

The Great Reversal: The Good Life

Big Idea: The good life is not what we think it is.

Purpose: To challenge people to find life by giving it away.

Passage: Luke 12:13-21

Outline

1. Opening

a. The Myth of King Midas

-Let's start with a little trivia. Raise your hand if you have heard of the phrase – the Midas touch. Does anyone know the meaning behind that statement? It comes from a Greek myth – **the myth of King Midas.** (slide) King Midas was a wealthy King who had everything he could ever wish for. He lived in luxury in a castle with his beautiful daughter. King Midas' greatest happiness came from his gold. He would spend his days counting his gold coins. He would occasionally cover his entire body in gold. He had a lot but it was never enough.

-One day, Dionysus, the god of wine and revelry was passing through. He encountered King Midas in the gardens. King Midas invited Dionysus and his companion to spend a few days at the castle. Dionysus was grateful for the hospitality and offered to grant King Midas one wish. Midas thought for a while and then smiled ear to ear – **I wish that everything I touch turns to gold.**

-Midas began to test his new power. He touched a small table and it instantly turned to gold. He then touched a chair, a door, his bathtub and then the carpet and they all turned to gold. King Midas was elated until he sat down at the table. He reached for the roses on the table in order to smell their fragrance and they immediately turned gold. Then he grabbed a grape, a slice of bread and a glass of water and they all turned to gold. Then his beloved daughter entered the room. He rose to hug her and she immediately turned into a gold stature. King Midas quickly realized his expected blessing was a curse. He begged Dionysus for help and Dionysus gave him the secret for reversing the effects of the wish.

-The next time someone says that person has the Midas touch you can ask them if they know where it originated from. And you will know the answer. **And you will know the Midas touch is not something you want to have. Often what appears to be a blessing is a curse. And what appears to be very thing we live for can be the death of us. Today we will be exploring a parable from Jesus that reveals these same things. In fact, Jesus was likely aware of the myth of King Midas when he told his story.**

b. Series/review

-We are in the middle of a series on the **Gospel of Luke** (slide). Our tagline is **the great reversal. Jesus turns everything and everyone upside-down and inside-out.** The first part of our series followed the narrative flow of Jesus' ministry. The second part of our series is following **Jesus on a road trip with his disciples.** They are traveling from Galilee to Jerusalem through Samaria. Jesus knows that when he arrives in Jerusalem he will be put to death. Luke tells us that Jesus set his face to

Jerusalem. Jesus knows that this road trip will be one of the last chances he has to prepare his young disciples for Kingdom come.

-On this road trip Jesus primarily tells stories we refer to as parables. 35% of Jesus' teaching were parables. **Parables are short stories that help us imagine a different reality – a Kingdom reality.** We are trapped in an earthly reality that is encumbered by sin and death. We know in part. We see through a glass dimly. The Kingdom of God is breaking into our reality and will eventually win the day. To understand Kingdom reality, we need parables. The word parable means to throw alongside. It is encountering this unexpected thing in our path that helps us see differently. It helps us see the finer details of the Kingdom. Parable sneak up on us. They trick us into seeing the truth.

-We cannot approach parables like other types of Scripture. We shouldn't be asking – what does the story mean? **We should be seeking to enter the story and allow the story to enter us.**

c. Prayer

d. Public reading

-¹³Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."¹⁴Jesus replied, "Man, who appointed me a judge or an arbiter between you?"¹⁵Then he said to them, "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions."¹⁶And he told them this parable: "The ground of a certain rich man yielded an abundant harvest.¹⁷He thought to himself, 'What shall I do? I have no place to store my crops.'¹⁸"Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain.'¹⁹And I'll say to myself, "You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry."²⁰"But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'²¹"This is how it will be with whoever stores up things for themselves but is not rich toward God." (Luke 12:13-21)(slide)

2. Parable of the Barn Builder

a. The Brother's Dispute (13-14)

-**Similar to last week Jesus has a conversation that sparks a parable. A man approaches Jesus demands that Jesus should tell his brother to divide the inheritance with him.** Luke does not tell us who this man was. Was his brother also in the crowd? It would have been typical for people to ask teachers or rabbis like Jesus to weigh in on issues of the law. **Jesus would have known inheritance law and could have given a legal ruling.** But this was not the focus of Jesus' ministry. He had a much bigger agenda. **Jesus didn't want to make a legal ruling on some inheritance dispute. Jesus wanted to change the man's heart.**

-**In first century ANE culture when a father died the inheritance would go to the sons as a unit. The inheritance would have typically been land. The Scriptures declare that optimally this land inheritance would not be divided but would be shared and passed on to the next generation. In our world it would be a father passing on a family business to two sons. Ideally the two sons would run the**

business together. But sometimes the two sons do not get along and they tear the business apart. We can assume that there are two brothers who are not getting along. The older brother would have the legal right to divide the inheritance. The younger brother is approaching Jesus and asking Jesus order his older brother to divide the inheritance. Note that the younger brother is not asking Jesus to mediate but to affirm his own perspective. **He wants Jesus to tell him he is right. He wants Jesus to implement his plan. That sounds like my prayer life.** In fairness the **standard rabbinic position was that if one brother wanted to divide the inheritance then the inheritance should be divided. The problem is that even though the younger brother may have been within his rights his request is driven by greed.** -**Jesus told the younger brother he wasn't going to get involved.** He said, **man, don't try to put me in the middle of this.** The Greek word translated **man** could be **harsh or gentle** depending on the context. In this instance **we can assume it is harsh.** It has been proposed that this young man may have been a prospective disciple of Jesus. Either way the young man was approaching the issue from an earthly perspective. **Jesus is going to tell him a story to orient him to a Kingdom perspective. The young man wanted Jesus to focus on his older brother. Instead, Jesus turns the mirror back on the young man and does a heart check.** -Jesus addresses the young man's heart and exposes him to Kingdom reality through the combination of wisdom principles and a parable. **Jesus will give one wisdom principle, a parable and another wisdom principle.**

b. Wise principle #1 (15)

-The Bible is filled with wisdom literature. The Hebrew word **hokmah** is the word for wisdom. It means **skillful living**. The wisdom literature is Scripture is like gathering many generations of really wise people in a room and they tell us how to live well. -Jesus tells the young man to **watch out**. What is he telling him to **watch out** for? Jesus tells him to be **on guard against all kinds of greed**. This Greek word (*pleonexia*) means **the desire to have more**. The English word is defined as **the desire to have more of something than is needed.** (slide) It is also translated as covetousness which would link to the last of the 10 commandments – **do not covet**, or **do not desire to have more**. If you like visuals than here is a **visual definition of greed.** (Cookie Monster pic). -**Why is Jesus warning this young man to guard against greed?** Greed is not the answer because **life does not consist in an abundance of possessions**. The Greek word used for **life** (*zōē*) is not the word that refers merely to physical life. It references **quality of life**. **Jesus is saying the quality of our lives is not determined by how much we possess. This would have been a somewhat shocking statement in the first century ANE world were people were placed in categories of status largely determined by your wealth.** If your wealth dropped your class status dropped. Many people in the Greco-Roman world believed the quality of their life was directly related to how much they possessed. And lest we make the mistake of thinking Jesus' words are just directed to the young man note that he gave his wisdom principle to them. **This principle is not just for the young man it is for anyone who considers themselves a follower of Jesus.**

-Jesus gave them direct wisdom but direct communication often isn't very effective. So, **Jesus told them the same truth with a story, a story to help us imagine a different reality, a Kingdom reality.**

c. **The Barn Builder (16-20)**

-The story has five stanzas. In the first stanza we are told that the ground of a rich man yielded an abundant harvest. Jesus and his followers lived in an **agrarian world**. They would have all known farmers who had experienced a good harvest. **Our main character is a rich farmer who has grown even richer. Stanza two presents the problem.** The man had no more room to store his crops. It is common for farmers to have some place to store their crops. **In an agrarian society crop surplus was like money. In our world it would be like a person who has so much money they are buying second and third homes for tax write-offs and building extra garages for their additional vehicles they don't drive.** The text says the man was **debating with himself**. This is an interesting phrase and would have been noticed by Jesus' listeners. In Jesus' day almost everyone lived in tight knit communities. **Even the men of power and wealth would sit at the city gates debating anything and everything. This man is debating himself. This man is alone with his considerable wealth.** **Stanza three gives us the man's plan he devises.** He will **tear down his smaller barns and build bigger barns**. It is noteworthy that it was in barns where tithes and offerings were set aside to be given back to God. This man is building bigger barns to set aside stuff for himself. **Stanza four captures how this man perceives his plan playing out.** Jesus voices his thoughts – **I will say to my soul, Soul, you have a surplus for many years. Relax, eat, drink and be merry.** **Soul** reflects the **Hebrew word meaning whole person**. The phrase **eat, drink and be merry** is **pulled from the wisdom literature of the Hebrew Scriptures**. It's kind of a **depressing scene**. The man is sitting amidst his considerable wealth all alone. Again, **he is talking to himself**. He has lots of stuff but no friends to share it with. This is **C.S. Lewis' vision of hell from The Great Divorce** – people separated by vast space all alone in their big houses. **This is the story of a greedy man who has hoarded possessions for his own enjoyment. In stanza five God interjects.** God calls the man a **fool**. **Why is the man a fool? Because that very night the man would die and all that he had hoarded for himself would be lost.** There are four Greek words translated **fool**. This is one of the stronger ones. It means **stupid**. It is the same word Jesus used for the mindset of the religious leaders. **This man had defined his life by what he possessed. God deems this stupidity.** The man is stupid because that very night **his soul would be required of him**. This reflects the idea that our lives are given to be stewarded for God. At some point **we will be called to give an account of how we stewarded what we have been given**. All this man would be able to say to God is – **look at all I hoarded for myself**. That may have been impressive the Greco-Roman world but in God's economy **it is sheer stupidity. The man was rich by worldly standards but impoverished according to Kingdom values.** It makes me think of Charles Dickens's **A Christmas Carol**. Ebenezer Scrooge, a lonely, greedy rich man, gets a visit from the ghosts of Christmas past, present and future. **Scrooge's life is exposed for what it is – no life at all. Thankfully, he wakes up and chooses to live differently. The man in Jesus' story has no such opportunity.**

d. Wisdom principle #2 (21)

-Jesus bookends the story with another wisdom principle. Jesus says *this is how it will be for whoever stores up things for themselves but is not rich towards God.*

(Luke 12:21)(slide) Jesus makes sure that his listeners know that he is not only talking to the young man. Jesus is talking to all of us.

-Jesus is contrasting two mindsets. The first mindset defines life as the abundance of possessions. This mindset will lead to people who store up things for themselves. Jesus calls this mindset stupid. In doing so Jesus joins the chorus of many of the writers and prophets from the Hebrew Scriptures. *Do not be overawed when others grow rich, when the splendor of their houses increases; ¹⁷for they will take nothing with them when they die, their splendor will not descend with them. ¹⁸Though while they live they count themselves blessed - and people praise you when you prosper - ¹⁹they will join those who have gone before them, who will never again see the light of life. ²⁰People who have wealth but lack understanding are like the beasts that perish.* (Psalm 49:16-20)(slide)

-The second mindset are people who are rich towards God. The person with this mindset sees all they possess as gifts from God to be used to advance the Kingdom of God. These are two paths Jesus lays out – we either store up treasures for ourselves or you seek to use what we have been given for God and others.

-The two wisdom principles and the parable were given in response to a young man that wanted something he thought he was entitled to have. Let's not be too hard on the guy. There probably wasn't a person in the crowd that day who would have blinked an eye at his request. It was by the book. Jesus uses his request as an opportunity to reveal the economy of the Kingdom of God. What was the response? Stone cold silence and probably not much eye contact. It was a great reversal of epic proportions for the people in Jesus' day and for us. If we enter the parable and allow the parable to enter us it will free us from the shackles of greed and offer us an entirely new way of living.

3. Life Lessons

a. The good life is not what we think it is.

-As I entered this parable and allowed it to enter me, I realized that *the good life is not what we think it is.* (slide) In Jesus' day most people would have considered the good life to be wealth that led to a higher status in life. I'm not sure how much has changed.

-Consider this – the description of the farmer in the story is essentially the story of the American dream. I'm not hating on America. I am not against capitalism or democracy or freedom. We can be supportive of all of those things without subscribing to the notion that the American dream is the good life. The farmer in the story worked hard and his barns were filled. Then his crops produced so well that he had to build bigger barns. The farmer had so much excess he could retire early and eat, drink and be merry. The farmer was just really good at his job. What part of that doesn't sound like the American dream? Jesus' original listeners likely viewed the farmer as a success story. By our measurements we would say the same. The farmer was the poster child for the good life. And yet it was the good life at all. The

farmer's had the Midas touch and his blessing was actually a curse. What appeared to be life was death. Jesus was at it again with the great reversal. Jesus was turning the definition of the good life upside-down and inside-out.

-We have fallen hook, line and sinker for the American dream version of the good life. Get a good job. Get a better job. Buy a house. Buy a bigger house. Buy a vacation home. Invest in a portfolio. Retire early so we can retire early to golf and drive an RV around the country. None of these things are evil or wrong in and of themselves. Each of them have good aspects to them. But they are not the good life as defined by Jesus. If we think they are the good life then we are foolish.

-Malcolm Forbes summed up the American dream when he said *he who dies with the most toys wins.* (slide) That mindset of working harder to acquire more has not produced human flourishing. America is the richest country on earth and the richest country in the history of the world. America is 2nd highest rates of depression of any country on the planet. In a world where getting more equals the good life many people struggle with a scarcity mindset. They are constantly anxious that there is never enough. This is the very definition of greed – the desire for more. This desire for more has made us a country of hoarders. Many people have so much stuff they have to rent a storage facility. The storage facility industry is booming in America. There is 1.9 billion square feet of storage space available in the U.S. That is almost 6 square feet for every man, woman and child. More than 10% of U.S. households no rent a storage facility that will continue to grow. In another parable Jesus warned that greed literally chokes out the gospel. And greed, this sense there is never enough, leads to perpetual states of worry. It is interesting that right after Jesus gives his parable it is followed by an encouragement not to worry. ²² Then Jesus said to his disciples: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. ²³For life is more than food, and the body more than clothes. (Luke 12:22-23)(slide) This teaching is originally from the Sermon on the Mount earlier in Jesus' ministry. Luke either places it here as a reminder to his readers or Jesus chooses to repeat it as a natural follow up to his parable. Either way the Scriptures are telling us that a natural effect of building bigger barns is worry.

-Our hope is that there is a better way. The good life is not what we think it is. Jesus presents us with another version of the good life. I think Jesus is telling us that we are settling for a less than ideal version of the good life. The good life so many of us pursue ends up shrinking our lives. Jesus offers us a version of the good life that will expand our lives and lead to true flourishing.

-Greed tells us that there is never enough. A crucial aspect of Jesus' version of the good life is realizing that God provides us with more than enough. The world version of the good life leads to scarcity mindset, worry and depression. Jesus' Kingdom vision of the good life leads to abundance mindset, gratitude and generosity. Right after Jesus tells his listeners not to worry, he continues. ²⁴ Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! ²⁵ Who of you by worrying can add a single hour to your life^[a]? ²⁶Since you cannot do this very little thing, why do you worry about the rest? ²⁷ "Consider how the wild flowers grow.

They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. ²⁸If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you—you of little faith! ²⁹And do not set your heart on what you will eat or drink; do not worry about it. ³⁰For the pagan world runs after all such things, and your Father knows that you need them. ³¹But seek his kingdom, and these things will be given to you as well. (Luke 12:24-30)(slide) I love Eugene Peterson's version of those last verses in *The Message*. ²⁹⁻³² **What I'm trying to do here is get you to relax, not be so preoccupied with getting so you can respond to God's giving. People who don't know God and the way he works fuss over these things, but you know both God and how he works. Steep yourself in God-reality, God-initiative, God-provisions. You'll find all your everyday human concerns will be met. Don't be afraid of missing out. You're my dearest friends! The Father wants to give you the very kingdom itself.** (Luke 12:29-32, The Message)(slide)

-The good life is not what we think it is. We settle for far less than what we were created to enjoy. Jesus offers us a better way. I love how C.S. Lewis says it, **We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.** (C.S. Lewis, *The Weight of Glory*)

b. We find our life by giving it away.

-Jesus rejects the building bigger barns vision for the good life and gives us an alternative Kingdom oriented vision. What is Jesus' vision for the good life?

-I think we find Jesus' vision for the good life in a teaching that happens right before Jesus begins his road trip with his disciples. It essentially launches the theme of death and resurrection that is the dominate theme of the parable given on the road trip to Jerusalem.

-In Luke 9:23-25, Jesus says, **Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. ²⁴For whoever wants to save their life will lose it, but whoever loses their life for me will save it. ²⁵What good is it for someone to gain the whole world, and yet lose or forfeit their very self?"** (Luke 9:23-25)(slide)

-The dominant vision for the good life in the 1st century and in our culture is – we find our life by acquiring more and more. Jesus' vision for the good life is – **we find our life by giving it away.** (slide) **What does the good life look like? It looks like a cross.** This would have been an absurd idea in the 1st century. The cross was a universal symbol of suffering and shame. It was reserved for the worst possible people. **But Jesus holds up the cross as the key to the good life or to use Paul's phrase the life that is truly life. Again and again and again Jesus promises that we experience true life when we lay down our lives for others. Jesus promises that in his Kingdom we find our life by giving it away. The good life is not what we think it is. This is at the very heart of Jesus' great reversal.**

-We can understand this idea in our heads but it helps us to demonstrate with our bodies. **Augustine said that the effect of sin is that we are curved in our ourselves. The power of the gospel is that we die to our old way of life and are reborn to live**

the way we were created to live. The gospel frees us from being curved in on ourselves and empowers us to give our lives away.

-I want us to participate in **a prayer practice together**. If you are comfortable close your eyes. **Put your hands in front of you. Start with your fists balled up. This is what sin does to us. Now slowly open your hands. This is how the gospel empowers us to live.** I want us to pray through three things. I once heard someone say that we have three things to steward in our lives – **time, talents and treasures.** **Let's start with time. Ball your hands up. Think about how we spend our time. Is it used to build bigger barns or do we give it away for God and others? As we think about our time let's slowly open your hands. Let's pray Jesus' words – your Kingdom come, your will be done on earth as it is in heaven. Think about how we spend our talents. Are our talents used to build bigger barns or do we give our talents away for God and others? As we think about our time let's slowly open our hands. Let's pray Jesus' words – your Kingdom come, your will be done on earth as it is in heaven. Think about how we spend our treasure. Is it used to build bigger barns or do we give it away for God and others? As we think about our time let's slowly open our hands. Let's pray Jesus' words – your Kingdom come, your will be done on earth as it is in heaven.**

-This parable is called the parable of the rich fool. By most modern and certainly by most historical standards most of us are wealthy. Even if you are not wealthy, you are rich. We have time, talents, and treasures to spend. We are rich. May we heed Jesus' warning and not be rich fools.

c. Are our lives built to last? a

-I grew up in Virginia and North Carolina just a few hours from the beach. I would spend at least one week of every summer going to the beach. My parents have a home in the Outer Banks of North Carolina and we do our best to get back there every year or so. **One of our favorite activities as a family is building sandcastles.** We have a whole assortment of different sizes and shapes of buckets. We haul water up from the ocean, get the sand to just the right consistency and start to build our castle. We work for a few hours and are usually proud of our end result. But we can't come close to the expertise of professional sand castle artists. This is a thing.

-There are now sand castle competitions all over the world including in Cannon Beach. The **Canon Beach Sandcastle Day** began in 1964 as a way to help the town recover from the tsunami the previous year. **(multiple pics of sandcastles slides)** It is the oldest competition of its kind in the PNW. It is the most popular event all year at Canon Beach. The 58th annual Canon Beach Sandcastle Day is June 11th. Ten of thousands of people attend Sandcastle Day. In past years as many as 60 teams competed and the professionals competed in the Masters Division for cash prizes. **The sculptors start right after the morning high tide. They work frantically to make their sculptors. Why are they working frantically? Because the high tide is coming. All their work will be washed away in a very short amount of time. Devoting our time, talents and treasures to building bigger barns is like building sandcastles and expecting them to last. Sadly, many of our lives are not build to last.**

-But if we trust Jesus' words and aspire to his vision for the good life then our lives will be built not on sand but on the rock. When we choose to find our lives by

giving our lives away, when we live cross shaped lives, then our lives will be built to last.

-In the movie *Gladiator* Russell Crowe plays a Roman general named Maximus. In the opening scene he is addressing one of his legions before battle. In that rousing speech he says – **what we do in life echoes throughout eternity.** (slide) That line struck me the first time I heard it and continues to rumble around in my soul. Every human who has ever lived and reflected on life knows that **how we live matters.** But over time we have devised radically different ways of defining the good life. **What kind of life will echo throughout eternity? Will live devoted to accumulating more and more stuff echo throughout eternity? I think Jesus is clearly telling us the lives devoted to building bigger barns will not endure. But if we follow Jesus' example and give our lives away then we will discover the life that is truly life.**

4. Closing

a. Jim Elliot

-When I was a young Christian, I read a book called **Through the Gates of Splendor** by Elizabeth Elliot. The book was about her husband **Jim Elliot.** (slide) Jim's story deeply impacted me as a young believer and has continue to shape my life over the years. Jim grew up right here in Portland and was a committed follower of Jesus. He went to Wheaton College where he wrestled and graduated with the highest honors in 1945. **Jim could have done pretty much anything he wanted with his life. But Jim felt God calling him to share the good news of Jesus with unreached tribes in Ecuador.**

-In 1952 Jim took an 18-day trip to the jungles of Ecuador. He spent six months learning Spanish and then devoted several years to serving a local tribe. Many of the people in that tribe became followers of Jesus. While he was serving, he heard about another tribe called the **Aucas** who lived deeper in the jungle. They were known for their violence and lived in relative isolation from any other group of people. Jim felt God was calling him to share Jesus with them.

-Jim and four friends spent months dropped gifts to the Aucas by dropping a bucket from a plane. They finally found a beach where they could safely land their plane and hoped to make contact. Jim was heartened to see some women and children from the tribe emerge from the jungle but his joy quickly turned to horror as warriors also emerged. Jim instinctively went for his gun but never pulled it as the five men on the beach that day had pledged to not resort to violence. **Tragically each of the men were martyred that day. Their story made the cover of Life Magazine.**

(**martyred missionaries slide**) From a worldly perspective their lives were a complete waste. But from a Kingdom perspective they were living the good life, a life that was built to last. **Jim's wife Elizabeth would later return with others to share Jesus with the Aucas and many of the tribe became followers of Jesus.**

-Elizabeth would later discover these words from Jim's journal written years earlier when he decided to leave everything to follow God's call – **a man is no fool who gives up what he cannot keep to gain what he cannot lose.** (journal pic slide) The good life.

b. The Lord's Table

c. Worship

d. Benediction

-Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me."²⁴ For whoever wants to save their life will lose it, but whoever loses their life for me will save it.²⁵ What good is it for someone to gain the whole world, and yet lose or forfeit their very self? (Luke 9:23-25)(slide)

Slides

-King Midas pic

-The Gospel of Luke slide

-Luke 12:13-21 – full text

-greed (*pleonexia*): the desire to have more of something than is needed

-Cookie Monster pic

-Luke 12:21

-Psalm 49:16-20

-The good life is not what we think it is.

-“He who dies with the most toys wins.” (Malcolm Forbes)

-Luke 12:22-23

-Luke 12:24-30

-Luke 12:29-32 (The Message)

-“We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.” (C.S. Lewis, The Weight of Glory)

-Luke 9:23-25

-We find our life by giving it away.

-sandcastle pics (multiple, end with #3)

-“What we do in life will echo throughout eternity...” (Maximus)

-Jim Elliot pic

-martyred missionaries pic

-Jim Elliot journal pic