

The Folly of Laying Up Treasure for One's Self and Not Being Rich Toward God Luke 12:13-21

by R.A. Torrey

R.A. Torrey's sermon warns against the folly of hoarding wealth for oneself while neglecting to be rich toward God, emphasizing the eternal consequences of our choices regarding material possessions.

Scripture: Matthew 6:19, Luke 12:15

Topics: "Covetousness", "Wealth"

Description

R.A. Torrey emphasizes the folly of accumulating wealth solely for oneself while neglecting to be rich toward God, as illustrated in the parable of the rich fool in Luke 12:13-21. The sermon explores the dangers of covetousness, highlighting how the rich man's focus on material possessions blinded him to the true needs of his soul and the reality of his mortality. Torrey warns that earthly riches cannot provide true peace or life, and ultimately, one cannot take their wealth with them after death. The preacher calls for a reevaluation of priorities, urging believers to invest in eternal treasures rather than temporary gains. The message serves as a reminder that true fulfillment comes from a relationship with God rather than the accumulation of wealth.

Transcript

DISCOVERY OF THE FACTS

1. "Take Heed and Beware of Covetousness," vv. 13-15 What was the occasion of this parable? Had the profound teaching to which our Lord had just given utterance made much impression on this man? Why not? What was all this man saw in Him? Do we ever find people of that sort nowadays? How did he address our Lord? Was he really a disciple? Why did he then address Him as Master? To whose offenses did this man have an open eye? To whose was he blind? What kept his brother from dividing the inheritance?

What made him wish his brother to divide it? What was our Lord's reply? Does this mean that He has nothing to do with man's conduct concerning wealth? What does He mean then? Against what sin does He take occasion to warn His disciples? Why does He warn them at this time against this particular sin? What is covetousness? With what other sins does the Bible class it? (1 Cor. 5:10, 11; 6:10; Eph. 5:3, 5.) What is its relation to other sins? (1 Tim. 6:10.) Is there need of warning against it today?

In order to escape its grasp what must man do? What change does the Revised Version make here? What is suggested by the expression: "Take heed and keep yourselves from all covetousness"? What reason does our Lord give for "taking heed, etc."? What is the primary meaning of this reason? Is there any deeper meaning in it? How much of this world's goods ought we to desire? (1 Tim. 6:8.) 2. Wise in the Eyes of Men, vv. 16-19 How does our Lord seek to impress the lesson? What is the main point of the parable?

Did the man come honestly by his wealth? To whom did he owe his prosperity? Did he recognize the fact? What was the first thing this man's rapidly increasing wealth brought him? Is that a true picture of life? What was he perplexed about? Was there nowhere to bestow his fruits? (Luke 3:11; 11:41; 14:13, 14; 16:9; 18:22.) In the repeated use of what pronoun does the intense selfishness of the man come out? Were they really his? What was his way out of the difficulty? Was he a shrewd man?

What was the one fault in all his calculations? (James 4:15.) What was he going to do next? Had he any ease in the accumulation of his wealth? Was he going to have any in the enjoyment of it? Is there ever real ease in the acquirement or enjoyment of wealth? Where alone can it be found? (Matt. 11:28.) To whom did the rich man address himself? What did he say? Did his soul have much goods laid up? Where is the place to lay up goods for many years? (Matt. 6:19, 21.) How do we lay them up there? (Mark 10:21.)

What was his highest conception of the right use of money? How did he expect his soul to be satisfied? Can you satisfy a soul that way? Why not? What alone can satisfy the soul? (John 4:13, 14.) Is taking one's ease, eating, etc., a wise way to spend life? (Luke 16:19, 22, 23; 21:34; 1 Tim. 5:6; James 5:5; Rev. 18:7.) 3. A Fool in the Sight of God, vv. 20-21 How were the man's calculations all upset? Who has done all the talking up to this point? Who now speaks? Does He say much?

Does it take many words from God to upset our worldly plans? For how long did this man say he had goods laid up? How long did God say he could keep them? What did He call the man? Why was he a fool? Are there many fools of that kind nowadays? What had the man called his soul? How did God show him it was not his? When God demanded the man's soul what had he left? If God should require your soul tonight how much would you have left? Of how much time can we boast ourselves? (Prov. 27:1.)

What was to become of the rich man's wealth when he was gone? What was all that he had to do with it after all? (The burden and toil of accumulating it: "thou hast prepared.") Does it pay to live for money? What is the man who heaps up wealth in the eyes of God? Of whose life and end does our Lord say this is a picture? Is the fault in laying up treasure? CLASSIFICATION OF TEACHINGS

1. Riches

Cannot give life, 15; or peace, 19; cannot be kept, 20; bring care, 17; blindness, 19; ruin, 20; should not be treasured up for self, should be used for God, 21.

2. Covetousness

Universal in its sway, manifold in its manifestations, insidious in its attacks, awful in its guilt, 15; ruinous in its results, 20.

3. Our Lord

His knowledge--of man, 15, 16-20; of men, 13-15; of God, of destiny, 20. His skill as a teacher, 13-21.

4. God

Left out in man's calculations, watches man's doings, silences man's boastings, exposes man's folly, confounds man's reasonings, upsets man's scheming, reckons with man's selfishness, claims proprietorship over man's possessions, takes back man's misused possessions, 18-20.

5. The Poor Rich Man

(1). The bright side:

Rich, his wealth honestly gotten, 16; thoughtful, far seeing, worldly wise, 17, 18; plans seemingly wisely laid, bright prospects for years to come, 18; filled with hope and exultation, 19.

(2). The dark side:

His prosperity a burden, 17; poor in real wealth, ignorant of the real needs of the soul, 19; forgot God in his blessings, 17-19; a fool in God's sight, left God out in his planning, God upset all his well laid plans, God required his soul, left his wealth to another and his memory to contempt, his life an utter and eternal failure, 20.

(3). Contrasts:

Owed all his prosperity to God, but forgot the God who gave it, 16;

Rich in the wealth that perisheth, but penniless in the wealth that abideth, 21;

Wise in the world's sight but a fool in God's sight, 17, 18, 20;

Had the burden and anxiety of accumulating wealth, but was forced to leave to another the enjoyment of it, 20;

Expected to put his goods into his own barns, but put them into the barns of another, 20;

Thought he had much goods laid up for many years, but could not hold them another day, 19, 20;

Expected to eat, drink and be merry for years to come, but ceased to eat, drink or be merry that very night, 19, 20;

Reasoned within himself what he should do, but God told him what he must do, 17, 20;

Expected to live in happiness, but died in gloom, 19, 20;

Thought he needed great barns to bestow his goods, but only needed a little grave to bestow his body, 18, 20.

"So is he that layeth up treasure for himself and not such toward God."

Source:

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