

Audio Transcript of Sermon
January 15, 2022
Riches

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. With the new year, for some, comes thought of new fortune. Some will consider opportunities through work or investments. Others will hope time and chance give the gift of wealth through a lottery or sweepstakes. What does the Bible say about riches? Many think that the Bible is against riches. When we look at what the Bible says, we will see that the Bible is not solely against riches, and heavily cautions against many negative reactions that riches, physical wealth, bring about in people.

One of the negative reactions that riches, physical wealth, can cause a person is covetousness, the desire for more, and with covetousness, it is not necessary for a person to currently be rich. Most people who covet riches are not currently rich. When approached by a person who was chasing down his fair share of an inheritance, Jesus explained the need to beware of covetousness, even during situations like the dividing of an inheritance when there might be a legitimate claim. Jesus showed that our life should not be measured in the things we have. Sadly, many people do measure their own life and the lives of others in the things they have. Jesus shows us to not look at life this way.

In a parable, Jesus used the example of a successful landowner who had an incredible bumper crop that was so huge there was not enough space to store the harvest. In the parable, this landowner decided to tear down his barns and build even larger barns knowing that for the next several years, he would not have to work so hard because of the incredible harvest and could instead spend time indulging himself. In the parable, God required this man's life and the reality is a dead person cannot enjoy wealth. Jesus then explained it was more important to be rich towards God instead of hoarding wealth for oneself. Luke twelve verse thirteen.

Luke 12:13-21

13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

Some incorrectly look at the verses we just read and conclude a person of faith can never be a person of wealth. What the verses we just read show is we cannot put our faith in our wealth and ignore God. All of us regardless of financial status must have faith in God, trusting in God and not the physical things which we have. In writing to Timothy, Paul explains this concept a little more, telling Timothy to remind those who are rich to not think highly of themselves, or to trust in their money, and to only trust in God who gives us what we have to bring us joy. Within the Church of God, when we read the phrase, "Charge them that are rich in this world," we often conclude that Timothy was given a charge to reach out to people who were not in the church and in this world. We are all of and in this world. In John 17:15, Jesus did not ask for us to be taken out of the world and instead asked that we be protected from the evil one. If we have not been taken out of this world then we remain in this world. The them that are rich in this world that Timothy was charged to speak to were most likely early people of faith, church members. Using the same logic from the parable that Jesus used, Timothy was to remind them to not trust in uncertain riches, but in the living God whom we can trust. Timothy then went on to explain that rich people had to be rich in good works, ready to distribute, laying a foundation of faith that will lead to eternal life. First Timothy six verse seventeen.

1 Timothy 6:17-19

17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Some believe that money is the root of all evil, because of a bad translation. In the Greek what is said, again by Paul to Timothy is that the love of money is a root of all types of evil. Roots of a plant, bush, or tree, not only anchor it to the ground, but feed it so it can live and grow. The snare with the love of money, physical wealth, is that it can anchor us to evil, it can sustain evil, and it can cause evil to grow. Money of and by itself is not the root of all types of evil, the love of money is, and it is very possible that the same action regarding the use of money for two different people could have one person acting with a love of money and the other person acting without any love for money. For instance, a person who is frequently gambling money with the hope of getting lucky and scoring it big one day, could be coveting money. Another person could gamble fulling expecting to lose money and looks at the gambling experience not as a source of getting lucky to score big one day, but as a source of entertainment. Between the two is a huge difference. Pursuing a love of money can lead people from the faith, because people begin to trust in their wealth and not in God. All of us need to have a love of righteousness, a love of godliness, a love of faith, a love of patience, a love of meekness. We need to have a love for the fruit of the Spirit living our life and grab hold of eternal life. We don't covet eternal life. We take eternal life. We seize eternal life through living a life reflecting faith in God, trust in God, and through the fruit of the Holy Spirit. First Timothy six verse nine.

1 Timothy 6:9-12

9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Jesus taught that what we value should not be found on earth, but in heaven. Many ministers misappropriate the verses we will read to coerce more money from people. What Jesus was teaching was the importance of the location of our treasure. Money which is found in this world cannot be laid up in heaven. Donating one dollar or a million dollars to a church will not get you a space in the Kingdom of God. It is when we find value and richness in spiritual matters that we begin to lay up treasure for ourselves in heaven, and as we grow the fruit of the Holy Spirit in our lives we begin to build noticeable wealth in heaven. We cannot serve money and God. God needs us to choose. Matthew six verse nineteen.

Matthew 6:19-24

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

During His earthly ministry, Jesus was asked by a person with financial means what he needed to do to have eternal life. To this person Jesus told him to obey the commandments, and when this man said he was already doing this, then Jesus told him to sell all that he had, and give away everything to the poor. That's what Jesus said to this man, and some look at these verses to claim a need for all to sell what they have and give to the poor. Jesus wasn't speaking to all, but to this man. When this rich man asked what he needed to do to have eternal life, although it is not clearly stated, this rich man was probably thinking he could buy

his way into eternal life. Jesus and God do not need our money, and Jesus did not need this man's money. He wanted this person to keep the commandments, and when the man claimed to have done all of these, this man was claiming to be religiously perfect without sin and in his mind was looking at how he could ensure his salvation. Jesus then told this man, who saw himself as religiously perfect, to sell all that he had and give to the poor. Matthew nineteen verse sixteen.

Matthew 19:16-26

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

The disciples saw Jesus rebuffing this rich person who thought he was religiously perfect and naturally wondered how any person could be saved. Jesus explained that it is impossible to be saved by trusting in one's wealth or by thinking of oneself as already righteous, but that with God, all things are possible.

We are to live by faith in a world that takes cash or credit. Faith in God and Jesus Christ are not accepted forms of payment. Needing money, we are to remember that we cannot serve God and money, we need to choose God. Sometimes that is forgotten, and Jesus used a parable of a steward to explain this. In the parable, the steward embezzles the master's money. He takes that which is not his own. He came to realize his master would want an accounting of the loss of money, and quickly came up with a scheme to give a good deal to those who were in debt to his master. Some were offered deals of twenty to fifty percent off the debt if payment could be made immediately, a very good deal. The steward used this scheme as leverage to have a future place to live if he lost his stewardship. Jesus taught that we cannot be unfaithful with money belonging to others if we want to be in the Kingdom of God, because if we cannot be trusted with money, something that is unrighteous, how can we be trusted with the true riches? The Pharisees, who were greedy, derided Jesus for his comments. Luke sixteen verse one.

Luke 16:1-14

- 1. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.**
- 2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.**
- 3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.**
- 4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.**
- 5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?**
- 6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.**
- 7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.**
- 8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.**

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14. And the Pharisees also, who were covetous, heard all these things: and they derided him.

Hebrews 13 shows us the value of relationships over things, telling us to not allow covetousness to creep into our conversation, and to be content with what we have. Contentment does not mean we do not plan for future or current needs. It means we accept our current situation until we have the capacity to effect change. If you have bought a new mattress, it's probably a welcome relief over the mattress you previously had, and over a length of time, it will need to be replaced, because physical things do not last forever. Instead of focusing attention on things we really want and would be willing to do just about anything for, we should focus attention on the people in our lives, including those who have less than we have. Hebrews thirteen verse one.

Hebrews 13:1-6

1. Let brotherly love continue.

2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

In his first letter, John warns the reader to consider that we will be hated because of our faith in Jesus Christ. Faith stands in the face of trust in money. John then adds that if we are blessed with physical wealth, we should use the gift we have been given as a tool to help others. All of us should be focused on having love for each other. First John three verse thirteen.

1 John 3:13-24

13. Marvel not, my brethren, if the world hate you.

14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

19. And hereby we know that we are of the truth, and shall assure our hearts before him.

20. For if our heart condemn us, God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemn us not, then have we confidence toward God.

22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

In Mark, we have recorded for us the parable of the sower. Jesus used this parable to show that people respond to their calling based on the circumstances

in their life. Some, who hear the word of God are immediately challenged by Satan and forget about their calling before they can do anything with it. Others hear the word of God and are always producing the good fruit of the Holy Spirit. Others hear the word of God and are choked by the cares of this world and a desire to be wealthy. Mark four verse one.

Mark 4:1-20

- 1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.**
- 2. And he taught them many things by parables, and said unto them in his doctrine,**
- 3. Hearken; Behold, there went out a sower to sow:**
- 4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.**
- 5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:**
- 6. But when the sun was up, it was scorched; and because it had no root, it withered away.**
- 7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.**
- 8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.**
- 9. And he said unto them, He that hath ears to hear, let him hear.**
- 10. And when he was alone, they that were about him with the twelve asked of him the parable.**
- 11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:**
- 12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.**
- 13. And he said unto them, Know ye not this parable? and how then will ye know all parables?**
- 14. The sower soweth the word.**

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

The topic of riches is addressed in several proverbs. If riches bring any type of sorrow, it is not a blessing from God. It could be a curse from God, or your riches could be the result of your own effort without any intervention from God.

Proverbs ten verse twenty-two.

Proverbs 10:22

22. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

Righteous actions bring one type of treasure and wickedness brings the treasure of trouble. Proverbs fifteen verse six.

Proverbs 15:6

6. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

Ecclesiastes writes of the love of wealth explaining that as we love wealth, the amount of wealth that we once loved will no longer be satisfying, showing that as we gain wealth, there will be an increase in people who will seek to take that wealth away. Because of this, some will try to keep their wealth hidden from others, and when wealth is hidden from others, the benefit to the owner is lessened. If we have gained financial resources through our own effort, and there is no sorrow with it, it is the blessing of God to enjoy it. Ecclesiastes five verse ten.

Ecclesiastes 5:10-20

- 10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.**
- 11. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?**
- 12. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.**
- 13. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.**
- 14. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.**
- 15. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.**
- 16. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?**
- 17. All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.**
- 18. Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.**
- 19. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.**
- 20. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.**

Going back to the Book of Proverbs, we are told that money and riches cannot buy our way out of God's wrath. It is only righteousness that can deliver us, meaning with God it is not about a physical gift of wealth but the spiritual gift of righteousness. Proverbs eleven verse four.

Proverbs 11:4-6

- 4. Riches profit not in the day of wrath: but righteousness delivereth from death.**
- 5. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.**

6. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

Later in the same chapter of Proverbs, we are told that wealth can be counter-intuitive. Some believe hoarding money is necessary to be wealthy, when for many using their money creates wealth. Whatever approach we might have with money, if we trust in money we will fall, and we must instead trust in God by living a life of righteousness. Proverbs eleven verse twenty-three.

Proverbs 11:23-31

23. The desire of the righteous is only good: but the expectation of the wicked is wrath.

24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

27. He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29. He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

30. The fruit of the righteous is a tree of life; and he that winneth souls is wise.

31. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

If we want to increase our financial status, it takes work. We cannot gain wealth through lies and dishonesty and expect the wealth to last. While working to increase one's financial status, it might seem like it takes a long time, but when we have achieved our financial goals, we will be benefited. Proverbs thirteen verse eleven.

Proverbs 13:11-12

11. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

12. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

In life if our only choices are between having limited financial resources while being righteous in the eyes of God, that is much better than being wealthy and living ungodly. Proverbs sixteen verse seven.

Proverbs 16:7-9

7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

8. Better is a little with righteousness than great revenues without right.

9. A man's heart deviseth his way: but the Lord directeth his steps.

Rich people tend to look to their money as a source of refuge and strength, when in reality it is God who should be their refuge and strength. Proverbs eighteen verse eleven.

Proverbs 18:11-12

11. The rich man's wealth is his strong city, and as an high wall in his own conceit.

12. Before destruction the heart of man is haughty, and before honour is humility.

Those who oppress the poor to be rich will one day be poor themselves. Proverbs twenty-two verse sixteen.

Proverbs 22:16

16. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

A mistake some make in work is they work to be rich, when they should be working for a variety of other reasons, such as because they like the work and it provides for their family's needs. If we work solely to be rich, all we will be doing is chasing money, and money has a way of escaping from us. We do better when we work because the work we do leaves us satisfied. Once a person has found a career that brings satisfaction, there is nothing wrong with wanting to maximize earnings. However, if all we do is focus on the money, we will lose sight of the

reasons why we first liked the career, and what we do will solely be about the money. Proverbs twenty-three verse four.

Proverbs 23:4-8

4. Labour not to be rich: cease from thine own wisdom.

5. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

7. For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

Riches do not last forever because the physical nature of earth changes. The value of investments will change over time, and sometimes there can be dramatic changes in value. With whatever financial resources we have been given, we need to be keeping a close eye on it to make sure that we have what we think we have. Proverbs twenty-seven verse twenty-three.

Proverbs 27:23-24

23. Be thou diligent to know the state of thy flocks, and look well to thy herds.

24. For riches are not for ever: and doth the crown endure to every generation?

Paul learned to be content in life, whether he was blessed with abundance or endured scarcity. We too must be able to do the same. Being content does not mean we do not resolve to effect change in our life. For instance, if a person notices they financially need to earn more money to support their family, it is wise and prudent to implement a plan that can effect that change. If we are renting a house and want to buy, part of our plan would involve saving money for a down payment. If we lack contentment we will want things that we are not ready or prepared for, and will be willing to do just about anything to obtain what we seek. We need to know that with Jesus Christ on our side, we can do all things through Jesus Christ who strengthens us. Philippians four verse ten.

Philippians 4:10-19

10. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things through Christ which strengtheneth me.

14. Notwithstanding ye have well done, that ye did communicate with my affliction.

15. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16. For even in Thessalonica ye sent once and again unto my necessity.

17. Not because I desire a gift: but I desire fruit that may abound to your account.

18. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19. But my God shall supply all your need according to his riches in glory by Christ Jesus.

James writes of the curse of rich men who howl for the miseries that have come upon them, who have used their wealth and the power that wealth brings not as a power for good, but as a power for evil. Wealth cannot be traded to balance acts of evil. Endurance is one of the greatest tools we can use to defeat our enemies. Those who do what is said, who endure, who achieve victory after incredibly long waits, who triumph over evil are blessed with the riches of happiness. James five verse one.

James 5:1-11

1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2. Your riches are corrupted, and your garments are motheaten.

- 3. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.**
- 4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.**
- 5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.**
- 6. Ye have condemned and killed the just; and he doth not resist you.**
- 7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.**
- 8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.**
- 9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.**
- 10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.**
- 11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.**

Jesus taught his disciples that instead of worrying about what we physically have or enjoy in this life, that we should seek first the Kingdom of God and God's righteousness, because God already knows our needs and will provide for us. Matthew six verse twenty-five.

Matthew 6:25-34

- 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?**
- 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**
- 27. Which of you by taking thought can add one cubit unto his stature?**
- 28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:**

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The people of God are people who seek first the Kingdom of God and God's righteousness and will live at this time in this present world. Some of God's people will be poor, some will be middle class, and some will be wealthy when we consider physical wealth. All of us must trust in God and not in anything physical like wealth because when we consider physical things a blessing, we must remember that physical things, including wealth do not last forever, and like human life find a way to fade away. Being rich, middle class, or poor, is not a blessing of and by itself, nor is it a curse of and by itself. Our actions will determine our fate and destiny. Instead of working to be rich with wealth, we should be working to be rich with the Holy Spirit, living a life where we are content.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.