

## ***GOD'S WISDOM FOR LIFE, PART 8: "CAREFULLY CONSIDER..."***

### **Proverbs 6:1-19**

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#### **Personal Introduction**

Hi everyone. If you don't know me, I'm Jeff - one of the pastors at HMCC of Jakarta. And it's my privilege to be preaching the Word of God for us today.

#### **Sermon Series Introduction**

Today, we'll be continuing our sermon series called "God's Wisdom for Life" - where we're going through the book of Proverbs together.

We'll be continuing with part 8, titled "Carefully Consider..."

Before we begin, let me pray for us.

#### **Sermon Introduction**

Do you remember the Looney Tunes? Bugs Bunny, Daffy Duck, and Tweety Bird? It was something that was big for us who grew up in the 90s.

I liked them growing up because I thought they were funny and silly. I remember in one episode, one of the characters had to fix a leak coming from the wall. I can't remember the character (maybe it was Daffy or Sylvester), but he tried to stop water from filling the room by sticking his finger into the leak in the wall. That stopped the leaking for a second, but then another leak started to spray forth from another part of the wall! So then he needs to use his other hand to stop that leak. But then another leak burst forth from the wall, and this one was further away from the other two, so he had to stretch out one of his feet to cover this leak. And you can guess what happens next... another leak bursts forth, and another, and another...

This picture is a bit silly, but sometimes this is how life kinda feels like. You try to fix one thing, but it only reveals another issue that pops up that you didn't know you had. And once that's fixed, another would pop up, and another, and another...

As we go through the book of Proverbs together, this is also how it can feel like as we strive to grow in wisdom in our lives. Because we'll notice that when we try to grow in wisdom in one aspect of our lives, we find that we still need to grow in other aspects of our lives as well.

And we'll find that if we're unwise and reckless or foolish in one aspect of our lives, then that foolishness and recklessness is probably leaking into other parts of our lives as well.

In our passage today, we'll see Solomon helping his son to grow in wisdom in multiple aspects of his life by telling him to carefully consider what he does... more specifically, he's to carefully consider how he handles his finances and work...

## **Scripture Introduction**

If you have your Bibles with you, please turn to Proverbs 6:1-19.

In the previous passage that we covered last week, Solomon warned his son of the danger of adultery. How it's foolish to commit adultery, and it's foolish to think that you can be satisfied by going to another person who's not your spouse.

As we now transition to Chapter 6, we'll be given more examples of how foolishness can affect other parts of our lives - not only our sexual purity - but also how we handle our finances and our work.

And so we'll see how in order to grow in wisdom, we're to be careful and watchful of what we do in our lives; we're not to be foolish and reckless. Because what we do actually reveals something deeper that's in our hearts.

## **Scripture Reading**

Proverbs 6:1-19 (ESV)

- <sup>1</sup> My son, if you have put up security for your neighbor,  
have given your pledge for a stranger,
- <sup>2</sup> if you are snared in the words of your mouth,  
caught in the words of your mouth,
- <sup>3</sup> then do this, my son, and save yourself,  
for you have come into the hand of your neighbor:  
go, hasten, and plead urgently with your neighbor.
- <sup>4</sup> Give your eyes no sleep  
and your eyelids no slumber;
- <sup>5</sup> save yourself like a gazelle from the hand of the hunter,  
like a bird from the hand of the fowler.
  
- <sup>6</sup> Go to the ant, O sluggard;  
consider her ways, and be wise.
- <sup>7</sup> Without having any chief,  
officer, or ruler,
- <sup>8</sup> she prepares her bread in summer  
and gathers her food in harvest.
- <sup>9</sup> How long will you lie there, O sluggard?

When will you arise from your sleep?

<sup>10</sup> A little sleep, a little slumber,  
a little folding of the hands to rest,  
<sup>11</sup> and poverty will come upon you like a robber,  
and want like an armed man.

<sup>12</sup> A worthless person, a wicked man,  
goes about with crooked speech,  
<sup>13</sup> winks with his eyes, signals with his feet,  
points with his finger,  
<sup>14</sup> with perverted heart devises evil,  
continually sowing discord;  
<sup>15</sup> therefore calamity will come upon him suddenly;  
in a moment he will be broken beyond healing.

<sup>16</sup> There are six things that the Lord hates,  
seven that are an abomination to him:  
<sup>17</sup> haughty eyes, a lying tongue,  
and hands that shed innocent blood,  
<sup>18</sup> a heart that devises wicked plans,  
feet that make haste to run to evil,  
<sup>19</sup> a false witness who breathes out lies,  
and one who sows discord among brothers.

This is God's Word.

## **The One Thing**

***To grow in wisdom, carefully consider what you do  
because what you do reveals what's in your heart.***

## **Overview**

- I. Consider how you handle your finances (vv. 1-5)
- II. Consider how you handle your work (vv. 6-11)
- III. Consider your heart (vv. 12-15)
- IV. Consider the Lord's heart (vv. 16-19)

## **I. Consider how you handle your finances (vv. 1-5)**

Let's look at verse 1 - The father tells his son, "My son, if you have put up security for your neighbor, have given your pledge for a stranger..."

- Ok, let's pause here for a second... "putting up security for your neighbor," "giving your pledge for a stranger" - What kind of scenario is the father describing here to his son?
- Well, what he's describing basically has to do with someone taking out a loan.

So if you're not familiar with the process... let's say that you want to take out a loan; so you want to borrow money from an entity (like a bank), they're going to ask you for some sort of collateral. They probably won't just give you money freely. They want a guarantee that you'd be able to pay them back. And just in case you can't, then they want to make sure that you have some sort of physical asset; something that you own (that's of equal value) that they'd be able to collect just in case you can't pay back your loan.

So usually that's part of the contract or the agreement - "If someone borrows 1M Rupiah to start a business, then they have to put up their house that's worth 1M Rupiah as security."

So in verse 1, the father is describing a scenario in which his son has put up his physical asset as collateral for another person's loan. So the son is not the one borrowing the money. But he's the one putting up his security so that someone else can borrow money. He's basically co-signing. But that means that if that other person can't pay back his loan, then the son would be the one that has to pay back the money to the lender or give up his asset. So that's the scenario being described.

Look at verse 2 - This may be surprising for the son, but the father describes this situation as like him being in a trap! He says that if you ever put yourself in that situation, then essentially you're *caught* and *stuck* by the rash financial decision that you've made - and it's on you and no one else (it's your own words that got you into this).

Look at verse 5 - Imagine a gazelle or a bird - imagine an animal - trapped by a hunter; it has nowhere else to go.

- That animal is in danger because their life is out of their own hands! It's in the hands of their hunter now. Their lives are not safe! Because the hunter is probably gonna kill them!

In the same way, the father is basically saying, "you're like that trapped gazelle and bird!" Your own words and pledge have put you into that very situation! You're not safe! Because your life is now in the hands of a stranger. And you can't actually guarantee what's gonna happen in the future! Because what if this neighbor or stranger is not able to pay back their debt, then the lender will come after you until they're paid back.

- Let's say the son has been responsible with his finances, then maybe he can pay it back.
- But if he hasn't been responsible and is not able to pay it back, then - back in those days - they can even put you into slavery!

So the father is trying to get his son to see the danger of his reckless decision-making here!

- He's recklessly put his life in the hands of someone he doesn't know well.

Look at verse 3 - The father suggests a way out... if his son is ever in that situation, then he's to go quickly to fix the issue! Don't wait! Don't even let your eyes sleep! That's how urgent this is!

- Because imagine a gazelle or a bird stuck in a trap, you wouldn't see them falling asleep in comfort, they'd be fighting for their lives because they know they're in danger.

Similarly, the son is also to fight for his life and try to save himself, and he's to plead to his neighbor who's borrowing the money. Not even his pride should get in the way of this. Basically, he's to humble himself and plead and admit his mistake and try to get out of the situation by his neighbor's mercy (just like how a trapped gazelle or bird could only escape by the mercy of its hunter). Now, the hope would be that his neighbor would refinance his loan so that the son is no longer involved and is freed from this financial obligation.

So that's what's happening here.

<pause>

Now, before I go into what this actually means for us, let me be clear on what it doesn't mean...

What this doesn't mean is that we should never help others financially either by giving our money or by giving a loan. That's not what it means. Because other parts of Scripture are very clear that we should indeed be generous with our money, giving to the poor and the needy, and helping our neighbors.

But what this does mean is that we should be wise and careful with how we handle our finances - even as we help others financially, we're not to do it recklessly or irresponsibly; doing it while taking on unnecessary risks for ourselves; we're to be careful.

So even as we give financial help to others, there's a couple of things we can consider:

- (1) Who are we giving to? (depending on the amount we're giving, it can be wise to know who we're actually giving to).
- (2) What do they actually need help with?
  - Maybe what they really need is more than the money itself. Perhaps what they really need help with is actually someone to teach them how to responsibly manage their finances, so they'll be sustainable. And giving more money may actually not be helpful if it'll continue to be mismanaged.

So yes, we are to be generous with what we have, but we're also to be careful with what we have.

So then... How about us today? Have we been careful or a bit rash? Are there past decisions that we've made that's making us feel trapped today?

We're warned that if we're ever in such a financial situation where our lives will crumble because we put ourselves at a risk we cannot afford, then we're to humble ourselves and beg to get out of it.

- It's no time to be prideful or make excuses...

It's time to listen to other's warnings. Perhaps other people have talked to you about this (whether it's a financial investment that was unwise, or gambling your money, or a loan or a debt that's getting out of control). Maybe someone is warning you of the foolishness of these things. You're to humble yourself and to actually listen to this warning (just as the son is to listen to his father's warning).

So if you currently feel trapped because of a rash financial decision that you've made, then consider how you may need to humble yourself, and if you need to plead urgently for forgiveness or make any amends.

Or if you now realize that someone is putting up their security for you, and you have their lives in the grip of your hands, then you're to humble yourself and consider what steps need to be taken to have that person freed from their obligations.

Or if it's you who needs help with finances, then you're to humble yourself, and maybe say to someone, "I need help (I'm stuck or in danger), can you teach me how to manage my finances more wisely?"

Or if you've never been in a tight financial situation like this, then you're also to humble yourself and be reminded that you're not immune to this in the future. So you're to continue to be careful and watchful over these matters.

Because what's clear here is that we're not to be reckless and foolish with our finances, we're to be wise... careful and thoughtful in how we handle what we have.

<pause>

And actually... not only our finances, but we're to be wise and thoughtful in how we handle other aspects of our lives as well. That's gonna be what the father talks about next...

## **II. Consider how you handle your work (vv. 6-11)**

Look at verse 6 - The father now directs his son to look at the ant - Consider the ways of the ant and be wise.

This is interesting. Ants are so small, it's easy to forget about them. We usually don't think too much of ants, right?

But the father is suggesting here that by observing and considering God's creation at work, we can learn a bit of wisdom here about how we're to live our lives.

So let's consider the ants for a moment...

And if you live in Indonesia, you've probably seen ants working before... If you've ever left food out on the kitchen table, you've seen ants gathering food (what used to be your food); taking it to the colony.

Look at verses 7-8 - Without having any chief, officer, or ruler (so without being told or forced to by a higher-up), the ant does its work.

- The ant is a hard worker; they're self-motivated - they continue to labor without being forced to by an officer, or ruler.

That's quite impressive, right? Even us, when we're at the office, we can be tempted to not work when our boss is away, right? It may even feel like a day off.

Or sometimes we're just dragging our feet, seeing work just as a hindrance to our "me" time - Work is just something we have to survive through till the weekend.

Basically, we see work as "bad."

But here we see that work is part of God's creation.

- Actually even before man fell into sin, God gave Adam a job; He's to take care of the animals and tend the garden for God. Work was there before man fell into sin, and before the world was broken.
- What does that tell us about work? It's good!

But even if we already know that work is good, sometimes work is hard right? Or maybe all the time. And that's when it can be discouraging for us. When we've done our best at work and things are still not going our way; we can lose motivation, lose momentum, and almost completely stop.

Look at verse 9 - the father says, "How long will you lie there, O *sluggard*? When will you arise from your sleep?"

Unlike an ant... when we think of that word "sluggard," we can think of a slug (which looks like a snail without its shell). They move very very very slowly (may even look like it's not moving and just laying around). And similarly, some of us may have this tendency to be very sluggish (not wanting to do anything and just lay around).

This father is saying, "How long will you lie there? When will you finally arise from your sleep?"

Look at verse 10 - Someone who's lazy may just say, "just a little sleep, a little slumber, a little folding of the hands to rest." Just a little...

But we know all too well how a little can turn to a lot - how a little bit of scrolling on social media can easily turn to countless hours. And how a bit of rest can turn to excessive rest. So the warning here is not against resting (we should rest), but the warning is against excessive resting; laziness (the mismanagement of time and energy).

The father warns that for those who are lazy, poverty will come upon them suddenly just like how a robber would come suddenly to take all that you have. That's the danger of where laziness can take you to (the father

is helping his son see beyond his present condition and toward where his present habits are leading him to; helping him see that laziness won't take you down the good path).

He's helping his son see that if you continue these habits and continue to live your life this way, then you may not be guaranteed to continue to have all that you have (this is King Solomon's son. He's saying not even the riches of a king is safe from laziness; things can quickly go from 100 to 0). That's so sobering.

<pause>

But before we continue, I want to be clear here that laziness usually causes poverty (but it's not the only cause of poverty).

- Poverty is not only due to laziness - some people have the genuine desire to work, but cannot do so for various reasons.
  - We should not assume that someone in poverty is lazy.
    - For example: Jesus and his disciples, and Apostle Paul (very hard workers who were not rich).
  - On the other hand, someone who's lazy can actually be rich.
    - For example: in the parable of the prodigal son, the son was rich because of his family's inheritance.
    - (But we saw how he wasted it away, and he suddenly fell into poverty).
- Which shows that generally, what's true is that laziness does lead to poverty. Or it leads us to end up in a situation that we don't want to be in.

How about us? Are we aware of the danger of laziness? Maybe we know it's bad and can disrupt our productivity for that day. But have we carefully considered the serious impact it may have in our entire lives? And the bad habits it may form?

- Because laziness in one area (as in work) can quickly leak to other parts of our lives as well (like: laziness in managing our finances, laziness in organizing the house, laziness in spending time with family and friends, and laziness in spending time with God).

In the end, this can have a huge impact on our future.

So we're to wake up from our slumber - let's consider: which areas of your life may be going out of control because of your laziness? (if you live in the hustle and bustle of Jakarta, you're probably not lazy all the time, but maybe some of the time). But if you're stuck in a funk right now, what's something that you can do about it, today?

"If you can't fly, then run. If you can't run, then walk. If you can't walk, then crawl. But whatever you do, you have to keep moving forward." - Martin Luther King Jr.

What he means is that we can start small. You don't have to start by finishing the most difficult task that you have to do. You can start by finishing some smaller tasks first to build momentum.



- Not sure if you've ever had to help push a friend's car that's broken down. The most difficult part is that initial push to get the car going. The first few steps are the most difficult and feel the heaviest, and then as the car gains momentum, it gets easier and lighter to push through.
- It's the same with us trying to get out of a period of laziness. It's that initial start that's the hardest. So we can start small and then build up in order to gain momentum.

So let's ask ourselves: Have we been careful and considerate with the way we've been working? Or for those who's currently without a job, have you been careful and considerate with the way you've been managing your time and energy?

Because what we're seeing here is that to live in wisdom is to live carefully and thoughtfully. So let's take some time later tonight or this week to really consider how we've been handling our finances and work.

Now, as we transition from verse 11 to verse 12, notice that we're gonna start digging a bit deeper here...

### **III. Consider your heart (vv. 12-15)**

Look at verses 12-14 - The father pivots a bit from talking about a lazy person... now to a worthless or wicked person. And notice how a wicked man is described here from head to toe... He's all bad:

- Starting with the use of his mouth... if you listen to him... his speech is crooked - meaning that his words are not straightforward; what he says are lies.
- And if you look at his eyes, you can see that he's up to no good (perhaps he's squinting or glaring with his eyes). It signals deception.
- And moving to his hands and feet... they're also up to no good (perhaps he's fidgeting or pointing at someone in blame. Again, signaling some sort of deception).
- So from head to toe, a wicked person is up to no good.

Look at verse 14 - At the heart, at the very core, of a wicked person is a wicked heart. One that is perverse and evil, continually sowing discord, and is up to no good.

What we can learn here is that our outward actions are really a reflection of what's already in our hearts. The reason that this wicked person is wicked in his actions is because he's wicked in his heart.

- Like how a bad tree cannot produce good fruit, but produces bad fruit..

What's interesting here is the father's transition from talking about financial management and then work management, and then now... wickedness. It seems like quite a jump.

We were talking about specific examples of foolishness and now - all of a sudden - we're talking about evil and wickedness. What does this mean?

Because when we think of foolishness, we don't always think that it's wicked. We think that foolishness can just be due to our naivety or ignorance, just a lack of maturity. But here we're seeing that perhaps there's something more to it...

Because what is the heart behind some of our foolish actions? Let's consider our hearts for a second...

- We're aware that laziness is bad in our minds. But if that's the case, then why are we still tempted to be lazy? Or why would we still be tempted to be reckless in our decision making?

Let's try to reflect and even look in our own hearts - think of moments when you're tempted to be lazy and just lay around even when you knew it was time to work. Or a time when you made a rash financial decision without thinking about it much...

What was your heart desiring?

- I was reflecting on this myself. I think when I'm tempted to be lazy... Those are the times when I'm tempted to prioritize my own pleasure and comfort; when I'd just want to do what's easy and just feel at ease. Even when I know there's actually things that need to get done. Have you ever felt like that before?
  - When you're stuck just laying around? Maybe scrolling through social media, watching Netflix or playing video games? And you know that at some point it was actually a break, but then it quickly became excessive resting...
- It's when we prioritize ourselves and our own comfort - that's when we want to just chill even when we know it's time to work. Or maybe that's why we don't want to do our due diligence in our finances (because that would take more time and effort, and that's no fun).
- So laziness or recklessness in managing our time and energy — those are not merely external actions, but they reveal something deeper about what's going on in our hearts.
  - Some sort of self-centeredness in thinking about our own pleasure and comfort as our top priorities (even if we don't realize it).

Look again to the wicked heart being described here in verses 12-14 - Do you see that it also has that same self-centered tendencies?

- It sows discord and causes conflict among others (not caring about others).
- Do you see the similarities between this wicked heart and a lazy heart?
  - They're all coming from the same source; the same sinful tendencies that we have of thinking about ourselves first and foremost; not caring about others (let alone thinking about God). Just thinking about us.

Foolishness (or foolish decision making) is evidence (or proof) of a sinful, wicked heart. Because if our hearts are completely good then why do we want to do things that we know are bad and not good for us? Well, maybe it's because our hearts are actually not as good as we think.

- Our hearts don't always desire what we know we should desire.

There's a consequence to this...

**Proverbs 6:15 (ESV)**

<sup>15</sup> therefore calamity will come upon him suddenly;  
in a moment he will be broken beyond healing.

What's interesting here is that this may sound similar - because it's similar to the father's previous warnings; that there will be a serious consequence for your foolishness.

But, there's actually a huge difference. The other 2 times, he's basically saying "save yourself"; "there's still time for you to turn back."

Now, he's warning that there's gonna come a point in time where you cannot save yourself and you cannot turn back; where it'd be too late; where you'll be broken beyond healing.

- Like trying to fix a wall with too many leaks that you cannot fix by your own efforts.

To be clear this does not mean that God is limited in His power to heal, but what this means is that there will come a time when there will be no more time for you to repent of the sinfulness in your hearts.

Ultimately, this is pointing to Judgment Day - a day that will come suddenly for those who are unprepared. When that time comes, it will be too late to consider how you've handled your finances, work, and too late to consider the wickedness of your heart. The ultimate calamity will then be eternity in Hell - that's the punishment for those with wicked hearts (and that's all of us, so we should all be concerned about this).

So consider your heart, and then...

### **III. Consider your heart (vv. 12-15)**

As we conclude, I just want us to think of where we are in our walk with Christ...

#### **Proverbs 6:15 (ESV)**

- <sup>16</sup> There are six things that the Lord hates,  
seven that are an abomination to him:  
<sup>17</sup> haughty eyes, a lying tongue,  
and hands that shed innocent blood,  
<sup>18</sup> a heart that devises wicked plans,  
feet that make haste to run to evil,  
<sup>19</sup> a false witness who breathes out lies,  
and one who sows discord among brothers.

Verse 16 is quite interesting here... The numbers used (six & seven) - that doesn't mean that these are the only 6-7 things that the Lord hates (this list is not meant to be exhaustive), but they're meant to catch the readers/listeners' attention here...

It's meant for us to really consider what's in the Lord's heart. And yes, the Lord is not neutral about things - He loves some things & hates some things (that may be a strange concept if you're new to Christianity). God is not passive or neutral about what we do.

- He watches all that we do, and what we do either pleases Him or displeases Him.

So the more important question is this: What does this list reveal to us about God and His heart? Why does the Lord hate these things?

- Well if we take a look at the list, it's very much similar to the list (we looked at before), it also describes the wicked man... from head to toe; all the way to the wicked heart that sows discord among brothers.
- God hates these negative characteristics because God hates lying, wickedness, evil, and division... because those things are ungodly (they're not of Him, and they do not showcase who He is in character; they do not showcase His wisdom and goodness).

And so if we look at this from another angle, this list also reveals to us about what God actually does love and value:

- God loves and values honesty, goodness, and unity.

And that's because God IS:

- Completely honest, good, and united.
  - And it's because God is completely good and holy... that actually makes Him the perfect one to judge right from wrong.

In fact, if we take this train of thought all the way to the previous verses, then we can also learn more things about God.

Why does God desire for His people to not be foolish and reckless, but to be careful with their finances & to be careful with how they handle their work?

- Well... it's because God is not foolish or reckless. God is extremely and perfectly wise and thoughtful.

God is very much careful in how He handles and manages His Kingdom.

- God works (He's not lazy) - He's the one who worked beautifully to create the Heavens and the Earth, including all of life! Including the ants who showcase a small bit of God's wisdom into the world; including humanity who's made in the image of God who are to display God's glory so much more than anything else that He's created (even more than the ants. It's man - more specifically, God's chosen people - who are meant to showcase God's character unto the watching world).
- So that when others view us (not view ants... but view us)... then they may learn of God's wisdom through how we live our lives.

At least that's how it should be.

But we know from the book of Genesis that humanity fell into sin - and throughout the Bible we see men and women making many foolish decisions that took them farther and farther away from God. And every time we sin, there's a growing debt that we have to pay to the God who we've sinned against. We're trapped by this debt that we cannot pay back! And the punishment for this debt is eternity in Hell. It's going to cost us our eternal life!

We need to realize that we're in danger (like a trapped gazelle), we need help! Who can possibly pay for this impossibly giant debt that we have?!

Well, God (the one who we owe our debt to)... He looked at us, He sees our giant debt... And in His grace and mercy... out of His great love for us, He decided to take our debt Himself.

He sent His one and only Son, Jesus Christ to die on the cross as a substitute for His people, and to take on the penalty that we deserved.

Jesus paid our debt with his blood. It cost him his life. And when he covered our debt, it wasn't irresponsible for him to do so because he knew that his blood would be sufficient to cover all of our debts (past, present, and future sins). And he knew that it wouldn't be the end of his life, for Jesus rose from the dead in 3 days, and he defeated sin and death.

And now, for those of us who humble ourselves and ask God for mercy, and believe in Jesus Christ as Lord and Savior, we will be saved - our sins are forgiven, we're counted as righteous before the eyes of God and we'll go to Heaven instead of Hell.

And then now, what used to be wicked hearts... that were broken beyond healing, Jesus healed by giving us new hearts. That's the Good News!

But again, this is only for those who respond to Jesus before it's too late...

So if you haven't yet received Jesus as your Lord and Savior, I invite you to consider your actions and your hearts, and consider what Jesus has lovingly done for you.

I urge you to carefully consider Jesus Christ...

- Jesus is the opposite of this wicked man described because Jesus is the perfect man (He is fully man and also fully God).
  - And he's fully good from head to toe.
- His eyes are not haughty (or prideful); he doesn't look down on us with arrogance but he looks at us with love.
- His tongue (His speech) does not consist of lies but Jesus speaks the Truth (and real promises that we can hold on to).
- His hands and feet do not run to evil. But instead his hands and feet were pierced on the cross for our sake so that sin and death may no longer have its grip on us.

So again, I urge you to consider our Lord Jesus...

For those of us who have already accepted Jesus as Lord and Savior, let him be our motivation to grow in wisdom as we live our lives. May our desire be to live wisely so that we may glorify God and showcase His character unto others with all that we have.

- That we may glorify Him in the way we carefully and intentionally handle our finances - giving generously to others yet doing so wisely because we know that the resources that we have are from God and actually belong to God and we're stewards of God's money.

- That we may glorify Him in the way we work - that we may work with enthusiasm and excitement, knowing that we ultimately do what we do - not merely for other people - but we're working heartily for the Lord.
- And that even when it's time to rest, we glorify the Lord. Have you ever thought about that? That even when we sleep, we can glorify God - we trust God and His sovereignty, and that everything will still be ok even if we sleep for 8 hours. Because it all doesn't depend on us, but on Him.
  - Let's think about that tonight before we go to sleep. "God, may you be glorified as I sleep, as I trust my finances, my work, and my life into your hands."

## **Conclusion**

- So as we conclude, may this be our desire as God's people - as His church - to grow in wisdom & maturity, and to be thoughtful in all parts of our lives.
- And ultimately, let's aim to grow in wisdom and godliness, so that God may be glorified through what we do.

## **The One Thing**

***To grow in wisdom, carefully consider what you do because what you do reveals what's in your heart.***

Let's pray.