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The Master and Money

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Recommended Citation
THE MASTER AND MONEY

I. Do you enjoy statistics? Let's look at some.
   A. Man died—had will—asked estate be made secure for every decedent. In 10 generations had 2048—attorney said impossible—too involved.

B. What does the average American eat?

C. How much is a billion?
   1. Clip #2.

D. What's the average world per capita income?
   1. Clip #3.

E. How much does the average American know about how to use this wealth?
   a. Perhaps if could avoid shaving would know more. Man could learn 7 languages in a lifetime with time he spends shaving.

F. How is the average American giving his money?
   1. Clip #5.
   2. Clip #6.

G. How can we give more?
   1. By teaching.
      a. Journey to nowhere #7.
   2. Contrast with present usage.
      a. Tobacco clip #8.

II. Now that I hope appetite is whetted let's move to what Jesus said. (Some brethren feel on preaching on giving like some do in sectarian churches on baptism!)

A. Jesus spoke about our money.
   1. He was on this earth 12,000 days.
   2. We have a record of his activities on esti...
mates as low as 40, high as 90 separate days.

3. 39 times he spoke of gold, silver, possession—either every recorded day or every other one.

4. 29 parables—16 of these about money.

5. When he wanted to clarify the kingdom he said
   a. Like treasure hid in field.
   b. Merchant sells all to buy pearl.
   c. Woman losing a coin, sweeps all day till found.
   d. Man buried talent ($1146) criticized.
   e. Rich young ruler—needed surgery for strangolization.
   f. Eye of needle—material success not reward of righteousness, don't have to be wealthy to be saved.
   g. Some of Christ best friends moneyed.

6. He warned money was not to be our master.
   a. Dr. Poponoé says money one of basic causes of divorce.
   b. Money is real important to us.

B. Do we have this attitude.
1. Money may be put to evil uses.
2. Money is a great servant but horrible master.
3. Our devotion can be measured in the way we use our money.
   b. Clip on jails. #8.

4. Do you feel you are a steward.
   a. These things are not our own. God gave and loaned this to us.
   b. Stewardship makes life worth living.
      (1) Sheep are marked in ear. #9.
Along the Way

If you were an average American, you consumed an estimated 1,488 pounds of food during 1960, according to the Department of Agriculture, which breaks down the food consumption in the following manner: 414 pounds of dairy products, excluding butter; 409 pounds of fruits and vegetables; 106 pounds of potatoes; 178 pounds of meat, fish, and poultry; 146 pounds of flour and cereal; 108 pounds of sugar and syrup; 68 pounds of butter, fats, and oils; 42 pounds of eggs; and 17 pounds of coffee, tea, and cocoa.

In a library in Chicago is a record of five hundred men who told of the greatest blunders of their lives. Here are a few of the blunders, mentioned most frequently: Gambling, reading worthless or harmful books, inability to stick to anything, carelessness about religious duties, failure to save money while young, declining to continue work with a good firm in favor of someone who offered a little more money, and wasting time.

The population of the developed portions of the world is about a thousand million; that of the underdeveloped portions about two thousand million. The contrast between these two sets of countries can perhaps best be exemplified by citing their figures of per-capita income. The average per-capita income of the richer parts of the world is $1,200 per year; the average in the underde-
veloped countries is $125 annually. But averages, as always, conceal the true contrasts; for, at one end of the scale is the United States, with a per-capita income of almost $2,700, and at the other end are such countries as India, which has a per-capita income of no more than $70 per year.

WHITE RIVER, Ontario, Canada, claims to be consistently the coldest place in the Canadian North. Daily winter temperature reports support its claim, but, natives hasten to advise, from a vacationing, outdoor recreational, camping, fishing, and hunting standpoint, it is much warmer, and from the attitude of hospitality, it claims to be the warmest of them all.

SHAVING is a daily chore that may be enjoyed by men who like to look at themselves in a mirror, but to others it may be a morning bore. It has been estimated that, during an average lifetime, a man could learn seven languages during the time he spends shaving.

THE YEAR 1961 had a curiosity of numerals, which caused the year to read upside down the same as right side up. This phenomenon of figures occurred 270 years ago, in 1691, but will not occur again, mathematicians say, until the year 6009, or 4,048 years hence.

WITHIN seventy-five years it may be possible to take a photograph at night by the light of a single firefly, according to the Eastman Kodak Company. This prediction is based on recent discoveries in film-emulsion research.
but found that he could not, for the gourd was continuously getting in his way. After he had persisted for some time, trying in vain to climb the tree, he heard somebody behind him laughing. He turned round and found a hunter who had been looking on. "Friend," said the hunter, "why don't you hang that gourd behind you, if you want to get to the top of the tree?"

On hearing this piece of common-sense advice, and seeing that there was at least that much wisdom left in the world which he thought he had deprived of all wisdom, Tortoise was so annoyed at the futility of his task that he dropped the gourd of wisdom then and there at the bottom of the tree and broke it. Wisdom was scattered in small pieces throughout the world, and anyone can still find a little of it if he searches hard enough.

**How Much Is a Billion?**

In the newspapers and on radio and TV, you often hear reports of government spending that frequently mention the word "billion." Do you know just how much a "billion dollars" actually is? Well, someone has done some figuring, and puts a billion dollars in terms we can all understand:

If each soldier carried a 50 pound pack of dollar bills, it would take 42,500 men to carry a billion dollars.

Or, if each truck carried 5 tons of dollar bills, it would take 212 trucks to hold a billion dollars;

Or, if you laid dollar bills end to end, they would circle the earth 4 times;

Or, if you covered a sidewalk 8 ½ feet wide with dollar bills, it would make a sidewalk 2,442 miles long, or from Washington, D. C. to San Francisco, California.
In a book which college students all over America will be reading and discussing during the next few years, Walter Kaufmann strikes a devastating blow at what he calls the "appalling ignorance of Scripture" among those who have a record of Sunday School and church attendance. Here are some excerpts from his powerful attack on organized religion, entitled, The Faith of a Heretic:

After saying that "it would be a dreadful loss if young people were not exposed to the Old Testament, and the New Testament, too," he adds: "It would be a dreadful loss? It is. Whatever organized religion in the twentieth century is doing, it certainly is not exposing colleges and universities who have attended Sunday School for years and still attend church with reasonable frequency display the most appalling ignorance of Scripture. And when one assigns Genesis or a prophet to them, one of the Gospels or an Epistle, it is a new experience for almost all of them."

He cites figures indicating that although 83 per cent of Americans affirm that the Bible is the revealed word of God, 40 per cent confess they read it never or hardly ever. Asked to give the names of the first four books of the New Testament, 53 per cent could not name even one. This is astonishing, of course, but surveys I have made personally in three different colleges (state, municipal, and Christian) indicate that it is by no means distorted and inaccurate.

As to what this ignorance means, Kaufmann says: "The point is not merely that dishonesty permeates all walks of life from advertising and TV to income taxes and expense accounts. People profess to consider the Bible the revealed word of God, but cannot be bothered to find out what it tells them to do and not to do."

He concludes: "It is as serious a charge as any against organized religions that they do not provide any education of this sort. They monopolize religious education and, for the most part, make a wretched mess of it. What they offer rarely deserves the name of education.

"A critic of organized religion need not oppose religious education. On the contrary, he may charge organized religion with having done its best for centuries to prevent such education."

(continued on next page)
The dark side of the 12-inch blank because nobody knows what's there. Someday it will be twice as much work to make a moon.

**GIVING:** A record total of $2,533,120,871 was contributed to 47 Protestant and Eastern Orthodox denominations during 1960, according to the annual report of the National Council of Churches' Department of Stewardship and Benevolence. (A tithe of gross national product would be about $50 billion.) This represents a gain of $125,656,230 over giving reported in 1959 by 49 bodies. It is an increase of 5.5 per cent for 39 bodies whose figures can be compared with those of the previous year. Per-member average giving in the same 39 churches was up 3.2 per cent to $66.76. This figure breaks down into $54.71 for congregational expenses (a gain of 2.9 per cent) and $12.04 for benevolences (a gain of 5 per cent). The benevolence includes $2.04 for foreign missions (an increase of 5.2 per cent).

Giving for home and foreign missions was $458,441,044, or 18.1 per cent of the total giving. Another way of saying this is that the churches in America are 18.1 per cent efficient; 81.9 per cent of all effort goes just to keep the wheels turning.

In per-member giving, the top 15 having the highest average were all smaller denominations. A cross-section sampling of small and large groups: Free Methodist Church, $271.86; Wesleyan Methodist Church, $231.77; Pilgrim Holiness Church, $216.49; Presbyterian Church in U.S. (Southern), $101.44; Lutheran Church-Missouri Synod, $96.18; United Presbyterian Church in the U.S.A. (Northern), $84.31; Protestant Episcopal Church, $64.51; The Southern Baptist Convention, $55.68; The Methodist Church, $55.14; American Baptist Convention, $48.06.
Weekly Records:

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The Proof Of Your Love

The following was taken from an exchange bulletin.

"In a communication from the American Institute of Motivation Research, the following observations were made: 'The entire analysis is built squarely on these demonstrable truths: American Christians can give five times more financial support to their church without suffering any hardship. Certainly, it is no secret that the average American Christian can afford to give much more toward the financial support of his church. Our studies show that fully 72% of all adult Christians in America give ONE dollar or LESS per Sunday - less than 1% of their income. It is appalling, but it is nevertheless true, that 31% drop only their small pocket change in the Sunday collection. If they don't have any small change they let the collection plate pass. That explains why 66% of all Christian churches in America are either unfinished, sorely in need of repair, or badly in debt.'"

I don't know who the American Institute of Motivation Research is or where they made their research, but I do know from personal observation that they are not far from the truth. A decade or so ago, religious-wise, the church of Christ was listed third among church groups in the USA in percentage giving. Third! Now we are so far down the list that we are not even listed! Not only has our giving gone down, but we've cultivated a crop of people who have become highly sensitive about giving. We feel about sermons on giving as the sectarians do about baptism. Yet, to please God with regards to either baptism or giving, we
pends on the quality of its religious life, which, in turn, depends on its religious leadership? Is He singling out those responsible for worship as being above numbers? I wonder if we ought to see here that the important thing is to put God’s service first of all. As believers in the priesthood of all believers, we are something vastly more than figures in a census.

Perhaps we are being told that you cannot count the important things in life. Here we are dealing with qualities that have no dependence on quantity. Size can be a deceptive trap as the dinosaurs discovered too late. There are indefinable matters that we name esprit de corps or morale. But a prophet said it best: “Not by might, nor by power, but by my Spirit, says the Lord of hosts” (Zechariah 4:6). Take your census, but do not be fooled by it.

"JOURNEY TO NOWHERE"

The heading is from a paragraph in “Sports Illustrated” for November 13, 1961. It seems that there is now a cruise you can take that starts for Bermuda but will never arrive there. It is a two-day affair that costs less than a hundred dollars. The ship goes out into the Atlantic about 250 miles and then steams home again. But no one can deny that it went “in the direction of Bermuda.” It gives the passenger a chance to say, if anyone asks him what he has been doing: “O, I headed for Bermuda.”

Could you find a better description for so much of our modern living? We talk about the things we would like to do and the places we would like to go, but the costs are heavy and the distances are long. We take the cheap cruise that starts in that direction but soon scurries home again. This generation has announced many high-sounding goals that were quietly forgotten when obstacles appeared in the way. What happened to the dream of a world where war was eliminated and America assumed the role of leadership toward peace? It is so much easier to build fall-out shelters than it is to marshall world opinion for disarmament. We make our brave announcements from time to time, but nobody is fooled any more. They know we are not really sailing for Bermuda. We may start timidly, but we’ll be back in a couple of days.

But let us look at our own lives. Some of us have been making these bargain cruises through all our years. We never finished a single voyage. We started to follow Jesus, but we did not last long. We started to build a tower, but we soon ran out of material. We have made gestures, but we have never set foot on that foreign shore. Perhaps King Ahab’s word to the king of Samaria needs to be spoken to us: “Let not him that girds on his armor boast himself as he that puts it off” (1 Kings 20:11).

The Gospel is the promise of the power to arrive. Our Lord could take a man like Peter and make of him a rock. He can do it for us.

GODS INTO CATEGORIES

A hundred years before the birth of Jesus, the Roman consul Quintus Mutius Scaevola seriously suggested that the gods be divided into three categories. First were the gods invented by the poets; second were the gods invented by philosophers; and third, there were the gods installed by the politicians. It is a little shocking to hear such a proposal and it indicates the low state of Roman religion. But before we pride ourselves on our advancement, let us consider if that is not what we do.
"Whatever we save by not supporting our churches will come in handy for building jails."
atmosphere seems such that a witness might be carried on with good effect.

Preoccupation in Greece

It is hard to know what to say about Greece. Athens is a large, up-to-date, and intense than in many Mediterranean areas. Prices are high, and crowds and traffic are fierce. Greek Orthodox clergies are frequently to be seen, but from what we gathered a good farm, and some Greek officials, to build a house, or to buy a library of books.

A well-known writer, eleven months after he quit smoking estimated he saved $3132 during this time. He said: "I have an immensely improved sense of smell, a far keener sense of taste, which is a real pleasure, and a much more eager appetite. I am glad to be rid of the incessant little tyrannical business of reaching for a cigarette, not having a match or an ash tray, etc."

Dr. George W. Crane, the radio psychologist, once heard his father say that he would quit smoking if someone offered him an incentive strong enough, such as one thousand dollars. Crane called his father's bluff and gave him a check for the thousand. His father quit smoking. "It hasn't bothered me much," he confessed, "for when I get a craving for a cigarette, I just force my mind to think about something else."

In England the dent that smoking makes in the family budget is more serious than it is in this country because of lower living standards and the higher price of tobacco. A newspaper dispatch declared: "The average British smoker spends more on cigarettes than any other single item except food. The charwoman eating ten dollars a week may spend fifty cents a day for a package of twenty cheap cigarettes."

In an advertisement in the London Times an English smoker asked readers: "Can anyone recommend a cure for smoking for a gentleman who is being impoverished by the cost of tobacco?"

The Englishman was not joking. The addicting characteristic of smoking makes this habit a difficult one for most people to break. But it has been done successfully by many smokers with neither fatal nor harmful consequences. The benefits of nonsmoking are many and are attested by practically all who have quit the habit.

One advantage, most appreciated by many, is the money saved. Others who shake the habit find an even deeper satisfaction in their deliberate choice to honor Christ by doing so. This is money—and perhaps your self-respect—with tobacco is to quit smoking. What of you, in '62?

human factor that causes the trouble. Money is not evil unless put to evil uses.

Second, money is a wonderful servant but a fiendish master.

There is the key to the story of the rich young ruler who came to Jesus. He was not a ruler at all. The money was the ruler and he was a slave to it.

This is the risk every person runs who has any money at all. Money can either be the most wonderful of servants or the most fiendish of masters. It can lie to us by saying that security can be bought with money. It can delude us into thinking that God runs a giveaway program, rewarding us with money for righteous living. It can blind us until we measure men by how much money they have. Or money can be a wonderful servant, doing work for us we could never do without it.

Third, we do not love money, but we love the things money can do.

In our philosophy of money we must always keep that sentence straight. Twist it and our lives are twisted. We do not love money, but love our homes, and money makes them possible. We do not love money, but we love our children, and money affords education, food, doctors. We do not love money, but we love our church, and money is required to maintain our church. We do not love money, but we love the opportunities of Christian service that only money can make possible.

But woe unto us if we begin to love the money and forget the reasons why we have it.

Fourth, our devotion must always be measured in part by the money we give.

When Phillip Guedella wrote his biography of the Duke of Wellington, he had a very difficult time in finding out exactly the kind of man the Iron Duke really was. Finally, he secured Wellington's old checkbooks. He studied them carefully for here was indisputable evidence of the things Wellington cared for most.

There is an autobiography of the checkbook that everyone of us is writing everyday. It is one of the secret evidences of what we care for most—our scale of values. A man might say: "I am devoted to your cause. I shall remember you daily in my prayers, but I'm sorry that I must give my money to other things." We would know that his devotion was not real. For our devotion must always be measured, in part, by the money we give.

That is true of the Church. Of course, if our devotion were completely measured by the money we give, the Church would collapse. It needs the giving of personal service—in music, teaching, work of all kinds. We are proud of almost one thousand people in this church who show their devotion in the giving of themselves. But that is not enough. Our devotion must also be measured by our giving of money. For without money the Church cannot operate.

Your sacrificial giving is a source of great blessing to the Church and its service. It is a source of great blessing to you. If you have not learned to give without a grudge, or of necessity, or in bad humor, then you have missed one of life's greatest blessings. As a matter of fact, you can pass by the support of the Church, and the Church will feel all right about it—but you won't. You will be missing a great opportunity and a great blessing, the blessing of giving.

To these four sentences about our Christian philosophy of money, we add this one mighty word—stewardship.

Jesus was always talking about money and what he said can always be summarized in the one word "stewardship." In this church, we do not always talk about money. We seldom do. Yet under-
Stewardship means that our money, our wealth, our possessions are not our own. They have come to us through the good earth we did not make, the economic order we did not found, the sun and rain we did not send. They came from God. They are loaned to us for a while to be used in the spirit of Him who gave His only Son for us—God, the giver, and forgiver.

There is a story of Thomas Beecher, brother of Henry Ward Beecher, who once went to the home of a poor woman where the husband had been killed in a train accident. She was struggling to feed her five children and keep up payments on the house. Beecher handed her the mortgage all paid up. He said some friends had sent money for this purpose and also had given more to buy things the children needed. The woman began to weep and tried to thank him. Beecher said: “Don’t thank me. It’s not my money. Don’t thank those who gave it to me. It’s not their money. It’s Jesus Christ’s money and that means it belongs to whomever needs it most. If you come upon any who need it more than you, you must give it to them.”

Stewardship! What a mighty word that is. It is the key to our happiness, to our usefulness. It guards us against the slavery of things. It gives to life a deep, rich, eternal meaning under God. Stewardship makes life worth living.

"The brotherhood of man is not a dream; it is a fact. And if mankind is to survive as a species, this fact must be recognized. This curious point where biology and religion meet must be our new point of departure, the only basis for a brave new world—its alternative being war and chaos."—STUART CLOETE
Some spend 6 days a week laying up for himself treasures and then give God 60 minutes on Sunday and a dollar bill for "peace of mind" and expect the church to grow!
Someone may ask, "Do you mean that so long as you believe in Christ you can live as you please?" Of course not! Far from it! Because you are in the Body of Christ, you are to behave as a member of His Body should. A man who owned a flock of prize sheep explained to me how each lamb's ear is notched at birth in a special way in order to identify that lamb. I said, "So your sheep are marked in the ear. Did you know that the Lord's sheep are marked in both the ear and the foot?" He asked, "What do you mean?" I said, "Here it says, 'My sheep hear my voice... and they follow me.' The moment we are saved, we receive the ability to hear Christ's voice as we read the Bible, and to walk in the way that He wants us to go."

from "The Cross through the Open Tomb" by Donald Grey Barnhouse
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