

THE GOLDEN MEANS BETWEEN TWO EXTREMES

OR

NEITHER POVERTY NOR RICHES

PROVERBS 30:7-9

NEITHER POVERTY NOR RICHES: The two extremes:

1. POVERTY

1. Those of us who have never known what it is to be really hungry cannot understand the pangs of the starving.
2. Real poverty tempts to dishonesty.
3. The grinding cares of poverty tend to wear the soul out, and blind its vision to spiritual truths.
4. To poor to be honest is a cynical saying which points out a real danger:
  1. Poverty may breed humiliation and bitterness
  2. Out of such a state one may come to profane God. Blame God. Bitter toward those who seem more abundantly blest.

2. RICHES

1. Riches may some time breed arrogance in one's life. *Deut. 8:12-14*
2. Riches may bring perils to the soul.
  1. A man full of his gifts may be tempted to deny the Giver.
  2. The deepest atheism may spring from self-sufficiency.
  3. Prospering materially men often are impoverished spiritually.
  4. The care of this world and the deceitfulness of riches stand together as the thorns that choke out the good seed. Matt. 13:22.
  5. No doubt Jesus saw this danger when he said, "How hardly shall they that have riches enter into the kingdom of God."

3. THE CHOICE OF A MIDDLE COURSE...THE GOLDEN MEANS.

1. With food convenient...that which is needful. 8
2. A life that is neither crushed by care nor intoxicated by riches is the life in which it is easier to serve God and do right. . Two lessons

1. The love of money: 1 Tim. 6:10

2. To be content. Phil. 4:10.

*1. Rich in estate get poor in spirit  
2. Poor in estate get rich in spirit*

*The solution;*

# CHURCH OF CHRIST

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3. Riches stand together as the choices that  
care of this world and the deceitfulness  
of riches stand together as the choices that  
ruin the soul.

4. The greatest danger to men often are impover-  
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JESS HALL, SR.  
EVANGELIST  
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BURNET, TEXAS 78611

1. THREE HUNDRED PENCE:

1. Worth about \$45.00 in silver in those days. Equal to about a year's wages. In this inflation rage it would perhaps be worth about \$1000.00.
  1. No wonder they were scolding her: Why this waste... Might have been sold for three hundred pence and given to the poor. ALL TRUE.

2. SOME LESSONS TO LEARN:1. In the first place love's offering is always spontaneous.

1. This woman (Mary) was not living by the eye-dropper method. (A few drops will do)
2. She was not smothered by caution, she was not strangled by calculation.
3. She did not stop to calculate what a passable minimum might be.
4. She did not pour out a few drops and say,
  1. I think that will be enough.
  2. I think that I can get by with that.

2. In the second place the story show us love's gracious receiving:

1. The fragrance of the perfume filled the whole room. not
2. Though done for the purpose of show; the deed was seen by every one in the room.
3. You would think they might have said of her as they said of Jesus at the grave of Lazarus! "Behold how she loved him." John 11:36

3. The third lesson we see:

1. The room was filled with men who "weighed life on their broker's scales.
2. With long faces they cried. "Pity the hungry, the poor if we permit such waste as this."
  1. If we quench the fires of love by appeals to penny-pinching practicality we will find our selves giving less to the poor.

4. SHE HATH DONE WHAT SHE COULD: How we waste our time in dreaming of what we could <sup>do</sup> if we had everything just right. We dream about what we would do if we could, the fact, We should think about what we could do if we would. Where ever this gospel is preached this shall be spoken of for a memorial for her.

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