

07.06.25

Luke

Chapter 6 - An Uncommon Perspective

Mans: Path to Sorrow (vs. 24-26)

Luke 6:24-26: “But woe to you who are rich, for you are receiving your comfort in full. Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep. Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.”

“Woe”. Four times it's mentioned within the passage. If you were to say it in the Greek, it would be, “Why?” It’s actually an interjection, which is an emphasis of great emotion. It's an outburst of emotion. It would be interesting to have heard Jesus say this, because it would have been with an outburst of emotion, “Why, you who are rich.” You can just hear that. The initial thought is, “Ok. So, it's bad to be rich, I get it.” But it's not saying

that. In fact, as you look at the passage, it deals with not only wealth, but it also deals with satisfaction, it deals with laughter, it deals with all kinds of, perhaps feelings and compliments that you might even receive from individuals. Is Scripture saying that those things are wrong? No.

In fact, just earlier in verse 21 it reads,

(Luke 6:21) “Blessed are you who hunger now, for you shall be satisfied...”

So, satisfaction is obviously not a bad thing.

“... Blessed are you who weep now, for you shall laugh.”

And laughter is not a bad thing. Yet in the woes, it talks about well fed.

(Luke 6:25) “... you shall be hungry. Woe to you who laugh now, for you shall mourn...”

So, it's not necessarily saying that laughter is bad, or that to be fed or to be satisfied is bad, or in this particular verse, the very first verse, to have money is a bad thing. There's tremendous, I would say, copious examples of manifold references to money in Scripture, and they're

not all bad, surprisingly enough. When you go in the Old Testament in particular, you read of Abraham in Genesis 13:2, it says he was very rich. Now, we know that God was not saying woe to Abraham because he was very rich. As you go through Scripture, not only do you see people like King David and ultimately Solomon, but you see, in the New Testament, individuals like Barnabas who gave some of the land that he owned. We know that he had some wealth. We know that Mary, the mother of John Mark, opened up her house to the church. It was actually where the Church of Jerusalem met, and I don't know how she got over 3,000 people in her house, but somehow a lot of people were in there. We know that the house was so large that she had a gate and entrance and a maid that answered at the gate in order to let Peter in. So, that was not poverty. We know that Aquila and Priscilla basically had their own business. We know that Lydia was a woman of wealth.

In fact, in Luke 8, if you look with me, it talks about certain women that actually helped the ministry of Jesus.

That's interesting, isn't it? Luke's the only gospel that actually mentions this, but it reads,

(Luke 8:1) “Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,

(Luke 8:2) and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

(Luke 8:3) and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.”

It's an interesting passage, isn't it? So, obviously, Scripture is not dealing with the fact that having wealth in and of itself is bad.

When you go back into the Book of Chronicles, and if you turn there to 2 Chronicles 32, there's an interesting passage dealing with King Hezekiah. In this particular passage, the point seems to be that God gave him great things, but instead of thanking God, he just gave no return to God for the things that He had done for him.

The statement is, if you look with me,

(2 Chronicles 32:24) “In those days Hezekiah became mortally ill ...”

You probably remember the particular story, and he prayed that he might live longer, if you remember, within the passage.

“... and he prayed to the LORD, and the LORD spoke to him and gave him a sign.

(2 Chronicles 32:25) But Hezekiah gave no return for the benefit he received, because his heart was proud; therefore wrath came on him and on Judah and Jerusalem.”

The wrath, actually, if you remember, was the surrounding of the Assyrian troops, and they began to surround Jerusalem.

(2 Chronicles 32:26) “However, Hezekiah humbled the pride of his heart...”

It seems like you almost have to have a little bit of trouble in order to be humbled, don't you?

“... Hezekiah humbled the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come on them...”

And of course, 185,000 God slew that night by the by an angel. One angel did that.

“... the wrath of the LORD did not come on them in the days of Hezekiah.”

Then it reads this way,

(2 Chronicles 32:27) “Now Hezekiah had immense riches and honor; and he made for himself...”

You always have to question, “and he made for himself”.

“... he made for himself treasuries for silver, gold, precious stones, spices, shields and all kinds of valuable articles,

(2 Chronicles 32:28) storehouses also for the produce of grain, wine and oil, pens for all kinds of cattle and sheepfolds for the flocks.

(2 Chronicles 32:29) He made cities for himself...”

Some of us actually might make a basket, but I don't think we make cities.

“He made cities for himself and acquired flocks and herds in abundance, for God had given him very great wealth.”

Obviously, God had given that to him.

Then it goes on and says,

(2 Chronicles 32:30) “It was Hezekiah who stopped the upper outlet...”

It tells us some of the things he does, and then it says,

(2 Chronicles 32:31) “Even in the matter of the envoys of the rulers of Babylon, who sent to him to inquire of the wonder that had happened in the land, God left him alone only to test him, that He might know all that was in his heart.”

The passage is basically saying that God gave him a lot of benefits. He not only rescued him, He not only saved his life, He not only rescued the city, but He also gave him great wealth. We don't really see within the passage Hezekiah giving God the due to Him, praising Him, thanking Him for the things that He had given him. God is a generous God, isn't He?

Romans 1 says that the wrath of God is upon men, because though they know God, they didn't honor Him as God, nor did they give thanks. It's very interesting. So, it wasn't necessarily the things that he had that were bad. The possessions weren't bad in and of themselves. What made it bad was that he perceived them as his. So, we're going to be looking at this passage as we deal with these "woes," and they are an intense emotional cry because we ought to take seriously how we respond to the things that God gives us. If we do not respond right, it's a horrible and it's a terrible thing.

I oftentimes think of 1 Timothy 6, and we know that the Book of Timothy, 1 and 2 Timothy, Titus, Philemon, those are all called pastoral epistles; that is to say that they're letters to pastors. So, as you begin to read those pastoral epistles, you really realize that God is directing Timothy in 1 Timothy to be a pastor and to think as pastors should think in the position they have. One of the requisites of a pastor is, it says clearly in the text, he cannot love money. He'll go on and say in 1 Timothy 6, his statement will be that a lot of problems come from the love of money.

Now, once again, it's not the money that's the bad thing, but it's the love of the money. It's loving money more than anything else. So, his statement will be that this actually creates many sorrows and many pains, many sufferings. So, the problems that ensue come because somebody loves money. In 1 Timothy 6, and I'm just encouraging you to read the chapter yourself, but he ends the chapter by saying, "And Timothy, tell those who are rich..." That's very interesting as you follow through, the text doesn't read this way, "Tell those who are rich not to be rich." He doesn't say that. He says, "Tell those who are rich not to be conceited or to fix their hope on the uncertainty of those riches, but be ready to share and help other people." So, it actually begins to convey there is a reason that God has given certain people money for whatever He wants them to do, but the point is that you can't put your hope in those things and that would be clearly the tendency to come about. One of the reasons why money, if in fact it's loved, can become a terrible and horrible thing, because you can begin to put your trust in it. As Ecclesiastes will say, money has an answer to everything. So, you look at your bank account and you go,

“No problem. I’ve got money.” And God goes, “Ok, you're not going to trust Me in that?” “Well, I got money. I don't need to talk to You about that.” And God says, “Woe,” because you've just put your trust in something that's going to fail you; that in the day of wrath, it's not going to be there. So, that's what the “woe” starts coming out of, and as we look at this passage, we're going to see.

What's interesting is, as you go through the Gospel of Luke, how many times money is dealt with, especially by the time you come to chapter 12. We're going to look at Chapter 12 and 16 as we go on a little bit further, but as you as you look at these chapters, you see that, first of all, you have this brother that goes, “Tell my brother to give half of my inheritance to me” and Christ goes, “Why are you asking me about these things?” He says, “In fact, what you need to do is be aware of all kinds of greed.” And He begins to warn him about the greed. He begins to warn him about how this money actually becomes divisive in the relationship that he has.

If you've ever read 1 Corinthians 6, it talks about different ones taking their brother to court for money, and He says

in the text, “Why not rather be wronged?” In other words, let it go. But it's bizarre to me how you see Christians fighting over money. That's a bizarre thing, and taking other people to court for money. It's such a bizarre thing. So, what happens is that money begins to take precedence over relationships and that's where the problems, pains, and sorrows begin. I've seen brothers, I've seen families that seem to be so tight, and then you get money into the equation and now they're just at each others throat and hating each other. I'm going, “Wow.” Recently, I talked to a couple of brothers that were fighting over an inheritance and I said, “Why don't you just let it go. You don't need it.” “I can't do that.” “Why?” It's like they didn't even think about that. “I didn't think about that.” “Well, you love your brother? You want this to get in the way of the relationship? Let it go.” It's not even an option, and it shows the power of money in people's life.

Just to show you in the passage in Luke 12, if you look there with me. This whole chapter, Jesus is basically talking about the hypocrisy of the Pharisees, which, if I

could put it this way, one of the hypocrisies of the Pharisees, keep your finger in Chapter 12, and look with me in Luke 16:14,

(Luke 16:14) “Now the Pharisees, who were lovers of money...”

Religious leaders, lovers of money, really? Yeah.

“Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him.”

Of course, Jesus was minimizing money. He was marginalizing it, saying, “It's just money.” Yeah. I've oftentimes said, “It's just stupid money. Let it go.”

But in Luke 12, if you look,

(Luke 12:1) “... Beware of the leaven of the Pharisees, which is hypocrisy.”

Of course, they looked as if they were and tried to look like righteousness was a big deal to them, but really, it was money.

He goes on in this particular chapter to talk about the fact that if money is our focus, then that money actually creates anxiety. One of the ways that you know that

you're putting money in front of people or in front of God is you're anxious about it. Are you afraid about losing it? Well, you love money. That's where the anxiety is coming from. So, He deals with this and He says in verse 21, "You don't want to lay up treasure for yourself, you want to be rich towards God." And we'll talk about that particular parable or incident that He makes reference to.

But if you look in verse 22,

(Luke 12:22) "And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on."

(Luke 12:23) "For life is more than food, and the body more than clothing."

"Don't worry about these things."

And all the way through, He continues to say, "Don't be anxious."

(Verse 25) "Don't be anxious."

(Verse 26) "Why are you anxious about such matters?"

(Verse 29) "And do not seek what you will eat and what you will drink, and do not keep worrying."

Yeah. That's a real problem. When your focus is on money, you're going to have a lot of pains, if in fact that's your focus. Now, once again, it's not bad in and of itself, but it's the love of that money and it's the trust in that money.

So, as we come to this passage, He starts off by saying, (Luke 6:24) "But woe to you who are rich..."

Now, the question is, is He saying that being rich is bad? And the answer is, no. Where I get this from is this, that within the text itself, it is emphasizing what is called the possessive pronoun. What that means is that the emphasis is on *my* possessions, *my* money. So, it's a very interesting text because we know that every good and perfect gift comes from God, and we know that God is the One that makes wealth. God is the One that gives wealth. But the question is, when He gives it to you, what are you saying? And when you say, "It's mine." He goes, "We have a problem." This is where sorrow comes, when it becomes a possession of yours.

This is why I would have you come back to Luke 12 again. We're bouncing back and forth in these passages, but it is

interesting, once again, going through and there are so many references of money. I mean, you deal with a tax collector who's wealthy in Luke, and you deal with individuals that are fighting over money and stewardship of money and the selling of things in the temple. There's a lot about money in Scripture.

But in Luke 12, if you look there with me,

(Luke 12:13) “Someone in the crowd said to Him, “Teacher, tell my brother to divide the family inheritance with me.”

I mean, that's only fair.

(Luke 12:14) “But He said to him, “Man, who appointed Me a judge or arbitrator over you?”

(Luke 12:15) Then He said to them, “Beware, and be on your guard against every form of greed...”

Now, what He's talking about is any kind of avarice, any kind of covetousness; more specifically, craving for more. Now, we know that God has given you and I a certain amount. How do we know that? Because that's what you

have. But it's the craving for more that creates the problem.

So, the passage reads this way,

“... for not even when one has an abundance does his life consist of his possessions.”

Very interesting passage there. It's dealing with an abundance of his possessions. Now, if you look at the word “possession,” once again, we're talking about the possessive pronoun, when we say, “This is my money.” I remember, a number of years ago, John MacArthur was sharing that somebody had given him some stocks, and he found himself every morning, waking up, looking at what the stocks are doing. He said, “I couldn't stop looking at the stocks. I finally had to sell the stocks.” He says, “Because it took my focus away from Scripture.” And that's one of the interesting emphasis of money is it has a way of drawing you and causing you to say, “Look, I'm the most important thing” and that really fits into the realm of, “That's my life. The money's my life. The money defines me, who I am.” He says, “The money doesn't define you; even your possessions don't define you.” But

the thought is oftentimes, "I'm somebody because I have money or nobody because I don't have any money." And people actually get their kind of definition of who they are and the reason for their living.

But the way that it reads here,

"...not even when one has an abundance..."

Once again, making reference to having much, but you might want to underline that word because the word itself, the emphasis of it, is to exceed beyond what is needed. Now, that's a very interesting point, and this is what I'm going to emphasize, that when a person thinks that they have to have more than what they need. Paul will talk about this specifically, that we have food and clothing, we should be happy. His statement is, "I've had prosperity, and I've had little. I've learned to be content in whatever circumstance." He's not saying that either one is better than the other, but the point is that my life isn't defined by what I have. My life is defined by what God gives me and my life with Him and my walk with Him. I am defined by Him, not by the things I possess. But in this passage, it seems to be referring to you have a tendency

to want more than what you need, or more than what God has given you. That doesn't mean that you shouldn't work. I mean, you should work hard. Scripture says work hard with your hands so you'll not be in any need. But you do your work hardily as unto the Lord; not so that you can have more than you need. We live in a day and age where everybody's saying, "We have to have this much in order to retire." And everybody's trying to figure out some kind of formula. I go, 'You could get sick; you could get sued. You go through all the things that could happen and before long, everything could go overnight, literally. So, who controls those things? Well, I want to put my trust in God, and that's the point. In other words, what begins to happen is I begin to say, "My life is more meaningful if I have beyond what I need."

So, then He tells a parable to actually convey this point.

So, if you look with me in verse 16,

(Luke 12:16) "And He told them a parable, saying, "The land of a rich man was very productive.

(Luke 12:17) "And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?'

(Luke 12:18) “Then he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.’

(Luke 12:19) ‘And I will say to my soul, “Soul, you have many goods laid up...”’

Once again, if you're talking to yourself and then you're answering yourself, we have a problem.

“... Soul, you have many goods laid up for many years to come; take your ease...”

“Relax- literally cease from working.”

“... eat, drink and be merry.”””

Now, the text is saying that he feels satisfied because he has more than he'll ever need, and it's his possessions that bring him comfort.

Now, go back to the passage, if you look with me in Luke 6.

It reads this way,

(Luke 6:24) “But woe to you who are rich...”

Once again, possessive pronoun, declaring it as “*my* possession”.

“... for you are receiving your comfort in full.”

What is the passage saying? That you look to your money to be your source of comfort. Woe, because are you going to be disappointed. It's not going to hug you. It's not going to love you. It's not going to embrace you, and it's not going to save your life. Psalm 49 says it doesn't matter how much money you have, no man can by any means save his brother from dying. You must cease striving. You cannot do this. And the point is clear, that though I may think that money has an answer to everything, the day is coming when I'm going to come to the realization that it doesn't, and wow, are you going to be disappointed. So, the “woe” comes in with a great disappointment as Christ is emphasizing the fact that you're putting your trust and your sense of comfort and your solace in the fact that you have an abundance.

If you go on to read the parable, what does Jesus say to that rich man?

(Luke 12:20) “But God said to him, ‘You fool! This very night your soul is required of you...’”

(Luke 12:21) “So is the man who stores up treasure for himself, and is not rich toward God.”

The passage actually conveys a sense of retirement, because you remember what he said? “I’ve got them all stored up. I’m going to relax.” Remember what I said? “Cease from work.” Retirement is not a good thing. You were never meant to retire. You’re called to work until He comes. However, you can work, whatever you can do for the kingdom of God. Jesus will turn to His disciples and say, “Work as long as it's still day. The night is coming when you're not going to be able to work anymore, but now you can still work.” And if you can still walk, you can still work. If you can still breathe, you can still work. A lot of people would say, “Well, I can't really retire till I have this much money.” Don't let the money tell you what you're doing. See, that’s you finding comfort in what you have and allowing that to make your decisions for you. What does God say? He says, “Work. Don't rest now, not time.” There will be a time where you can rest in peace,

and you can sleep till your heart's content. But the time is now for you and me to work until the Lord calls us.

Connie and I were talking about this not too long ago, and she goes, "I want to be teaching Sunday school one day or teaching at church and just die there." I said, "That would be a great way to go." Wouldn't that be great, when you're serving the Lord in some way, and the Lord just take you home? I can't think of a better way to go, can you? As Jesus says, "When I come for you, will I find faith on the earth? Will I find you being faithful?" A good and faithful steward is faithful when his master comes, he finds him still working. So, here again, the fundamental problem of the passage is basically saying, "You think these are yours, and you're putting your comfort in what you have instead of realizing that it's a gift from God, and that it's not yours to possess, but it is yours to use as God has given you."

Once again, just to let me give you the passage in 1 Timothy 6, if you turn there with me. Sometimes I quote these verses, and I don't give you the benefit of actually turning to them, but I think certain passages especially

are good for you to have marked down in your Bibles, so that you can reference back to these. Why do you do what you do?

(1 Timothy 6:17) “Instruct those who are rich in this present world not to be conceited or to fix their hope...”

Once again, where's your source of comfort? Well, if it's in things, you're in trouble, and woe to you.

“... on the uncertainty of riches...”

There's no guarantee that's going to be there for you. I know God will be there for me, but there's no guarantee that riches will.

“... but on God, who richly supplies us with all things to enjoy.”

I love that last phrase, because what it's telling me is that if I put my trust in God, He'll take care of me, and I've seen this happen so many times. Once again, I'm not talking about being irresponsible. What I'm talking about is that I'm not worried about it. There will be times that certain things happen, and I can tell you there have been past events in my life where I argue with God about it. I

just want to let you know He won. But things like my car breaking down, I'm going, "Fine. It's Your car. You want it to break down. You don't want me to go someplace. You don't want me to help You out. You don't want me to minister. Fine. It's Your car. You can throw it away if You want to." Have you ever had one of those conversations? Anyway, by the time I'm finished talking, I can just hear Him going, "You finished?" But God begins to work in your life and He causes you to let go of stuff. Then, you finally get to this point where you go, "I don't know why I'm so upset. It's not that important anyway. It's just a stupid car. It's a stupid bank account. I mean, my trust isn't in any of that."

So, if you look in verse 18,

(1 Timothy 6:18) "Instruct them..."

If you still have something and you haven't had to give it up.

"Instruct them to do good, to be rich in good works, to be generous and ready to share."

Now, let them invest that tangible stuff, which is just dirt, in something forever.

The passage says,

(1 Timothy 6:19) “storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.”

Even in this setting, I'm not asking to give more money to the church. I'm saying maybe you can help somebody out there. But use your money to bring people to Christ. Use what you have. Don't think of it as your comfort source. Think of it as something that God has given you that you can use.

More specifically, if you look with me; I don't know if we're going to get much further than the money issue, but if you go back to Luke Chapter 16. One of the reasons why I just love the way that this particular chapter starts off and once again, it shouldn't surprise us that once again we're dealing with money, because it is such a big issue with people. But in this Chapter 16, He was trying to teach His disciples, “You don't want to trust in this.” Now, let me just emphasize this. I'm actually glad I brought that

up. Thank you, Gary. Oh, you shouldn't be talking to yourself, right? Anyway. No, but when I was thinking about this, it starts off with Jesus saying, "Blessed are you," and then He goes, "Woe to you". As we were looking in Luke 6, it starts off,

(Luke 6:20) "And turning His gaze toward His disciples..."

I don't want you to forget the context there. Who's He talking to? He's talking specifically to His disciples. He says, "You've chosen to follow Me." He says, "Woe to you, if you love money. Woe to you. You're going to be miserable because you were never meant to trust in money. You're following Me and you're meant to follow Me."

So, if you look in Luke 16:1, who's He talking to? He's talking to His disciples, right? So, He turns to His disciples, and He gives this interesting parable, and a lot of times this particular parable is really misunderstood, but hopefully in a very short time we're going to understand it.

If you look with me in verse 1, it reads this way,

(Luke 16:1) “Now He was also saying to the disciples, “There was a rich man who had a manager, and this manager was reported to him as squandering his possessions.”

The Gospel of Luke is also the one that talks about the prodigal son, or the squanderer who squanders his money.

(Luke 16:2) “And he called him and said to him, ‘What is this I hear about you? ...’

So, you're the boss, and you know this guy is wasting your money.

“... Give an accounting of your management, for you can no longer be manager.’

(Luke 16:3) The manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.

(Luke 16:4) ‘I know what I shall do, so that when I am removed from the management people will welcome me into their homes.’

(Luke 16:5) “And he summoned each one of his master’s debtors, and he began saying to the first, ‘How much do you owe my master?’

(Luke 16:6) “And he said, ‘A hundred measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’

(Luke 16:7) “Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’

(Luke 16:8) “And his master praised...”

It's not saying he did the right thing. So, don't misunderstand.

“And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.”

Now, He's talking to the disciples, right? And He tells the story of this guy that basically is cheating his boss and then gets fired and then continues to cheat his boss more by trying to somehow get in good with the people that

that owe his boss. So, in the process, his boss hears about this, and he goes, “He's pretty sharp. The guy's pretty sharp. I have to hand it to him.” Because he's acting shrewd. Now, the text is basically saying how he's going to act shrewd. How is that? He's making friends with money. The whole point of this parable is he's making friends with money. Let's put it another way, he sees friends as more important than money. That's a very interesting parable. He's come to the realization, “Money is going to fail me, but if I make friends with these people, they'll let me into their house.” Once again, he's not a righteous steward, but if you go on, it says this,

(Luke 16:9) “And I say to you, make friends for yourselves by means of the wealth...”

Now, He calls wealth, and of course, we're talking about possessions and money, as unrighteousness. In other words, it's not a holy thing. What He's saying is, take that, which is unholy and use it for relationships. The problem is we take friends, and we use them to get money. That's what we do. I was even looking at one of my credit cards; it says, “If you can get another friend to get this credit

card, then we'll give you a certain amount of money.” And I'm going, “Why would I do that? My friend doesn't need the credit card.” But the point is that you can use your friend to get more money. “Well, why don't you just give my friend the extra money?”

He goes on and says this,

“And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.”

(Luke 16:10) “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing...”

And when we're talking about little thing, we're talking about money.

“... and he who is unrighteous in a very little thing is unrighteous also in much.”

(Luke 16:11) “Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?”

(Luke 16:12) “And if you have not been faithful in the use of that which is another’s, who will give you that which is your own?”

(Luke 16:13) “No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.”

The whole point of the parable is, use things to help people. Relationships are more important than money, and what Jesus is conveying within the parable is even a stupid, foolish, unrighteous, wicked man sees that. Do you understand what He's saying? I mean, if this guy who's unrighteous and cheats his boss can come to that conclusion, don't you think the sons of God could come to the conclusion, “people are more important than money”? And you realize just the value of what a tremendous lesson is, but woe to the person who takes, and he hoards his money. So, this is why Jesus tells the story.

(Luke 16:14) “Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him.”

(Luke 16:19) “Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.

(Luke 16:20) “And a poor man named Lazarus was laid at his gate, covered with sores,

(Luke 16:21) and longing to be fed with the crumbs which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores.

(Luke 16:22) “Now the poor man died and was carried away by the angels to Abraham’s bosom; and the rich man also died and was buried.

(Luke 16:23) “In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom.

(Luke 16:24) “And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip

the tip of his finger in water and cool off my tongue, for I am in agony in this flame.'

(Luke 16:25) "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.'"

"You sought your comfort with the things, and now where are you?" Woe to you who perceive that your source of comfort is in the money.

We're not going to have time to hit the other parts, but clearly the emphasis within the passage is that we have a tendency to perceive, "This is my source of comfort." Let that go. You are disciples of Christ; you're followers of Christ; you're learners of Christ. You want to follow Him. Jesus will say, "The foxes have holes, the birds have nests, the son of man doesn't have a place to lay his head, but you follow Me." You have to be willing to sell it all and follow Him. Now, in every case in Scripture, He doesn't ask everybody to sell it all, but you have to be willing to let it go. There are going to be times that God's going to be gracious to you, and He's going to give you an

opportunity, and it's going to come in a very interesting package. Somebody's going to do something wrong against you and you're going to have a decision. You can fight them about it, or you can just let it go. There are going to be times in your life where God's going to allow you to make a decision to either let it go or to wrestle over it, and as a believer, God's going to say, "Let it go." Because our trust is in Him.

A number of years ago, my daughter, when she was living at home, which is a number of years ago, was out walking the dog and we had the dog on the chain. We had a German shepherd at that time as well, and she was walking him, and there was a neighbor dog that was not on a leash and the dog came out and started nipping at our dog and Jessica. She was trying to pull the dog away. Anyway, our dog snapped at the little dog, which was all that needed to happen, just one snap. But it kind of crushed the dog and the dog didn't die, but the neighbor was really upset. Now, the bottom line is that their dog should have been on a leash, our dog was on a leash, the dog came out in the road off their property, attacked our

dog. Although, it really wasn't an attack, but anyway, it came at our dog and our dog responded in the way that it did. Anyway, the neighbor was really mad. It's ironic, our neighbors' name was "Church". That was their name, and they never went to church. So, we shortly got a letter that they were going to sue us, and it was a substantial amount. So, Connie says, "What are you going to do?" I said, "We're going to let it go." And come to find out, of course they sue your insurance; probably one of the reasons why you don't want to have insurance, because if they find out you have insurance, then they're going to find some more money there. But anyway, you have to have insurance. But they sued us, and I actually heard they got the money. Our insurance company dropped us, and we had to get another insurance company, and I think there was some deductibles that we had to pay, and Connie says, "You know, I just feel led to maybe," I don't know if she was fixing cookies or something, but anyway, "just send some over to let them know that we're not mad at them." So, she made whatever she made and sent it over to Mrs. Church. Of course, the Church's weren't talking to us; they were putting on a real angry face.

Connie kept doing this for a while, and before long, something happened. I think her husband went to the hospital or something like that and she came back, and she started coming over and she started sending us stuff. Then, after that, they weren't really a rich couple, but she would cut out coupons and she would give us whole books of coupons that she had cut off for the week, and they actually became some of our closest friends. We had opportunities to minister to them at the time of some of their sorrow because we let it go, and because at that juncture, we felt like these souls are more important than our pocketbook. There are going to be sometimes that the Lord calls you in the ministry and He calls you to sell everything which He did in our lives, which we've done a couple of times, but the question is, are you willing to let it go, or do you find your comfort in those things? If that's true, woe to you.

Closing Prayer:

Father, we come before You today and we just ask that You'll change our heart. We don't think this way. Clearly,

the world in which we live in elevates these things above relationships and clearly, above You. It is for this reason that people work on Sundays, because they think it's more valuable to acquire and to possess than it is to have a relationship with You, but we don't feel that way.

Your heads bowed and your eyes closed. God's calling upon you to follow Him. He's calling disciples. He's calling learners to be like Him. Are you willing to see things this way?