

Be Content With What You Have
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Ecclesiastes 5:10-20

The Folly of Riches

¹⁰ He who loves money will not be satisfied with money, nor he who loves abundance *with its* income. This too is ^[a]vanity. ¹¹ When good things increase, those who consume them increase. So what is the advantage to their owners except to ^[b]look on? ¹² The sleep of the working man is pleasant, whether he eats little or much; but the ^[c]full stomach of the rich man does not allow him to sleep.

¹³ There is a grievous evil *which* I have seen under the sun: riches being ^[d]hoarded by their owner to his hurt. ¹⁴ When those riches were lost through ^[e]a bad investment and he had fathered a son, then there was nothing ^[f]to support him. ¹⁵ As he had come naked from his mother's womb, so will he return as he came. He will take nothing from the fruit of his labor that he can carry in his hand. ¹⁶ This also is a grievous evil—exactly as a man ^[g]is born, thus will he ^[h]die. So what is the advantage to him who toils for the wind? ¹⁷ Throughout his life *he* also eats in darkness with great vexation, sickness and anger.

¹⁸ Here is what I have seen to be good and ^[i]fitting: to eat, to drink and ^[j]enjoy oneself in all one's labor in which he toils under the sun *during* the few ^[k]years of his life which God has given him; for this is his ^[l]reward. ¹⁹ Furthermore, as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his ^[m]reward and rejoice in his labor; this is the gift of God. ²⁰ For he will not often ^[n]consider the ^[o]years of his life, because God keeps ^[p]him occupied with the gladness of his heart.

Footnotes:

1. Ecclesiastes 5:10 Or *futility*
2. Ecclesiastes 5:11 Lit *see with their eyes*
3. Ecclesiastes 5:12 Lit *satiety*
4. Ecclesiastes 5:13 Lit *guarded*
5. Ecclesiastes 5:14 Lit *an evil task*
6. Ecclesiastes 5:14 Lit *in his hand*
7. Ecclesiastes 5:16 Lit *comes*
8. Ecclesiastes 5:16 Lit *go*
9. Ecclesiastes 5:18 Lit *beautiful*
10. Ecclesiastes 5:18 Lit *see good*
11. Ecclesiastes 5:18 Or *days*
12. Ecclesiastes 5:18 Or *share*
13. Ecclesiastes 5:19 Or *share*
14. Ecclesiastes 5:20 Lit *remember*
15. Ecclesiastes 5:20 Or *days*
16. Ecclesiastes 5:20 So with Gr



Philip Danforth Armour Sr. 1832 – 6 January 1901) was an American meatpacking industrialist who founded the Chicago-based firm of Armour & Company.

https://en.wikipedia.org/wiki/Philip_Danforth_Armour

Ecclesiastes 1:1-2

The Futility of All Endeavor

¹ The words of the Preacher, the son of David, king in Jerusalem.

² “[a]Vanity of vanities,” says the Preacher,

“[b]Vanity of vanities! All is [c]vanity.”

Footnotes:

1. Ecclesiastes 1:2 Or *Futility of futilities*
2. Ecclesiastes 1:2 Or *Futility of futilities*
3. Ecclesiastes 1:2 Or *futile*

Matthew 8:18-27

Discipleship Tested

¹⁸ Now when Jesus saw a crowd around Him, He gave orders to depart to the other side *of the sea*.

¹⁹ Then a scribe came and said to Him, “Teacher, I will follow You wherever You go.” ²⁰ Jesus *said to him, “The foxes have holes and the birds of the [a]air have [b]nests, but the Son of Man has nowhere to lay His head.” ²¹ Another of the disciples said to Him, “Lord, permit me first to go and bury my father.” ²² But Jesus *said to him, “Follow Me, and allow the dead to bury their own dead.”

²³ When He got into the boat, His disciples followed Him. ²⁴ And behold, there arose [c]a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep.

²⁵ And they came to *Him* and woke Him, saying, “Save *us*, Lord; we are perishing!” ²⁶ He *said to them, “Why are you [d]afraid, you men of little faith?” Then He got up and rebuked the winds and the sea, and [e]it became perfectly calm. ²⁷ The men were amazed, and said, “What kind of a man is this, that even the winds and the sea obey Him?”

Footnotes:

- a. Matthew 8:20 Or *sky*
- b. Matthew 8:20 Or *roosting places*
- c. Matthew 8:24 Lit *a shaking*
- d. Matthew 8:26 Or *cowardly*
- e. Matthew 8:26 Lit *a great calm occurred*

Ecclesiastes 3:11-22

God Set Eternity in the Heart of Man

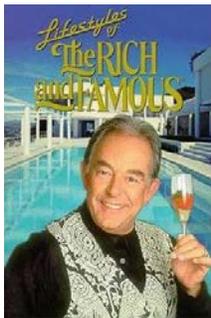
¹¹ He has made everything [a]appropriate in its time. He has also set eternity in their heart, [b]yet so that man will not find out the work which God has done from the beginning even to the end.

¹² I know that there is nothing better for them than to rejoice and to do good in one's lifetime;
¹³ moreover, that every man who eats and drinks sees good in all his labor—it is the gift of God.
¹⁴ I know that everything God does will remain forever; there is nothing to add to it and there is nothing to take from it, for God has *so* worked that men should ^[c]fear Him. ¹⁵ That which is has been already and that which will be has already been, for God seeks what has passed by.

¹⁶ Furthermore, I have seen under the sun *that* in the place of justice there is wickedness and in the place of righteousness there is wickedness. ¹⁷ I said ^[d]to myself, "God will judge both the righteous man and the wicked man," for a time for every ^[e]matter and for every deed is there. ¹⁸ I said ^[f]to myself concerning the sons of men, "God has surely tested them in order for them to see that they are but beasts." ¹⁹ For the fate of the sons of men and the fate of beasts ^[g]is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is ^[h]vanity. ²⁰ All go to the same place. All came from the dust and all return to the dust. ²¹ Who knows that the breath of man ascends upward and the breath of the beast descends downward to the earth? ²² I have seen that nothing is better than that man should be happy in his activities, for that is his lot. For who will bring him to see what will occur after him?

Footnotes:

- a. Ecclesiastes 3:11 Lit *beautiful*
- b. Ecclesiastes 3:11 Or *without which man*
- c. Ecclesiastes 3:14 Or *be in awe before Him*
- d. Ecclesiastes 3:17 Lit *in my heart*
- e. Ecclesiastes 3:17 Or *delight*
- f. Ecclesiastes 3:18 Lit *in my heart*
- g. Ecclesiastes 3:19 Lit *and they have one fate*
- h. Ecclesiastes 3:19 Or *futility*



Lifestyles of the Rich and Famous is an American television series that aired in syndication from 1984 to 1995. The show featured the extravagant lifestyles of wealthy entertainers, athletes and business moguls. It was hosted by Robin Leach for the majority of its run. When Leach was joined by Shari Belafonte in 1994, the show was renamed *Lifestyles with Robin Leach and Shari Belafonte*. Leach ended each episode with a wish for his viewers that became his signature catch phrase, "champagne wishes and caviar dreams."

https://en.wikipedia.org/wiki/Lifestyles_of_the_Rich_and_Famous

You can view the introduction for the series on YouTube at the following link:

<https://www.youtube.com/watch?v=C4N9OA6MYYM>

The Pardoner's Tale

This is one of “*The Canterbury Tales*” by Geoffrey Chaucer. In the order of the Tales, it comes after The Physician's Tale and before The Shipman's Tale; it is prompted by the Host's desire to hear something positive after that depressing tale. The Pardoner initiates his Prologue—briefly accounting his methods of conning people—and then proceeds to tell a moral tale.

The tale itself is an extended exemplum. Setting out to kill Death, three young men encounter an Old Man who says they will find him under a nearby tree. When they arrive they discover a hoard of treasure and decide to stay with it until nightfall and carry it away under cover of darkness. Out of greed, they murder each other. The tale and prologue are primarily concerned with what the Pardoner says is his "theme": *Radix malorum est cupiditas* ("Greed is the root of [all] evils").
<https://www.cliffsnotes.com/literature/c/the-canterbury-tales/summary-and-analysis/the-pardoners-prologue-and-tale>

"What is the story of Ahab and Jezebel?"

King Ahab and Queen Jezebel served as leaders of the northern kingdom of Israel during a time of much evil in the land. King Ahab was an Israelite king who married a Sidonian woman named Jezebel and became involved in worshipping Baal, the god of her people. Ahab built a house to Baal in the capital city of Samaria and made an Asherah pole as a tool of pagan worship. We are told, “Ahab did more to provoke the LORD, the God of Israel, to anger than all the kings of Israel who were before him” (1 Kings 16:33).

Jezebel was likewise known for her evil actions. She was the daughter of Ethbaal, king of the Sidonians. After her marriage to Ahab, her first recorded action was cutting off the prophets of the Lord (1 Kings 18:4). Obadiah, a God-fearing officer in Ahab's court, noted that Jezebel killed many prophets, despite Obadiah's efforts to save them: “Has it not been told my lord what I did when Jezebel killed the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifties in a cave and fed them with bread and water?” (1 Kings 18:13–14).

<https://www.gotquestions.org/Ahab-and-Jezebel.html>

1 Timothy 6

Instructions to Those Who Minister

6 All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be ^[a]spoken against. ² Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who ^[b]partake of the benefit are believers and beloved. Teach and ^[c]preach these *principles*.

³ If anyone advocates a different doctrine and does not ^[d]agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, ⁴ he is conceited *and* understands nothing; but he ^[e]has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, ⁵ and constant friction between men of depraved mind and deprived of the truth, who suppose that ^[f]godliness is a means of gain. ⁶ But godliness *actually* is a means of great gain when accompanied by contentment. ⁷ For we have brought nothing into the world, so we cannot take anything out of it either. ⁸ If we have food and covering, with these we shall be content. ⁹ But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. ¹⁰ For the love of money is a root of all ^[g]sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

¹¹ But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, ^[h]perseverance *and* gentleness. ¹² Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. ¹³ I charge you in the presence of God, who ^[i]gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, ¹⁴ that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, ¹⁵ which He will ^[j]bring about at the proper time—He who is the blessed and only Sovereign, the King of ^[k]kings and Lord of ^[l]lords, ¹⁶ who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen.

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. ¹⁸ *Instruct them* to do good, to be rich in good ^[m]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.

²⁰ O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”— ²¹ which some have professed and thus gone astray ^[n]from the faith.

Grace be with you.

Footnotes:

- a. 1 Timothy 6:1 Or *blasphemed*
- b. 1 Timothy 6:2 Or *devote themselves to kindness*
- c. 1 Timothy 6:2 Lit *exhort, urge*
- d. 1 Timothy 6:3 Lit *come to; or come with*
- e. 1 Timothy 6:4 Lit *is sick about*
- f. 1 Timothy 6:5 Or *religion*
- g. 1 Timothy 6:10 Lit *the evils*
- h. 1 Timothy 6:11 Or *steadfastness*
1. 1 Timothy 6:13 Or *preserves alive*
2. 1 Timothy 6:15 Lit *show*
3. 1 Timothy 6:15 Lit *those who reign as kings*
4. 1 Timothy 6:15 Lit *those who rule as lords*
5. 1 Timothy 6:18 Or *deeds*
6. 1 Timothy 6:21 Lit *concerning*

Epicurus & Epicurean Philosophy

<http://www.epicurus.net/>

Three Good Sayings to embrace.

1. To whom little is not enough nothing will ever be enough
2. Add not to ones possessions rather take away from ones desires
3. Ask who is rich he who has or he who is content with what he has



Henry David Thoreau "for a man is rich in proportion to the number of things which he can afford to let alone"

Thoreau considered freedom and independence to do and learn as one pleases as the greatest luxury in life... the greatest wealth.

He saw that many persons are burdened by the things they possess. These persons spend their life working to maintain these things without having the time to think if having all these things make them happy.

Personally I agree. The more you have, the more time you need to spend to preserve it. I met rich people who are always worried not to lose what they have. Also, they are used to so much comfort that it is difficult for them to enjoy anything. They have too high standards... so they find it difficult to appreciate an honest conversation, a sunset... a laugh.

They are too busy thinking about what is missing or what could be better or different. In other words, it is difficult for them to let go superfluous things.

Being rich is about accepting and enjoying what one has at the moment.

This is not particular to rich people. It is independent of the economic status... but I use the case of rich people to make a contrast between the common notion of being rich and Thoreau's notion.

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Matthew 25:14-30

Parable of the Talents

¹⁴“For *it is* just like a man *about* to go on a journey, who called his own slaves and entrusted his possessions to them. ¹⁵To one he gave five ^[a]talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. ¹⁶Immediately the one who had received the five talents went and traded with them, and gained five more talents. ¹⁷In the same manner the one who *had received* the two *talents* gained two more. ¹⁸But he who received the one *talent* went away, and dug *a hole* in the ground and hid his ^[b]master’s money.

¹⁹“Now after a long time the master of those slaves **came* and **settled* accounts with them. ²⁰The one who had received the five talents came up and brought five more talents, saying, ‘Master, you entrusted five talents to me. See, I have gained five more talents.’ ²¹His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your ^[c]master.’

²²“Also the one who *had received* the two talents came up and said, ‘Master, you entrusted two talents to me. See, I have gained two more talents.’ ²³His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’

²⁴“And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no *seed*.²⁵ And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’

²⁶“But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no *seed*.²⁷ Then you ought to have put my money ^[d]in the bank, and on my arrival I would have received my *money* back with interest.²⁸ Therefore take away the talent from him, and give it to the one who has the ten talents.’

²⁹“For to everyone who has, *more* shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.³⁰ Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

Footnotes:

- a. Matthew 25:15 A talent was worth about fifteen years’ wages of a laborer
- b. Matthew 25:18 Or *lord’s*
- c. Matthew 25:21 Or *lord*
- d. Matthew 25:27 Lit *to the bankers*

Four things you can do to not get greedy

1. Decide when enough is enough
2. Begin a systematic program of giving
3. Stop comparing your possessions to other people’s
4. If you have wronged someone make up for it

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