

## **Genesis 47:13–27**

### *The Great Reversal of Riches*

**Main idea:** However much the Lord provides or takes away in earthly treasure, these great reversals anticipate that great reversal when we shall all see that earthly treasure is inherently worthless and heavenly treasure has infinite, inherent worth.

<sup>13</sup> Now there was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine. <sup>14</sup> And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.

<sup>15</sup> So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For the money has failed."

<sup>16</sup> Then Joseph said, "Give your livestock, and I will give you bread for your livestock, if the money is gone." <sup>17</sup> So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

<sup>18</sup> When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands. <sup>19</sup> Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give us seed, that we may live and not die, that the land may not be desolate."

<sup>20</sup> Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's. <sup>21</sup> And as for the people, he moved them into the cities, from one end of the borders of Egypt to the other end. <sup>22</sup> Only the land of the priests he did not buy; for the priests had rations allotted to them by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.

<sup>23</sup> Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land. <sup>24</sup> And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones."

<sup>25</sup> So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants." <sup>26</sup> And Joseph made it a law over the land of Egypt to this day, that Pharaoh should have one-fifth, except for the land of the priests only, which did not become Pharaoh's. <sup>27</sup> So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly.

### **Introduction**

Assigned value, inherent value, and promises from the government.

#### **1. When God provides and other sources get the credit**

- a. Agriculture, v13
- b. Money, v14–15
- c. Assets, v16–17
- d. Land (and other inheritance), v18–20
- e. Privilege (Pharaoh and priests), v21–22
- f. Government, v23–26
- g. Extraordinary providence, v27

#### **2. The necessity of trusting in and treasuring God, rather than His provision**

- a. Because we are eternal beings, only God has ultimate, inherent value for us
- b. This calls us to contentment: Him we must enjoy in all our earthly treasures; 1Tim 6:7–10, 17
- c. This calls us to generosity: Him we must serve with all our earthly treasures; 1Tim 6:18–19
- d. This is why God Himself, Who has given Himself in Christ to all who believe, must be your chief treasure; Luke 12:13–34, 14:1–24; Matt 5:1–12. One way to describe a believer is: someone who has discovered that he has nothing, but that Christ is everything, and who discovers that Christ has taken him to be His own... so that now he has everything!
- e. There is a great reversal coming, and it will reveal the answer to the question: is money the chief end of your God, or is God the chief end of your money?

### **Conclusion**

However much the Lord provides or takes away in earthly treasure, these great reversals anticipate that great reversal when we shall all see that earthly treasure is inherently worthless and heavenly treasure has infinite, inherent worth.

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Let us rise. And hear the word of God read Genesis 47 verse 13 through 27. Now there was no bread and all the land for the family was very severe. So that the land of Egypt and the land of Canaan languished because of the famine and Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought and Joseph brought the money into Pharaoh's house.

So when the money failed in the land of Egypt and then the land of Canaan all the Egyptians came to Joseph and said give us bread for why should we die in your presence for the money has failed? In Joseph said give your livestock and I will give you bread for your livestock if the money is gone so they brought their livestock to Joseph and Joseph gave them bread and exchange for the horses the flocks the cattle of the herds and for the donkeys thus he fed them with bread in exchange for all their livestock that year.

When that year had ended they came to him the next year and said to him we will not hide from my Lord that our money is gone my Lord also has our herds of livestock there is nothing left in the sight of my Lord, but our bodies and our lands.

Why should we die before your eyes both we and our land by us and our land for bread. And we and our land will be servants of Pharaoh. Give us seed that we may live and not die. That the land may not be desolate. Then Joseph bought all the land of Egypt for Pharaoh for every man of the Egyptians sold his field because the famine was severe upon them.

Of the land became ferrous. And as for the people he moved them into the cities. From one end of the borders of Egypt to the other end. Only the land of the priests, he did not buy. For the priests had rations allotted to them by Pharaoh and they ate their nation their rations, which Pharaoh gave them.

Therefore, they did not sell their lands. Then Joseph said to the people indeed. I have bought you and your land this day for Pharaoh. Look here is seed for you. And you shall so the land. And it shall come to pass in the harvest that you shall give one fifth to Pharaoh.

Fourth fifths shall be your own as seed for the field and for your food. For those of your households and as food for your little ones. So they said you have saved our lives. Let us find favor in the sight of my Lord and we will be Pharaoh's servants.

And Joseph made it a law over the land of Egypt to this day that Pharaoh should have one fifth. Except for the land of the priests only. Which did not become Ferris. So Israel dwelt in the land of Egypt in the country of Goshen and they had possessions there and grew and multiplied exceedingly.

So far the reading of God's inspired. And inherent word. Please be seated.

When we talk about economics. It's one of the first things that a good economist will want you to learn that there's a significant difference between that which has inherent value and that which has assigned value. Things that have inherent value are things that are actually useful and especially things that are necessary for maintaining and defending life.

Food has inherent value land has inherent value. There are some metals that have inherent value ironically gold does not have that much inherent value because it's not that useful. Silver is more useful than gold is and in our technological age there are many different kinds of metals and so forth.

When you see the possibility of a live war coming ammunition can have significant inherent value. Served a congregation once probably serving one now where the men the heads of households, especially in in that congregation were very careful and wise about accumulating things that have inherent value because we knew that when things have a signed value that value can change in a hurry.

In fact one of my children once who is given a stack of bills. From I forget where he got it. I just remember what he did with it he went to church and very excitedly passed out dollars to the rest of the congregations children. And it's concerned that maybe this child was trying to curry favor or was.

Pretty sure that he was just being generous as kind of boy was I guess we've given that one away and explained to him that this really isn't something that that you do to you know set a precedent and you don't need to do that and others will feel like they need to do that and you don't want your your friends to think that and he said come on dad it's just pieces of the pieces of paper with promises from the government on it.

And. A lot of us. I think are weary of just how much those promises are worth these days as the promise gets to be worth less and less and not only as it rests upon the one who is making the character of the one making the promise but also the ability of the one making the promises evaporating.

But when we think of those things. In light of scripture when we come to do economics biblically we recognize that there are things that we need in this life and that God is the one who provides all of those things and he does so in many different ways and we see him consuming many different kinds of provision that he has given the Egyptians and the Canaanites they're mentioned together on purpose in couplets several times beginning of our passive.

But as we see God giving those things and really underlying to us that all earthly wealth. Else. We see God calling us to at least these two things recognizing first of all that it is God who provides? And so we are not to put our trust in or give credit to the other sources the means by which he provides Thankful as we may be for them and as much as respect as we can have for them as means by which God provides for us that we must be careful that we are not giving other things the credit.

And so as a corollary we consider in the second place, we learn the second place from this passage the necessity of trusting God in what? He gives us. That we would depend upon Him and treasuring Him and how we enjoy and use it. And since the bulk of the

passage is really just in God consuming the the wealth of Egypt while enriching the Israelites marvelously and that's why you know, we didn't pay attention to those little editors divisions.

You know, somebody who put together a translation for publication to sell you Bibles has probably made a division like they have in. Mind between verse 26 and 27 the fact that he was enriching his people while he impoverished the Egyptians was displaying something that will happen in a climactic way on the last day.

Because ultimately as we'll as we'll hear and consider when we come to the New Testament, especially in First Timothy 6 and Luke 12 and Matthew 5, ultimately nothing in this world has ultimate inherent value. Because you are an eternal being. And there is a life to come that dwarfs infinitely.

This life. In its importance. And so we are to receive and enjoy we'll find out and employ everything that God gives us in this life with a view towards the value that the Lord himself has for us in the life to come. So first when God provides and other sources get the credit.

Agriculture is very important some of you probably noticed that part of the impoverishing of Egypt was moving them to the cities. And all the country folks said Amen. But agriculture can fail you as this country discovered when the agricultural failed and the dustbowl and the depression. Now verse 13, there was no bread in all the land for the famine was very severe so that the land of Egypt and the land of Canaan languish the land of Canaan languished because of the famine.

And. You may think. That. The the solution to avoiding poverty to come and what may be coming is to get yourself piece of land with a few acres plan it out make sure that it has a good water source and all the other characteristics of the land that you're going to need to farm it all by yourself and the in the day that that comes.

And and you may be wisely planning it's not wrong to do that, but you must not put your hope in that. Because if God sends no rain or if God sends scorching wind or for those of you who are here the conference and the the very extended and terrifying if you really entered into it description of locusts.

Or whatever else God might send in his providence war that removes you from the land whether by duty or by force you do not put your hope in land the land the agriculture as it were rather the agriculture failed. Well when agriculture fails what if you got a pile of money?

Money fails, in fact, it's the money specifically that gives us this theme of all of this stuff failing versus 14 and 15 Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought and Joseph brought the money into Pharaoh's house.

All the money in Egypt, you see the. Federal government wasn't the the the United States federal government wasn't the first government in the history of man that decided that it would collect everybody's money and keep it for itself and trade it for government promises instead Pharaoh did it here, but don't forget that that money failed Pharaoh too, didn't it?

Was it not just? The last week that we had Jacob standing in front of Pharaoh reminding Pharaoh himself that it doesn't matter whether you live to be a hundred and thirty. That the days of your years and this world are the days of the years of a pilgrimage. You're just passing through.

This world is not your permanent place of residence. You'll have one and that's the one that matters. Pharaoh, of course in history is one of the greatest examples of a fool. Who thought that he could keep his money. This is why his the Pharaoh's graves have been continually robbed for some 4,000 years.

Because they decided having people rob you when you're alive wasn't good enough, we'll try to take our money to the grave so they'll keep robbing us when we're dead. Money. Fails and it doesn't just fail at death it often fails on this life one of one of our favorite proverbs in our household is is the one with that says that wealth sprouts wings and flies away some years ago we're going through Proverbs and family worship and we had an illustration and we used an illustration and described a pile of money and and you you're carrying your money to to the store and low and behold.

You got your hands on it, but these wings grow out of it and you don't ever get to the store because the wings are stronger than you are and you're sack of money takes flight and flies away. It's the vivid illustration. Brought laughter from our children sounded like a cartoon to them.

But money sprouts wings and flies away your money cannot be depended upon. Well, what about other assets? Than Joseph said give your livestock and I will give you bread for your livestock of the money or is gone so they brought their livestock to Joseph and Joseph gave them bread in exchange for the horses the flocks the cattle of the herds and for the, Donkeys.

And we all know why that's such a enjoyable thing to read. It's because of the ridiculous brothers of Joseph outside his house saying that's why that's why they're framing us because they want to take us as slaves and get our donkeys.

Well donkeys were valuable. The females a little bit more valuable than the males because you the male. You just need one of them, but every female can have the can have babies, so if you just got if you got a bunch of females, you can have yourself a lot of horses.

And you can have yourself a lot of donkeys. You can have yourself a lot of herds and a lot of flocks. This is wealth that has been accumulated here. When the money failed they hoped in their assets, some of us have accumulated assets. But the assets will fail to.

Maybe in this life and for sure it's your death. And even if you think oh well, I'm gonna leave them to my children. Well, Proverbs and Ecclesiastes says, but your children may be fools. And they may evaporate what you stored up for them faster than you were able to accumulate it.

God provided agriculture and then he took away the productivity of the agriculture. It was in God's providence that they had money and then he caused the money to fail to be consumed to end. They had these flocks and herds and horses and donkeys but they lost all of it in one year.

To get their bread. Even the land. When that year had ended they came to him the next year verse 18 and said to him, we will not hide from our my Lord that our money is gone. My Lord also has our herds and our lives has our herds of livestock.

There is nothing left in the side of my Lord, but our bodies and our lands. Why should we die before your eyes, but we in our land. By us and our land us and our land. They valued land more than many do in our culture you can see here that they would pair themselves with their land.

Their land was something that was sacred and was passed down from their fathers we see this reflected when the Lord is bringing his people into the land and he refuses to let his people sell their land in a permanent way it must be carried down through the family. And yet even land and other inheritances that are passed from one generation to the next can and will Altona ultimate eternal sense fail.

Joseph bought all the land of Egypt for Pharaoh for every man of the Egyptians sold his field because the famine was severe upon them. So the land became Ferris Fair is getting very rich here, isn't he?

Well, it's not just land but even. Even privilege as it were privileged is something that God gives and we're to be grateful for every good thing that God does and give does for us and gives to us as become in the eyes of many in this false competing religion that is growing in our culture the the idea that privilege is wicked and that you atone for it by renouncing the goodness of God to you.

On the other things. But it was the Lord who had given the priests their land that they have the place that they had. They of course falsely attributed it to their own wicked gods their idols their scripture tells us our demons that were posing as gods. Only the land of the priests, he did not buy for the priests had rations allotted to them by Pharaoh and they ate their rations which Pharaoh gave them and therefore.

They did not sell their lands. And so there are some who for whom God provides by causing them to be born into a class a nobility perhaps or in this case the priests of the false gods of Egypt were an ability and God provided for them that way but God can take that away very quickly.

Undoubtedly, it was that special class of people to whom the magicians belonged into him the advisors of Pharaoh belonged who were fed up by the end of the eighth plague in Exodus chapter 10 and they came to Pharaoh and said, why don't you get rid of these people do you not see that?

Egypt is destroyed.

Even those who have privilege will lose that privilege. The Lord may even provide through the government. It's not a desirable thing in this passage, it's described in terms of slavery. Farrell bought them and their lands. It's sobering for us to read a passage that says a 20% flat tax is slavery.

What does that mean for lands that are paying more? It's just playing around with words, isn't it? To pretend that they are not trusting in dependent upon. Getting their life from government. You know, even the government will fail you it's in this particular part of God keeping the Egyptians and the Canaanites alive.

It's in this particular part that we see the great evil of trusting in provision instead of trusting in God as the provider. Verse 25, they're grateful to have been enslaved. So they said you have saved our lives. Let us find favor in the sight of my Lord and we will be Pharaoh's servants.

Really? Was it Joseph and Pharaoh who had saved their lives. Was it? Pharaoh whom they should have considered themselves ultimately to be his servants. Is not the whole point of the Joseph narrative. That God in order to preserve the coming into the world of the Lord Jesus Christ sent Joseph by the hand of his wicked brothers trying to profit off of his death into Egypt but it was the marvelous plan of God that the one to whom he would give the wisdom to understand Pharaoh's dreams and the wisdom to know how to manage the years of plenty in would all be used by God to supply during these years of famine.

And so what we have in this chapter as he feeds them and he feeds them and he feeds them is the success of the wise and merciful plan of God to feed Egypt and to feed Canaan during these years that were coming. We ought to be saying. In in verse 25.

Thank God that he has saved their lives. Behold how they found favor in his sight. How they ought to have served the Lord God as His servants.

But when government is dependent upon. It of all the other ways that God provides for people. Can become the worst of idols. We can do that with our land we can do that with our farming we can do that with our money we can do that with our our assets we can do it with our inheritance we could do it with our privilege.

But there is something here. About the fact that when it came to be the government they very specifically applied to it. Words and thoughts dependence and praise commitment and devotion. That really belong to God. Because that upon which you see yourself dependent is that to which you will be devoted.

Even when God gives us extraordinary providence. He is calling us to dependence upon and devotion to him verse. 27 is marvelous, isn't it? Against the backdrop of the impoverishing of the Egyptians. So Israel dwelt in the land of Egypt in the country of Goshen and listen to the language pile up and they had possessions there and grew and just had possessions but grew but didn't just have possessions and grow they had possessions and grew and multiplied.

They didn't just have possessions and grow and multiply their possessions and grew and multiplied exceedingly. And yet it wouldn't be long before another Pharaoh would arise. And the Israelites would be enslaved and brought to nothing. And then it wouldn't be long until Egypt that had gathered all of the wealth of that region of the world.

Would be brought to its knees would be brought to nothing would be destroyed in the words of Pharaoh's advisors an exodus chapter 10. And it wouldn't be long until the Israelites who had been reimpoverished would plunder the Egyptians as God even told told Moses at the bush was part of the plan.

That they would take the wealth of Egypt out with them when they left. You see God causes these great reversals in time to wean our hearts off of earthly provision. So that we will rest upon Him and be devoted to Him because there is that great reversal coming. In the resurrection.

And so God. Humiliates all the other means through which He provides in this chapter. To set before us the necessity of trusting in God and treasuring in God. And to treasuring God rather than trusting in His provision the thing that He has provided us or treasuring the thing that He is provided us.

Because we are made for God because we are eternal beings he himself. Only has ultimate inherent value for us. This calls us. To contentment and generosity. If you have a copy of the word of God, I recommend to you that you turn to First Timothy chapter 6.

Because really if we wanted to title if we were one of those Bible publishers who you separated into chunks and you put your little titles in that our man made and instead of God made it wouldn't be a bad title to put over the portion that we have read this morning the uncertainty of riches.

And thankfully when we come to make application of this text to our lives, we have an entire passage in First Timothy chapter 6 that deals with the uncertainty of riches. He uses that phrase in verse 17, although we're going to. Start back up in verse 6. Well verse 17, he says command those who are rich in this present age not to be haughty nor to trust in uncertain riches.

Well if it is God in whom we are trusting and it is God whom we are treasuring then the first thing it calls us to is contentment. Verse 6 now godliness with contentment. Is great gain. For we brought nothing into this world and it is certain we can carry nothing out you hear him saying that in an ultimate sense the things of this world do not have inherent value.

In an ultimate eternal sense we brought nothing into this world and it's certain we can carry nothing out and having food and clothing with these we shall be content. But those who desire to be rich fall into temptation and to snare and into many foolish and harmful lusts which drown men in destruction and perdition for the love of money is a root of all kinds of evil see if you love money if you're dependent upon money, if you desire money, what are you gonna be devoted to you're gonna be devoted to God, no you're gonna be devoted to the money and so you are going to be willing to do whatever it takes to get the money, but if you are dependent upon, God and you are content with what you have you see it as his good gift to you that's given in the same wisdom that gave Christ for you that it's given in the same love that gave Christ to you and you view what you have that way then you're glad for what you have because it's God who gave it to you and if you're dependent upon him and you're devoted to him, you'll avoid all of the temptations that come from viewing yourself as dependent upon the thing that is provided.

For the love of money as a route of all kinds of evil for which some have strayed from the faith in their greediness and pierced themselves through with many sorrows. This is one of the reasons why it is so important when you are considering elders or deacons and whom the Lord might have gifted and called to that office that they not be lovers of money as the scripture commands and so the apostle goes on to make that particular application to Timothy as a pastor.

You pray for your pastor that he would receive the instruction as well with any comes back after setting before Timothy the reward of Christ himself and the glory of Christ comes back to helping him make more application that brings us to verse 17. Command those who are rich in this present age not to be haughty nor to trust and uncertain riches but in the living God who gives us richly all things to enjoy.

Is it wrong to have well? Or to accumulate it or to enjoy it. Absolutely not. God is the one who gives it. It's actually wrong not to be content with your little and it's also wrong not to enjoy what God gives you when He has given you much. Now that's not the only thing you do with it.

But if you view the provision of God as something that is to be despised. Then you are not. Trusting in the living God who gives us richly all things to enjoy. Part of recognizing that what you have is given to you by God is enjoying it because you are determined to enjoy.

Him. Now that doesn't give you license to indulge unthinkingly. In whatever you want whenever you want. Well after said I should enjoy it is right there. First Timothy 6 verse 17, no. You enjoy God. And you recognize His wisdom and His goodness in what? He gives you and you determine that you will save her its enjoyability because God gave it to you.

That applies to billions. And children. That applies to Brussels sprouts.

The goodness of your God in what? He made to be good. Is what you are to enjoy. And what He has made and in the Providence that has assigned a particular portion to you. If you are working hard and making wise choices and all by God's grace and you're still poor which it can happen.

It doesn't actually happen that frequently in God's providence, but it can still happen. You look at it and you say God and all of his wisdom decided that this was the portion at this time in this place for this one of his children in Jesus Christ. This is a good portion because I know the goodness of the one who gave it to me.

And then you and eat it and you enjoy it. Part of why you should pray before you eat kids not because this is one thing and a list of a thousand things that all good Christian children have to do. But because it is God who gave it to you?

And he teaches you to pray give us the stay our daily bread and your flesh does not recognize God and His goodness in the good things. He gave to you so He gives you things like the word red and preached in your hearing right now. And then he gives you things like prayer so that right before you come to eat you remind yourself by the discipline of thanking God for it that this was assigned to you by the one who gave himself to you and for you in Christ and you say all this bread tastes so good.

God picked it for me. Or this brussel sprout. And if it's anxious and dangerous you say. Well you don't say you look at dead with this pleading eyes and dead says thanks for trying honey. I'll order something. However that goes in your house. But you be grateful for the good things that God has given you but it's not just enjoying chief end of man is not merely to enjoy God forever it's to glorify God and enjoy him forever so if it's God who has given it to you, what else do you do keep going and first Timothy 6, and we'll have to I think skip those other passages.

Let them do good that they may be rich in. Good works ready to give willing to share storing up for themselves a good foundation for the time to come that they may lay, hold on eternal life. You see you've got wealth and what's the temptation to lay hold on that wealth isn't that why the obscenely wealthy and maybe we shouldn't use that phrase and light of the goodness of wealth was a extremely isn't that why the extremely wealthy try to turn that wealth and power into manipulating things so that they can keep their wealth and keep their power and not allow anybody to take it away from them.

And doesn't matter what your theory is about how that might be being done. We know that it is being done one way or the other because that's how sin works and that's how the love of money works and that's how having tons of money works because if you do not have by God's grace dependence upon him and devotion to him, is it eternal life that you're clinging to?

Let's hear earthly wealth. And when the great reversal comes how quickly and complete they will be destroyed which is why James says, oh you rich we've been howl for the destruction that is coming upon you not that all rich people are unconverted. But on the danger to the soul of grabbing onto the earthly treasure.

And it's not just a danger to the rich is it? How many how many of us know exactly what we would do with that next 15 or 50 or 500,000 dollars. You got those pet projects in your mind and there's the temptation in the heart to have a little too much of that dependence a little too much of that delight.

Or maybe it's five fifteen or twenty or whatever seems like a lot to kids these days. I was glad for nickels. How great is the danger he says no you lay hold of Christ and you cling tightly to him and then you won't cling tightly to the money the man who clings tightly to Jesus, he may have a lot but he's holding one to it with a looseness that is willing to share that is ready to be generous.

Let them do good that they may be rich and good works ready to give willing to share why because they're not clinging to those things they're clinging to the Lord and to the life to come.

This is why God himself who has given himself in Christ to all who believe must be your chief treasure. Turn quickly to Luke chapter 12. We've been through it and in fact we've seen just this morning in Luke chapter 14 that the failure to recognize Christ as the treasure both messed up how they viewed the Sabbath right they got Jesus at the table, they're all worrying about which ones of them were were great and trying to take the right spots and so Jesus corrects them about that but even after they correct them about that one of them says, In the kingdom of God and Jesus tells the parable of the wedding banquet, but he ends it with what for I say to you that none of those men who are invited shall taste my supper.

What do you mean those will eat bread in the kingdom of God you have the king on earth? The table.

To failure to treasure Christ. That made them unable to assess things correctly same thing with our wealth. Parable of the rich fool who's. A response to this brother who probably had a right claim and Luke 12 verse 13 teacher. Tom my brother to divide the inheritance with me. And then Jesus says man who made me a judge or arbitrator over you.

And he said to them take heed and beware of covetousness because sometimes we may have a just claim you may rightly believe that your government is stealing from you. And you may cry out to God about how wicked that is and you will be right that they are wicked.

This guy was probably right that his brother was being wicked but. This guy had a sin in his heart of covetousness and it wasn't purely for the interests of rightness and justice that he was asking the question and so Jesus is response is basically to tell them the parable of the rich fool.

So that he would treat the covetousness that also reside in the heart of the one whose brother was not properly sharing the inheritance. Do you see how Christ's response to the man's initial complaint was you have Christ's response related to the man's and it initial complaint. And of course at the end when the the rich fool is making his plans for how he will increase his earthly riches verse 20 God said to him full this night your soul will be required of you then who is will those things be which you have provided so is he who lays up treasure for himself and is not rich toward God.

And then verses 22 to 34 he turns to his disciples teaches them not to worry but to seek the kingdom of God and to know that God will take care of their earthly needs in whatever way is best because verse 32 it's his good pleasure to give them the kingdom God who gave Christ so that their sins could be forgiven so that their heavenly eternal blessing could be earned by Christ for them.

God who is pleased to give them that he's not he's not being stingy with his providence to them, he will take care of them. So he says sell what you have and give almonds provide yourselves money bags, which do not grow old or sprout wings a treasure in heaven the heavens that does not fail like we had in our passage the money failed the money failed.

Where no thief approaches or mouth destroys for where your treasure is there your heart will be also. You see one way to describe. A believer. As a believer as someone who has discovered that he had nothing. But that Christ is everything.

Believer is someone who has discovered that Christ has taken him to be his own. So that when Christ takes you to be his. You have everything. Because you have Christ. There's a great reversal coming. This is why Matthew chapter five. Jesus is describing blessedness. He describes blessedness basically in terms of.

Having nothing and being willing to endure anything. So long as you could have Christ as your everything. Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are those who mourn for they shall be comforted blessed are the meek for they shall inherit the earth blessed are those who hunger and thirst for righteousness for they shall be filled blessed are the merciful.

They're able to be merciful because they cling to Christ and not to their things for they shall obtain mercy. Blessed are the pure and heart for they shall see. God bless to the peacemakers. For they shall be called the sons of God. Blessed are those who are persecuted for righteousness sake.

For theirs is the kingdom of heaven blessed are you? When they revile you. And persecute you and say all kinds of evil against you falsely for my sake. Rejoice and be exceedingly glad. For great as your award in heaven. For so they persecuted the prophets who were before you.

You see the blessed one is the one who's realized that Christ is worth everything. And so we trust him and we treasure him and it's him whom we enjoy in his gifts. And it's him whom we serve with those gifts. Let's pray.

Our Father in heaven we ask that you would. Give us give light to our minds and life to our hearts. So that we would see. The light of the knowledge of your glory in the face of Jesus Christ.

And that we would not cling tightly to the things of this world, but we would consider them good gifts. That may be employed for your glory may be enjoyed and enjoying you. We thank you Lord for the reminder in the way that you impoverished Egypt. While you enriched your people.

That was just a foretaste of a much greater impoverishing and a much greater enriching that is coming in the last day. And so help us we pray to cling to Christ as we look forward to that day, which we ask in His name.