

Of Hearts and Treasures (Part 1)

Luke: All Things New



Series Goal

That Mercy Hill Church would be made new as we follow the One who is making all things new!



Sermon Text

Luke 12:32-34



Big Idea

Because we have God as our Shepherd and Father, we can lay everything we have, even our own lives on the table for Him to take up and use as He sees fit in the advance of His kingdom.

(1) The Comfort

If anxiety and fear are going dark to God, the things of this world crowding out God from my heart and mind, well, then Jesus' mission is to move us in the exact opposite direction. His aim is to turn back on the lights, to open our eyes to a universe over and in which God is reigning and ruling for His glory and our good. He wants the things of God to so fill our hearts and minds that they crowd out the things of this world. Though, in the face of trial, anxiety and fear may be understandable, according to Jesus, they are not permissible. But why?

Reason #1: You Have a Good Shepherd—The first reason He brings to our attention is hinted at in what He calls us there: “little flock” (v. 32). It’s a beautiful, unusual, even stunning form of address. He is, of course, evoking the pastoral image of sheep and shepherds.

Reason #2: You Have a Prodigal Father—This is what Christmas is all about. It’s not about Santa Claus and if you’re naughty or nice you get coal or a toy train. It’s about the whole world caught up in rebellion and sin, and a God who so loved the world anyways that He gave His only Son.

(2) The Call

Is Jesus here literally saying that we are to sell whatever we have and give to the needy? Well, in short: Yes . . . and No. On the side of **Yes**, we first have to reckon with Jesus Himself, Whom, we might say, quite literally does just as He asks of us in this verse. We might also consider the scene in Luke 21:1-4. This woman puts in all that she had to live on. It’s gone. And He commends her for this! He holds her out and says: “Finally, someone who gets it!” On the side of **No**, consider the words of one commentator: *“The categorical nature of this command is at least mild hyperbole, for no human being can live without possessions. Like many Jewish teachers, Jesus was no stranger to hyperbole, and he employs it here to good effect. The import of v. 33 is not to define discipleship in terms of deprivation or asceticism, but to warn disciples of the confining and restricting nature of possessions, freedom from which ushers them into an unimaginably greater existence. . . . That Luke does not understand Jesus’ teaching literally, or in terms of absolute asceticism, is [evidenced] by the fact that numerous people in the gospel narrative possess capital or real estate without censure—women with possessions (8:3); Zacchaeus (19:8); Joseph of Arimathea (23:50-53) . . .”* (PNTC). The fundamental issue that Jesus is driving at back in v. 33 of our text is not so much whether a person has stuff or not, it’s whether the stuff has them.

Reflection Questions



- What does God as Good Shepherd mean to you? How might this help with your fears? How might it lead to a freedom and ability to release your earthly stuff for the good of others?
- Identify one of your possessions, hobbies, etc. that if God were to ask you to surrender for His kingdom purposes you would have a very hard time doing so. Why do you think? What does this thing promise you that you dread losing? What do you think God would do with it if you laid it in His hands? How can this thing be used in love for Him and others?
- What is your personal take on v. 32? How do you interpret it? Why? How should this verse touch and influence you even this next week?