

Basic Discipleship

A Course On New Testament Discipleship

Topic #8

#4. We know that God will reward his people for how we use our money.

1. By comparison to other subjects God addresses—money is a major theme in the Bible in that there are about 500 verses on prayer — about 500 verses on faith — and yet there are over _____ verses on the subject of money.
2. While the subject of “stewardship” in the Bible is used in different realms of life, basic to any theology of stewardship is recognizing that all we have is from _____.

“The earth is the Lord’s, and all it contains, The world and those who dwell in it” (Psalm 24:1).

3. Think about just this one verse — if God owns it all — then biblically speaking we are just stewards & so we are not surprised—that the Bible tells us that one way we will be evaluated is by the manner in which he managed _____ money.
4. We should not be surprised by this because Jesus taught our spiritual temperature can often be taken by the attitude we _____ towards our money & our possessions.

“Where a man’s treasure is there will his heart be also” (Matthew 6:21).

5. On one occasion — as recorded in Luke chapter 12 — when Jesus was teaching the multitudes about hypocrisy, hell, worry, persecution & about an eternal sin known as blasphemy against the Spirit, there was a man plagued with thoughts of _____.

13 Someone in the crowd said to Him, “Teacher, tell my brother to divide the family inheritance with me.” 14 But He said to him, “Man, who appointed Me a judge or arbitrator over you?” 15 Then He said to them, “Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.”

6. These two brothers — who were fighting over “**the family inheritance**” — with one brother trying to publicly embarrass the other—but Jesus’ response to his request for _____ was clear, “**Man, who appointed Me a judge or arbitrator over you?**”
7. Going all the way back—to the days of Moses—when God had Moses assisted by the “**seventy of the elders of Israel**” (Ex. 18:13-27; 24:9-11), continuing in that tradition, rabbis were expected—to solve problems—but on this day—Jesus refused to _____.
8. Jesus knew that to simply “**divide the family inheritance**” would not solve their real problem — for He knew their real problem was “**covetousness**” in both of their hearts as the word “**you**” in the original here in verse fourteen is _____.
9. These two brothers are like many people today who want Jesus for what He can do for them—they want Him to serve them—but they do not want Him to _____ them.

10. Jesus made it clear — that He came first to save people — and then He reveals that the problem this man raises—is the fruit of his fallen sinful nature—and so like a good physician he chooses — to _____ the disease—rather than the symptom.
11. The disease was that both brothers were suffering from greed as seen in the fact that the man who had kept his brother’s share — was very greedy and the man who had lost his share was also greedy because he could think of nothing _____.

15 Then He said to them, “Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.”

12. Jesus’ counsel—is the exact opposite of what the world typically embraces because people without the second birth—tend to measure a man’s _____ by what he owns.
13. People are usually classified as rich or as poor — as successful or as unsuccessful, as a power broker or as a peon—by the size & value of the possessions they _____.
14. However, lest we as Christians become boastful that this could never infect us, when you come verse 22—Jesus applies His teaching to all _____ followers.
15. And so, spiritually speaking the parable that follows—is not simply what Jesus is saying to the lost—as much as it is what He is saying—to those who believe, and if you miss that — you will fail to apply His teaching — to your _____.

16 And He told them a parable, saying, “The land of a rich man was very productive. 17 “And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’ 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 12:16–18).

16. Here was a farmer who was so skilled and so blessed of God that he had a problem resulting from his success—he had such great bumper “**crops**” — that he could not store all of his “**grain**” & his “**goods**” and this — was causing him much _____.
17. So, he made a very bold decision — instead of adding on, he tore down his existing “**barns**” and built — bigger and better ones — in order to “**store all**” his “**grain**” and his “**goods**” — all the while — his thoughts were far away — from _____.

19 ‘And I will say to my soul, “Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry”’ (Luke 12:19).

18. In many ways he is like a lot of people today — trying to earn a college degree, or to hone some craft or skill—in order to land the best job—to make the most money, so that they might—have a fat lifestyle and an early—and an _____ retirement.
19. But Jesus did not see this farmer as enjoying life, but He saw him as facing _____!

20. Dying had never — entered this man’s mind — all that he had worked so very hard to earn—and the lifestyle that he longed to enjoy—he had ___ achieved but along the way—the thought of death never occurred to him.

20 “But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’ 21 “So is the man who stores up treasure for himself, and is not rich toward God” (Luke 12:20–21).

21. This man — who was consumed — with this life only — on the *very day* that he made his boast of retirement and “**ease**” he died—and he was immediately confronted with the world he had ignored & that world he would have to ___ with—for an eternity.
22. The greatest tragedy is not what the man left to other people—but the fact that he lived without God & now he was dying without God because money was his ___.
23. His principal problem was that he was **not rich toward God** which meant he was not acknowledging that everything that he owned came from God—nor did he have any desire to use what God had given him for the good of others & for the ___ of God.
24. While God has given us “**all things to enjoy**” (1 Tim. 6:17), to be “**rich towards God**” means that we are not simply consumed with our wants—as this man was consumed with “**himself**”—clearly seen in his use of the pronouns “**I**” & “**my**” some ___ times.
25. The pleasures that God gives us **to enjoy** must go together with our treasures above, and Paul taught this balance when he told Timothy to _____ these principles:

17 **Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.**

26. The phrase “**rich in this present world**” puts it all into perspective in that there are some who might be “**rich**” now — but they must use their “**riches**” responsibly if they will be “**rich**” in the age to come—for one can be “**rich**” now & poor ____.
27. And of course, the principle applies to those with seemingly little — in that as they lay-up “**treasures in heaven**” they might be poor in this life, but “**rich**” in the ____.

18 **Instruct them to do good, to be rich in good works, to be generous and ready to share, 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 (1 Timothy 6:17–19).**

28. Believers in America who reason that this instruction only for the “**rich & famous**,” have not stopped to consider—that by the living standards of the rest of the world, most Christians — living in America today — are indeed wealthy _____.

29. *Even the person* who has concluded, **‘I wish being rich was my problem’** may well be showing a spirit of **greed**, which all of us can fall into as Jesus _____ in Luke 12.
30. Being a giver & giving consistently **‘on the first day of the week’** (1 Co. 16:1) as _____ dictates—is God’s built in protection to guard our hearts from materialism & from **‘worry’** & from trusting in **‘the uncertainty of riches’** instead of Him (1 Tim. 6:17).
31. Sadly, those who have relegated **“tithing”** or the giving of 10% of one’s income as legalistic & as an Old Testament practice with no application for today, miss that God instituted tithing ever before He gave the _____ (cf. Gen. 14:20; Heb. 7:1-5).
32. Christ commended the tithe in Matthew 23:23 & He placed it alongside of **“justice and mercy and faithfulness”** and so we should be cautious to _____ it (Mt. 5:19).
33. God has us give, so as to guard us from a spirit of **“greed”** and to remind us that all that we have is _____ ours but God’s — who richly supplies our **“needs”** (Phil. 4:19).
34. None of the Church Fathers taught that tithing no longer applied—much less any of the Protestant Reformers—in fact the unanimous voice—of the Body of Christ for the 1st — 1900 years of Church History — is that **“tithing”** is for _____.
35. While our **‘tithe’** sizes may be different because we prosper differently (1 Cor. 16:2), whether we consider ourselves **“rich”** or **“poor”** because we give—as God prospers, we can witness just how faithful & just God is in taking care of _____ (Luke 21:3-4).
36. Whether a person makes \$1,000 a week—or a \$10,000 a week—when each gives 10% (*or if so moved even an offering above the tithe*)—everyone is equal in God’s eyes and _____ can lay up — just as much treasure — in eternity future.
37. God means of giving keeps everything just and fair in His economy of _____.
38. Each of us must ask the question from the parable Jesus gives us in Luke 12:16-21, **“Is my heart fixed on—the transient things of earth—or on _____ kingdom?”**
39. When our hearts are fixed on the eternal, then God’s peace will guard our minds and hearts (Phil. 4:6–9) and we _____ experience internal freedom (John 8:31-32).
40. When Jesus teaches us that — **“not even when one has an abundance does his life consist of his possessions”** He is _____ denying that we have basic needs (Mt. 6:32).
41. However, Jesus wants us to understand that our worth is not measured by what we own down here—and so we must look at earth from heaven’s point of view because He knows that a fixation on transient things of earth—will only produce _____.

42. As we studied earlier in this section of the course, there is certainly nothing _____ with being a wise person in business or in even planning for the future (1 Tim. 5:8).
43. The problem with this farmer was that he had *moved passed saving to hoarding* such that his heart was captured by “**greed**” or “**covetousness**” (KJV) instead of by _____.
44. While Jesus was not in favor of waste as seen when he fed “**the five thousand men**” excluding “**women and children**” & then asked them “**to gather up the fragments so that nothing would be lost**” (John 6:12)—neither does _____ support selfishness.
45. God’s assessment of this man was that He was a “**fool**” (Luke 12:20) because he was satisfied only with—the things that money can buy—and when this happens to a _____ we they will *lose eternal treasure* that money cannot buy & they will be full of **worry**.
46. While unbelievers—may be characterized by practicing—the sin of “**covetousness**” (1 Cor. 6:9-10)—a believer can fall into this sin & so Jesus now applies this to _____:

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. 23 “For life is more than food, and the body more than clothing. 24 “Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds (Luke 12:22–24)!”

47. Certainly, Jesus was not teaching that we sit around & let God feed us, for even the “**birds**” for whom God cares have to go out & scratch for their _____ (Matt. 6:26).
48. As we examined earlier, God expects us trust Him to supply—while using our skills and abilities to _____ hard with the opportunities He supplies for us (2 Thess. 3:12).
49. His point is that if God can do *the lesser act*, then He can do *the greater act* because if God feeds the birds—then He will certainly _____ and provide—for His children.
50. The problem is not that an omnipotent God is _____, but that we are unbelieving.

25 “And which of you by worrying can add a single hour to his life’s span? 26 “If then you cannot do even a very little thing, why do you worry about other matters (Luke 12:25–26)?”

51. **Worry** is all consuming—and it blinds us—to what God wants to do for us by _____, all the while we are thinking—that worry accomplishes something—when in fact it cannot add “**a single hour**” for worry typically makes our life shorter & not longer!
52. Jesus connects greed & worry—because greed can never get enough—while ‘**worry**’ is afraid it will never have enough—and neither focus is looking to God who _____.

53. There is a difference between a godly sense of responsibility and an ungodly ‘worry’ that is not trusting, though typically ‘worry’ usually masquerades itself as _____.
54. The ‘worry’ that Jesus is speaking about—brings us down to the level of an animal who is merely concerned with physical needs when ‘life is more than’ these _____.
55. Worst of all ‘worry’ hinders our witness to those who are _____, for Jesus said:

29 “And do not seek what you will eat and what you will drink, and do not keep worrying.
 30 “For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 “But seek His kingdom, and these things will be added to you (12:29–31).

56. “Worry” is what may characterize “the nations” meaning the lost — but it is ___ to characterize those who are saved—for how can we encourage others to trust Christ for salvation if we do not practice our faith in trusting God for our everyday needs?
57. “Worry” is sin & it keeps us from growing, but if we “seek His kingdom” by serving the Lord in His local church—and sharing Christ in our community—and spending time alone with the Lord—then our perspective will change and “worry” will _____.
58. It is when we only focus—just on our business—and our concerns—that we worry, but when we “seek first His kingdom and His righteousness” it will dissolve in _____.
59. Since “life is more” than the here and now—we should be concerned with eternal matters as we lay up “treasure in heaven” by pursuing the things _____ (Mt. 6:20).
60. Jesus concludes the parable by further applying to _____ when He states in verse 33:

33 “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.

61. This _____ commitment to generosity that Jesus speaks of—has often raised the question — “Are we really called by Jesus to sell all our possessions?”
62. Remember, contextually He is dealing with two covetous brothers who interrupted Jesus’ sermon—with the request to settle a dispute—between he and _____ brother.
63. Jesus is speaking of the priority of investing in His kingdom—and Luke will make it clear in his second account (Acts), that this command to “sell” & to “give” was _____ obsolete after Jesus’ ascension as modeled by the early church (Acts 2:45; 4:34-35).
64. Jesus’ point is that we must give up viewing what we call ours, as if it were a _____ possession that we can hoard, and it must be totally available to God for it is all His.
65. This provides an extravagant, counter-intuitive correction to _____ covetous brothers.

66. Both the man who confronted Jesus for counsel—and the **rich** farmer in the parable that He shares, valued their possessions in order to build a kingdom here on _____.
67. By contrast, those of us who are “**children of God**” (John 1:12)—should not be worried about the bare minimums needed to survive like “**food and clothing**” because God knows what we need and He can provide for _____ our needs.
68. Earthly kingdoms are transient—with no eternal value—a truth that did not seem to cross the mind of the covetous “**brother**” or of the “**rich**” _____.
69. To quote Matthew 6:33, if we “**seek first His kingdom and His righteousness**” then God promises that “**all these things will be added to you**”—implying we would still own goods necessary to survive & to provide—but those goods would not own ____.
70. If we **seek first His kingdom**, then we will receive a far greater treasure in eternity, that can never be stolen by theft or destroyed by decay—or even taken at _____.
71. In Luke 12:33, Jesus likens this to making — “**money belts which do not wear out**” in contrast to the “**money belts**” of that day that held _____ material wealth.
72. Christ wants our priorities to be in the right place, such that we do not hold on too tight to this world’s goods—again letting the Bible interpret itself—it is not wrong to own things (Ex 20:15; Prov 6:6-8), just so long as those things do not _____ us.
73. Jesus Christ wants us to value the things that He values that will outlive us and will continue on long after the entire planet has been burned with _____ (2 Peter 3:10-13).
74. And so, we are not surprised—that _____ of the thirty-eight parables that Christ gave were concerned with how to handle the money & possessions entrusted to us, for He said, “**for where your treasure is, there your heart will be also**” (Mt. 6:21).
75. Throughout the “Sermon on the Mount” — Jesus repeatedly discusses the “**heart**” when He refers to the pure in “**heart**” (Matt. 5:8)—or when He teaches about _____ in the “**heart**” (5:28) & here when He cautions about the direction of the “**heart**.”
76. Now while we do not see it in our English Bibles — in the original that the _____ inspired the word “**treasure**” — actually appears twice — when Christ gives the command “**not**” to “**store up for yourselves treasures on earth**” (Matt. 6:17).
77. It literally reads, “**Do not treasure up for yourselves treasures on the earth**” — that is to say — “**stop treasuring treasure**” — again is not a prohibition against being provident but against being _____ (Proverbs 6:6-8; 1 Timothy 5:8).
78. For Jesus to speak so much on the subject of material possessions, we will do well to pay attention because His deep desire is for His people not to be distracted by things but rather to value the _____ of men over those possessions that we own (Mk. 8:36).