

What Shall I Render Unto the Lord?

by Joshua Daniel

The sermon challenges believers to reflect on their blessings and consider how they can serve God and others in response to His goodness.

Duration: 49:04

Scripture: Mark 12:41

Topics: "Sacrificial Giving", "Gratitude To God"

Description

This sermon emphasizes the importance of gratitude and sacrificial giving to God, reflecting on the blessings received and the need to render unto the Lord with a humble and broken spirit. It challenges listeners to consider their actions, use their health and resources wisely, and be examples of moral integrity and selflessness in a world filled with cynicism and selfishness.

Transcript

Now dear friends, I do not know if it has ever struck you or come to you with real force. What shall I render unto Jesus for all these blessings which he has showered so freely upon me? Has it ever come to you, folks? Or has it been a grumbling mind or spirit? I don't have this, I don't have that. If you turn to the 116 of Psalms 12, 13, and 14, what shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people. Think of that. You know, it's been 17 years, nearly, since I had that massive heart attack.

And I see that God in his mercy has given me a little more chance. A little more time and a few more chances to serve him. That's how I look at it.

But some of you have been in pretty good health. God has been good to you. And you know, when I meet terminally ill people, I was traveling some time ago through a very remote part of India.

And as I passed by, they said, there is a prayer hall of the fellowship here by the road side. I said, let's pause. And there are people waiting to see you.

I said, let's pause for a few minutes and pray with them before we drive on. You know, it would be hard for me to get to any destination in some regions because there are so many centers along the way. If I only thought of stopping at each of them, well, I wouldn't be able to keep my appointments.

Well, we stopped. I stopped. Came out.

Somebody said, oh, I'm suffering from cancer. And I stopped. Towards the end of the person's life.

Well, when I meet such people, I say to myself, now there's nothing I can do. It is only the Lord that must touch this person. So I prayed and went away.

Later, I was told that the person was healed. And when I look over some of my audiences, I see so many people who would have died years ago. And yet God extended their lives, gave them so many years.

And what have they done with it? Would be the next question. All right. Whatever health God has given you, what have you done with it? You know, we can never have enough.

It is a condition of heart which says, Lord, what you have given is enough. I don't need any more. You see, that's a condition of heart that comes when you are preoccupied with Jesus.

It does not normally come. I don't have this. I don't have this.

I must buy this. I need this. That's the usual story.

But my dear people, in my own life, I never asked God for material things. Never. While so many prayer halls and places of worship have been built during these past years, out of hard labors, I never thought of building a house for myself.

No. I have been a pilgrim and a stranger serving my Lord. I never put myself in an economic crunch where, you know, you have to get this amount of money or you're going to be in real trouble, which makes the focus money, not souls.

What is money to souls? Nothing. One eternal soul. You see, that's where the cross of Jesus Christ will bring you.

A money-directed life. Where is that going to lead up to? I can only see disaster at the end of the road. But that's how everybody thinks today.

I don't have money for this. I don't have money for that. But here we see a different kind of heart cry.

What shall I give? What shall I render unto the Lord? You know, there is a misconception in several countries that there is a lot of money in America or England or some of these countries. So anything which is done in the eastern countries must be done with a loan from the World Bank. Or, you see, somebody must donate something or somebody must sponsor you.

That's a mindset that destroys you. And what do you see? What I see is a lot of suffering people. When I turn to the newspaper in America, I find that there are a lot of suffering people.

Some of them have to choose between heat and food. No money for both. Or heat and medicine.

No money for both. So they have to decide what they will have to do, what they would do without. Can you live without heat in the house when the temperatures go down to minus 20 and minus 30? Of course, you don't have such temperatures here.

Yes. So I say, what must we do to help these people? They need to get back to God. The whole system seems to be built on borrowed money.

Well, you get a different mindset when you become a child of God. What shall I render? What shall I give? How shall I lift these people? It's a different mindset. Instead of the prodigal scribe, give me the portion of goods that falleth to my lot.

And when he had gathered it all, he left for a far country and wasted it on riotous living. And when he had spent all, he betook himself to a keeper or an owner of peace. You know, that's generally the end of the story.

Greed brings people down, down, down, down, down. And you know, when your mind is cluttered with this greed, then you have no room or time for looking at your neighbor. Thou shalt love thy neighbor as yourself.

You know, it is written into your heart. It's not something which somebody has to educate you about or stress or keep drawing your attention to. Not at all.

What shall I render unto the Lord? What shall I render? You see, we can be unrealistic. Religious people are airy fairy people. They're just living in some cloud cuckoo land.

They're never practical. They talk about things where they haven't made even an inch of difference. And why talk about such things? Waste of time.

If your revelation or if your religion has only revealed to you things which you did not alter, you did not transform, you did not correct, you did not upbuild, what's the point of talking about this? You see, friends, some years ago, I was given a munificent gift. How much was it? I don't think I ever received such a big gift. Fifty pounds.

Fifty pounds, a fabulous sum of money. You know, really. And I said, what shall I do with this? We desperately need a mimeograph machine to be able to make copies for the students' camps and retreats of necessary questions and for the discussion groups and so on.

What shall I do? And as I was passing by Ludgate Hill, you know, just in front of St. Paul's, I saw Gestetner. Hey, Gestetner. I walked in.

Oh, when I looked at the price tags on those machines, they far exceeded my pocket and its abilities. I said to the salesman, have you got something for 50 pounds? Well, it seemed a ridiculously small price. He said, I think I have just the one you need.

And so he went into the back room and said, we have reconditioned this machine and I'm willing to let it go for 50 pounds. And soon it was on its way. You see, what shall I do to build the kingdom of God? You know, the diversionary tactics of the devil are numerous.

You know, when you get emotionally involved with somebody, you know, I told this to these American boys and girls years ago. I said, here you are from 13 to 30. You get wrapped up with somebody and all you can think of is dating that person and going round and round like a pegged cow.

And that's all you will do. That's your religion, you know, straight speaking. But that's the story of our culture today.

That's the story. Get emotionally involved with somebody and that's the end of every positive, productive, spiritual advance and activity. Or the other side, you know, my dear friends, is just to follow the pattern which the old parents have followed.

Get a good job, buy a nice house, spend the rest of your time paying for it. What a great objective. All for bricks and mortar.

That's why you were born. That's the pattern. And I see that pattern very much.

And sometimes I see it coming into the fellowship and I say, what? During my lifetime, do I have to see this kind of thing? I wrote to one of our leaders here in Europe. I wish you would be a little more humble. You know, the ability to learn comes with humility.

The humbler you are, the quicker you learn. And what's so hard about it? What do you ditch? What do you relinquish? Pride. Foolishness.

You know, my dear friends, you can be stumped. Stumped, of course, is a term from cricket or bold. For life, just because you're proud, can't learn.

Everything is a big, debatable point with you. Everything is a fight. Everything is, oh, I'm right.

You know, the Bible describes just that condition in the passage which we read, 2 Timothy and the third chapter. This know also that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy.

Don't you see all these characteristics, if not within you, around you? Pardon me. You know, my dear friends, are we witnessing a national decline in character which is sinking Britain into cynicism. Cynicism, you know, denial of anything good.

Oh, that's that. This is that. You know, you dismiss anything which is of greater, superior moral worth.

Why? National pride. Cynicism. Where is cynicism going to do? Listen, my dear friends, always acknowledge and value moral superiority.

When you see somebody who has got stronger character, admit it. I found some of my companions at, you know, in those early days when just I used to pray with a few people. I used to be amazed at their character.

I said, oh boy, this friend of mine has a superior character to my own. That's it. Let's not meet it with cynicism.

Oh, who is he? What is he? You know, the newspaper is full of cynicism. I see that some of these writers in the papers and commentators will tremble on the judgment day. They're filling the land with sewage and cynicism.

So much as to say everything is relative. No, everything is not relative. Yes and no can never be relative.

Black and white can never be relative. Sunshine and midnight can never be relative. Salted dish and a saltless dish can never be relative.

You know, just wipe out morality. What are you doing? You're wiping out your own family. And some of these fellows who write so big and talk so much have no families worth talking about.

They have destroyed their families long ago. And so they are out to wreck other families. Oh, my dear friends.

Example. You know what weight example carries. The royal family must know that history's page is recording the devastation caused by an example which should never have emanated from the palace.

And how many are the people who are walking that path of self-destruction. Example. Nobody needs to tell you, my dear friend, that you need to be an example.

You know, some one of the things that most people seem to resent today. I'm amazed. I'm just amazed.

You know, when I captained a team, I knew that I had to inspire the team. I had to lead the team to victory. If I went in and made a double duck, you know, it wouldn't help at all.

That's not a captain's innings. But so much resentment. If told, hey, you're not being an example.

Why should I be bother about being an example to anybody? Oh, why should anybody have to censor me? My dear friends, your conscience censors you. What are you rendering unto God for all his benefit? You know, freedom, freedom, freedom. We are talking about spreading freedom and democracy.

But do we value freedom? Freedom has become license. License to do it in the streets as the song goes. And you write something more salacious, you will quickly get a knighthood.

You may figure in the next birthday or some investiture. What sickening values. So the streets of Britain today are awash with lawlessness.

My dear friends, do you want it that way? So that a little child can't go across the village green or a jogger or go out for a morning jog. Is this the country that we wish to create? Alas, men shall be lovers of their own selves. Why should I be an example? I will do my thing wherever I please, be it the street or be it anywhere.

Shocking, shocking display of national immorality and being proud of it. Men shall be lovers of their own selves. Unthankful, proud, covetous, unholy.

Parental responsibility is another thing that is given the go by. You know, I can't do anything about it. Why? Is there no moral rudder in the family? Is there no word of God? Are there no Ten Commandments? You know, our little effort in Hyde Park corner, speakers corner, brings out some of the standards that have come to prevail.

When I heard of the young teenager who laughed uncontrollably at the mention of fornication. Oh, that's no sin. And these are the kind of people that are filling this world with the spread of AIDS.

No, that's no sin. Of course, if you go by the writers and the commentators in our newspapers, of course, that's what you would say. Alas, men shall be lovers of their own selves.

Unthankful, unholy, covetous. You know, friends, money is a servant. And today, when we see so much of the taxpayers' money in danger and jeopardy, and people are getting so heavily taxed, and the national

wastage, you know, you have killed the conscience.

You have taken away, thou shalt not covet, thou shalt not steal. You have filled the workplace with thieves, people who steal the time from the government. Workmen that give no more than six hours or five hours of work and go home with a paycheck, paying them handsomely for eight hours.

I want to tell you, my dear friends, if you don't shine in the workplace, there's something wrong with you, something seriously wrong with you. Because here are fellows just passing time while Britain sinks, and you are there working meticulously, conscientiously, honestly. You mean to say you would need somebody watching over you to discover that your work is superlative? No.

Nobody needs to acknowledge it. Nobody needs to backpat you. But you are doing it.

Whatsoever you do, do it as unto Christ. That is our law. We do it unto Christ, so the whole nation is benefited.

The money of the taxpayer is conserved, not stolen. Oh, my beloved people, the Lord will help you to make a difference, really speaking, instead of laughing at each other. You know, when you have clowns in places of authority, they will be there to entertain.

Oh, I overheard a conversation between Mr. Bush and Blair. Not a very nice conversation, and that has to be broadcast to everybody. Well, idlers, plain idlers, they are wasting public money sitting in the chamber.

Oh, my dear friends, on the contrary, instead of laughing and turning it all into a big joke, I wish I could see our representatives standing up and weeping for the state of Britain and pointing to the Savior who is able to retrieve this condition. Now, listen, you can choose to be a very small person. You can choose to be a very selfish person.

You can choose to be a person who says, well, you know, that's far beyond me. Or you can choose to be a light. No man lighted the candle and put it under a bush, said Jesus, but on the candlestick that it might give light to all those who are in the house.

Put the light on the candlestick, stand fearlessly by the truth, and whatever may be pitted against you will not stand. Last of all, let me take you to the 12th chapter of Mark, 12th chapter of Mark. Here the Lord is applauding a poor widow.

My, my. And as the master sat there, I don't know what inspired the heart of this widow, 41st verse, and Jesus sat over against the treasury and beheld how the people cast money into the treasury. And many that were rich cast in much.

And there came a certain poor widow and she threw in two mites, which make a farthing. And he called unto him his disciples and said unto them, I say unto you, this poor widow has cast more in than all they which have cast into the treasury. What do you think inspired this poor widow? She did not have the cross before her like you and me do.

She did not have that recognition apparently that the one who was watching was the maker of heaven and earth. She did it as unto God. She never knew that she was being noticed by the King of creation.

My dear friends, that is all the notice that you and I need. That's all the notice. Let us not look to the gallery for applause.

You know, there's a nature in us which says I'm not being recognized. My talent is not being recognized. My dear friend, if you're really talented and if you mingle it with humility, nobody can put you down.

No one. Here the Lord looks on this poor woman and says, her gift is more valuable than everyone's, the rich people's handsome gifts. Sometimes when I see the poor, I find that it is the poor that have sacrificed.

It is not the rich. This is exactly and literally true. It's the poor that have the sacrifice.

It is amazing. It is an anomaly. It's a paradox, strange, but that's it.

And it is the Lord who must recognize the sincerity of our gift. See, what is not put into the hands of God without a broken spirit is totally valueless. You know, when you give something to God with a lofty spirit, God will not even look at it.

Be it a million or be it a billion, God will not even look at it. But when it comes with a broken spirit, what shall I render unto God with Calvary before me, with the love of the cross before me? I tell you, it may just be two pennies, two pence, but it's invaluable. It comes from a broken spirit.

Let us pray. Loving Father, when we look at your marvelous word and look around us and look within us, and we see so many of these things which you have spoken of in your word, afflicting society today and threatening our own safety, safety of our families. Oh Lord, our God, we thank you for the scripture of truth.

Let these laughing, mocking monkeys desist from their cynicism. Let not our newspapers be full of this abject cynicism. Thou art the God of recovery.

Thou art the God of redemption. Thou art the God of the resurrection. There is hope, and against the backdrop of Calvary, how humble we must be.

Did God love a rich like me? Oh my gracious Father, give to us a broken spirit across the length and breadth of this nation. Grant we beseech you, instead of this supercilious, asinine mentality, grant we beseech you a broken spirit. Oh my gracious Father, hear our prayer.

As you look upon us and upon this little retreat, I wonder if you will find anything to applaud, anything at all in me or in the rest of these dear people to commend. I can't see anything which deserves commendation in me, hardly any, nothing. But you're looking on.

What shall I render unto the Lord for all his mercies, his cross, his blood, the shame, the spittle, the stripes which he bore for me? What shall I render unto the Lord? Oh Lord, let not this matter just stagnate in aimless debate, but on the contrary, let our response be sure and resolute, be truthful and worthy of the cross. Hear our prayer and imprint your truth upon our life, we ask in Jesus' holy name. Amen.

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