wealth for your own future advantage. You were shrewd.

[10 : 06] One shrewd con man. Now, as we come to the last half of verse 8, it's almost like Jesus is writing himself into the parable as the rich master whose wealth it was.

Because he goes on saying, and this takes us into the second major point. We've explained the parable and now the lessons drawn by Jesus. And Jesus introduces the point of the parable through the mouth of this rich master who says, For the people of this world.

And it's really the word for children there. The children of this world are more shrewd in dealing with their own kind than are the children of the light. In other words, he's saying believers learn a lesson from unbelievers.

Even from such a wicked one as this unrighteous manager. And this is what we learn. That the world is often more wise than Christians are in thinking ahead and using worldly wealth to improve our future condition.

So we're to learn something from this manager. Not his ethics. But his shrewdness in preparing for the future. And what follows is not a tip from the financial manager.

[11 : 26] But it's a command. As Jesus says in verse 9. The parable's over now. The application is begun. Lesson number one.

I tell you, use worldly wealth to gain friends for yourself. So that when it's gone, you will be welcomed into eternal dwellings. Now if we could follow that manager who was fired.

Going around knocking on these doors where he has lowered the debt. He would say, remember I'm the one that knocked off a lot of money on the debt that you owed my master.

And they'd say, oh sure I remember you. Come on in. Sit down. Have some biscuits and tea and let's have a talk. What we can do for you. Very friendly welcome.

Because of what he had done. While he was still the manager. And on it went to the next one and the next one. And Jesus is saying, you children of light, learn the lesson.

[12 : 33] Use your worldly wealth to gain friends for yourselves. So that when it's gone, you'll be welcomed into eternal dwellings. Be wise then in the use of your worldly wealth.

That's what Jesus is commanding us. And it's a friendly command. He's not wanting us to make bad investments.

He's wanting us to make the safest return on investments and highest return on investments that are even possible. Use worldly wealth in a way that will work for your benefit in the world to come. Now what does Jesus mean when he says worldly wealth? Well it's that green stuff in your billfold. It's the bank account. It's your stocks and bonds. It's your possessions, your house, your vehicles, your land.

All your earthly possessions. Whatever you own of value in this world. It is worldly wealth. People today have a real dilemma.

[13 : 36] How can I safely invest my worldly wealth? I work hard for my money. And I don't want to see it lost. Where can I invest it? Where it will be safe.

Stocks and bonds can plummet in a day or in a week. Cash can be quickly devalued by inflation. Gold and precious metals can be stolen.

Cryptocurrency and Bitcoin. I don't even know what some of these things are. But whatever the form of worldly wealth. It all has the same problem. Not only is it uncertain.

It is this world wealth. It is tied to this world. And can't get loose. Jesus says there's coming a time when worldly wealth will be gone.

That's his word. Verse 9. So that when it is gone. It's got a date on it. And it's going to be gone. For all of us. It's not just going to be devalued.

[14 : 38] It's going to be altogether gone. No matter how much you saved. And where you invested it. However careful you thought you were. Or it's only good for this world. And then it's gone.

That's why it's called worldly wealth. And that's ever been the problem with worldly wealth. It only lasts a lifetime. Naked we came into the world.

Naked we will depart. Remember in Jesus' parable of the rich fool in Luke 12. What was the problem? Well his barns were full. And he had another great harvest.

What will I do? Well I'll tear down my barns and build bigger barns. And then I'll say to myself. You have plenty of good things laid up for many years. Take life easy. Eat, drink and be merry. But God said to him.

You fool. This very night. Your life will be demanded from you. Then who will get what you have prepared for yourself? This is how it will be with anyone who stores up things for himself.

[15 : 33] But is not rich toward God. He might have received a lot of counsel on what he should do in building his bigger barns. But God says it was foolish counsel.

And you are foolish to use your worldly wealth in a way that leaves you to enter the next life with nothing. Nothing. Toward God. Well he had the same problem that Bill Gates has.

The same problem that Elon Musk has. And rich Russian oligarchs are having. Worldly wealth is limited to this world. To this age.

And when you leave this world it's gone. In one second it loses not some of its value. All of its value to you is lost. Or in the vernacular you can't take it with you.

Now I don't like telling jokes about heaven. And hell. It's too serious to joke about the things of God I think.

[16:31] But. This joke. Does make the point. So I'm going to tell you a joke about heaven. So the man dies and shows up at the pearly gates with a big heavy suitcase.

And at the door two angels stop him and say you can't take anything in with you. And. One of the angels goes over. Opens up the suitcase.

And the other angel says what is it? He says just more pavement. Just more pavement. Because what is gold and valuable here. In this life. Is what men trot on.

Under their feet. In the next life. And the message is you can't take it with you. Worldly wealth. Has a sell by date that ends.

When you take your last breath. And all of it. Stays behind. And so to you it is gone. But Jesus tells us of one exception.

[17:32] There is one way. To invest your worldly wealth. So that when you enter heaven. You find that it's there. And with greater interest. A way that it pays eternal.

And rich dividends. In eternal dwellings. Use your worldly wealth. To gain friends for yourself. So that when it's gone. You'll be welcomed into eternal dwellings.

Welcome. Not just for a few more years. Like this manager. This steward. This steward. Was going to be welcomed. When he went around. And made friends. With all those guys. That he had helped. But.

Welcomed forever. Into eternal dwellings. So invest your worldly wealth. That can't make it out of this world anyway. In things that will win friends for you in heaven.

In God's eternal kingdom. The commentator Geldenhuis writes. You must be so free from the low. Selfish covetous motives. That dominated the unjust steward of the parable.

[18:37] That you will use worldly goods. Entrusted to you by the heavenly father. In a manner that will bring blessing to others. And even be conducive to their own eternal welfare.

This is laying up treasure in heaven. Where moths do not corrupt. And thieves do not break through. And steal. And. So. You're in heaven.

And you meet a woman. Who grew up in the. Christian compassion ministry homes. Over in Cabal. Manila Philippines. And.

She was not only loved. And clothed. And fed there. As a young girl. But given the saving gospel of Christ. By which she was converted. What a rich welcome.

You will receive. From her. For using your worldly wealth. To support that work in the Philippines. A friend. Forever. Saying. Thank you for giving to the Lord.

[19:35] I was the life that was changed. Thank you for giving to the Lord. I'm so glad that you gave. Making. Friends.

That will welcome you into eternal dwellings. And actually worldly wealth. And the principle is a bigger category than just things financial.

The principle is not limited to money. But to all that we have of value in this world. And one of the things of value that we have is time. In fact.

Time is money. Isn't it? Your paycheck. At the end of the week. If you get a weekly paycheck. What is it? It represents the time you gave to your employer.

Your time is. Has an earthly value placed upon it. And time is money. And so. That too is to be used in such a way. Because there is coming a time when your time on this earth will be no more.

[20:33] As we're hearing in the Sunday school. Just like your worldly wealth will be gone. So your time will be gone. And so use your time in this world. So that when it's gone.

You will gain friends. Who will welcome you into eternal dwellings. Maybe you spent some time in prayer this week. For the nine unconverted folks. That are in that evangelistic bible study.

Wednesday night. With David and Nicky Vaughan. Maybe you meet one of them in heaven. Who says I was converted that week.

A warm welcome. Into eternal dwellings. Maybe you use precious time each week to prepare and teach a Sunday school class.

Only to find in heaven that it was in your class that a young boy first trusted in the savior. You use precious time to make friends for eternity.

[21 : 35] To welcome you into eternal dwellings. Thank you for giving to the Lord. I was a life that was changed. Thank you for giving to the Lord. I'm so glad that you gave.

Jesus is telling us there is a way to invest your worldly wealth. The stuff that every other person is doing something with. There is a way to invest it.

That will prove far more valuable after it is gone. And it will last forever. Well what a kind savior. To let us in.

On the best deal ever. Lesson two. He who is trustworthy in lesser things. Can be trusted with greater things. You see how Jesus puts it in verse 10.

Whoever can be trusted with very little. Can also be trusted with much. Whoever is dishonest with very little. Will also be dishonest with much. In other words faithfulness is proven in the little things.

[22 : 34] And that's true in the world too isn't it? That people are generally first tested in something of lesser value. Before they're entrusted with something of greater value.

I'm sure it was that way with Potiphar. As he got this Hebrew slave called Joseph. And he puts him in charge of maybe the horse barn. And sees what a good job he does there.

And so he puts him in charge of the house. And then all of his property. His faithfulness was proved in the little things. And so he was trusted with greater things.

But now what are the little things? The lesser things. And what are the greater things? Verse 11 he makes it clear. So if you have not been trustworthy in handling worldly wealth.

Who will trust you with true riches? So worldly wealth no matter how much you have of it. Is the lesser thing. And it can't match the value of true riches.

[23 : 35] Those spiritual and eternal riches. That are to be given out in heaven. So though worldly wealth does not match the value of eternal spiritual riches.

How one handles their worldly wealth. Is the proof of how they would use true riches. If they're faithful in the little. They'll be faithful in much.

And it was that way with the parable of the talents. When Jesus gave that parable about the three servants. And they were each entrusted with money. And then he comes back.

And they'd gain more with their money. And you remember our Lord saying. Well done good and faithful servant. You've been faithful with a few things. A few things. I'm going to put you in charge of many things.

And so it is. Those who are faithful with the little stuff. The worldly wealth. They're going to be entrusted with true riches.

[24 : 40] Eternal riches. And then he says in verse 12. And if you've not been trustworthy with someone else's property. Notice that. With someone else's property.

That brings up a new idea here. Who will give you property of your own? In other words. Your. Worldly wealth is not your own.

Just like in the parable. It belonged to the. The wealthy. Master. And the steward was just to use it. Well.

Jesus is reminding us that that's true of us. That whatever we have of possessions in this life. It's not our own. We're just holding it for the master. And using it for.

For his cause. In the way that he wants it used. The earth is the Lord's and everything in it. That's the reality. And so. Whatever he's given me.

[25 : 34] And entrusted me of this. Lesser stuff. Called worldly wealth. I'm to prove faithful. In it. In order that he might. Reward me with.

Things that are my own. My own. Inheritance. My place. In the kingdom. Of heaven. So how are we using worldly wealth.

Entrusted to us. Reveals a lot about the true state of our hearts. He says. I entrusted worldly wealth to you. To be used to make friends for yourself. So when it's gone.

You may be welcomed into eternal dwellings. Lesson three. Money is a great servant. But a terrible master. Another. Verse 13. No servant can serve two masters.

Either he will hate the one. And love the other. Or he will be devoted to the one. And despise the other. You cannot serve both God and money. You can't be the servant of two masters.

[26 : 35] Giving contrary commands. Can you? So one master says. Go work in my vineyard today. And then come in and fix me lunch. And then go out and plow. And then come back in and fix me supper.

And the other master says. No. I want you to go to town. And buy groceries. And go to the bank. And take this money to my cousin. Who lives 50 miles away. And I'll see you later tonight. You can't.

Please both. You can't. Serve both. And be faithful to both. You must choose. Which one will it be? And so it is with God and money. You can't have both as masters.

You serve. Because as a master. Money says. Covet me. Get more of me. Even if you have to steal. And be dishonest. And then spend me on yourself alone.

And don't give sacrificially to anyone else. Hoard it for yourself. Live for me. Sell your soul for me. That's what money as a master is saying. And God is saying. No. Give.

[27 : 32] Use your money to serve me. And other people. Use it to bless others. Even unto eternal life. So as to make friends in heaven. Who will welcome you into eternal dwellings.

Money says. Use people. And serve money. God says. Serve people. And use money. To serve them. But you can't have it both ways.

You must choose. You'll either hate the one. By not doing what that master says. While loving and obeying the other. You'll be devoted to the one.

And despise the other. You can't serve both. God and money. So we're called to choose. That's the third lesson. In Jesus' parable. We must choose.

Who will be my master. Money or God. Money is a great servant. To be used. To serve God and others. But it's a terrible master.

[28 : 31] Because by serving it. You forfeit God. As your master. So those are three. Lessons that Jesus drives home. From this parable.

And the last point. Tonight is the response. Of the Pharisees. So Jesus is speaking. To his disciples. But the Pharisees. Are there to listen in. Like it often was the case.

And. Very often. The Pharisees. Realized. He's talking about us. And it caused. A reaction. Of hatred.

For Jesus. And even. Seeking to. Kill him. Most of the scribes. Were Pharisees. And his. Teach God's. Jesus teaching. Stepped on their toes. And they didn't like it. One bit. And so. We read here. Verse 14. The Pharisees. Who loved money. Now remember. What Jesus has just said about.

[29 : 27] Money is a master. The Pharisees. Who loved money. Heard all this. And were sneering. At Jesus. Of course.

Their response. Is living proof. Of lesson number three. That Jesus just gave us. You can't love money. And love Christ. You can't serve both.

They're two mutually exclusive masters. And they can't both be loved and served. At the same time. Either you'll hate the one. And love the other. Well they love money.

And they hated Jesus. That's why they sneered at him. Again. This is enmity. This is hostility. Against Jesus. And his laws. They were devoted to money. And they despised Jesus.

And so Jesus responds to them. In verse 15. You are the ones who justify yourselves. In the eyes of men. But God knows your hearts. What is highly valued among men.

[30 : 25] Is detestable. In God's sight. In the eyes of men. The Pharisees. Look so spiritual.

In their flowing robes. And separated lives. Yes they gave alms to the poor. Yes they gave worldly wealth. To the poor. But when they did. They announced it with trumpets.

Jesus says. They announced it with trumpets. In the synagogues. And in the streets. To be seen and honored by men. Matthew 6. 1 to 4. They were simply justifying themselves.

Making themselves look good. In the eyes of men. Just wanting to look righteous. Before others. Having them think highly of them.

As generous givers. And they did appear righteous. In the eyes of men. There was a saying. That was going around in those days. If only two men made it to heaven.

[31 : 23] One would surely be a Pharisee. They are so righteous. They were just doing it. To justify themselves. Before men. Not caring.

About the one who knows their hearts. And Jesus says. But God knows your hearts. He knows your love of money. And your mere appearance. Of being righteous before God. And what is highly

valued among men.

The Pharisees religious life. Is an abomination. Detestable. In God's sight. In Luke chapter 20. Jesus says of. The scribes and Pharisees. They devour widows houses. And for a show. Make lengthy prayers. Such men will be punished most severely.

They're like many TV evangelists today. Charming and persuading. Old ladies to send their. Money in. And it will be multiplied.

[32 : 23] Ten times over. These scribes would pray their long prayers. Impressing these widows. What godly men they were. Even while they were. Devouring.

Widows houses. Conning them out of their money. Convincing them to donate more. To the temple treasury.

And then helping themselves. To it all. Using people. They serve money. Their god. And Jesus pronounces. Woe.

Upon them. But there's nothing. In them. That our hearts. Are not capable of. If we know. The doctrine. Of the depravity of man.

We know the seeds. Of every sin. Are in our own hearts. So we must examine ourselves. In the light. Of Jesus words. You see what the love of money.

[33 : 16] Will do. Just here. In the example. Of the Pharisees. Paul says. It's the root of all kinds of evil. It actually causes people. To. To fall into temptation.

Into a trap. Yes. The love of money. Has caused men. To fall into foolish. And harmful desires. That plunge them. Into ruin. And destruction.

Some people. Eager for money. Have wandered from the faith. And pierced themselves. With many griefs. Because you can't serve money. And God. You can't serve both.

And so God. Is the one. That's walked away from. And then we see. According to Jesus. Money is the great. Revealer of the heart. In Matthew 6. 24.

He says. Where your treasure is. There will your heart. Be also. You can follow your money. Trail. To your heart. The Pharisees. Christ hating. Money loving.

[34 : 09] Hearts. Were found out. Jesus saw. What was on their hearts. Their love of money. Did not allow them. To do anything. Other than hate Jesus. So what is your money.

Trail. Say of your heart. Your checkbook. Your bank. And credit card statement. They lead us. To. The treasure. Of our hearts. And so the application.

Comes down to this. Are you usually. Using worldly. Possessions. Time. In such a way. That there will be people. In eternity. Glad to welcome. You. As friends.

Now is the time. Of testing. Now is the time. Of investment. Then. Will be the time. Of reaping. There are real riches. There is greater wealth.

To be had in heaven. Based on how we have used. The lesser wealth. Entrusted to us here. Now this is of course. Implying. That we have put our faith.

[35 : 09] In Jesus Christ. It's not saying. That we get into heaven. Because we gave money. To anything. Not at all. He's talking to disciples. And disciples of Jesus. There are true riches.

To be had. By the right. Investment. Of worldly wealth. Remember what. That missionary martyr. Jim Elliot said. About your life.

That he is no fool. Who gives what he cannot keep. To gain what he cannot lose. It's taken from Jesus. Words. That if you try to save your life.

You'll lose it. But if you lose it. For my sake. In the gospel. You'll gain it. And so. You're not a fool. If you. You give your life. Something you can't keep anyway.

And you get back. Something. Far greater. Worth. Giving what you can't keep. To gain what you cannot lose.

[36 : 10] Well. Jesus is basically saying that. Here about. Worldly wealth. He is no fool. Who gives worldly wealth. That he can't keep anyway. To gain.

Eternal riches. That he can't lose. So. Let's not let the world outdo us. In using money. To make friends. That happens all the time.

And that's what Jesus is saying. Learn a lesson. From the world. They're often more shrewd. At making friends with money. Than are the children. Of light. And if wicked men.

Plan ahead. To get more of the mammon. Of unrighteousness. In this lifetime. How much more. Should we. Be planning ahead. For true riches.

For all eternity. So that means. The eye of faith. Needs to be. Looking on. Unseen things. Faith.

[37 : 08] Gives reality. To the unseen. Isn't that what Hebrews 11. One says. That faith is being sure. Of what we hope for. Being certain. Of what we cannot see. It's faith. That sees those true riches.

As worth. Putting worldly. Wealth. On the line for. Investing worldly wealth. Now why? Because. By faith. We see. Unseen riches. In heaven.

Heaven. But if we're not thinking. Of the unseen heaven. Do you think. We'll be investing. In the unseen heaven. Not likely. We'll not be investing.

Our lives. In things eternal. So may the Lord. Save us. For living for things. That come short. Of eternity. Living for goals. That are all time bound. Just like our. Our money.

And our lives. They're time bound. And here's a way. To break through. In investing. For the kingdom of God. Do you think.

[38 : 01] Much of that eternal day. That day. Is to affect. This day. And every other. Day. Until. We see our Lord.

And are we viewing. All that we possess. As belonging to God. And simply. Stewards. Managing it for him. As he wants it. To be used. Now.

Before we close. I want you to. Just. Think again. Of the Lord's heart. Why is he telling us this? Well. Because he. He. He doesn't want you. To be foolish. He wants you.

To be wise. He doesn't want you. Making a bad investment. He doesn't want you. Buying swamp land. In Florida. Or houses.

In Ukraine. No. He wants you. To be wise. And. And. And make investments. That will pay back. True riches. For eternity. Do you see his heart?

[38 : 59] His heart. For his disciples. Don't follow the world. Learn from the world. But don't just. Make friends. For a few more years here.

Make friends. For heaven. And. Our giving then. You see. Is. To imitate the giving. Of the greatest giver. For God. For God. So loved the world.

That he gave. His one and only. Son. That whoever believes in him. Shall not perish. But have everlasting life. And our giving is to imitate. To imitate the son of God.

Who. Loved us. And gave himself. For us. So let our response of gratitude. For the giving of our triune God.

Be to imitate him. In our giving. We sing it in. Our closing hymn. Down from his glory. Let's think about how our savior. Gave of himself.

[39 : 53] For us. In that. Glorious work. Of the incarnation. And the. Work of. Redemption. At Calvary. It's. Down from his glory.

Stand and sing. Our father. Lord we are humbled. To see just how.

Rich you are. How generous you were. That you. Gave the very treasure. Of heaven. Your own son. Lord Jesus. We are. Humbled.

And. Amazed. And made joyful. That you. Became poor. You who were so rich. And that to enrich us. You gave.

It all. You put your whole life. Down. Laid it down for us. And we love you for it. You. You are the love of our hearts. And your love is our soul's.

[40 : 50] Chief treasure. Give us then. To use worldly wealth. Our time. Our abilities. All that we are. In service to you. And in service to our fellow man.

Thank you for your love. That comes to us. With words of life. To spare us. From investments. That will go sour. And to bring us. To invest in. The kingdom of God.

That will last forever. A kingdom that cannot be shaken. That we are receiving. That is our possession. We thank you.

In Jesus name. Amen. Amen.