

Danger: The Love of Money! (Godliness Satisfies)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 14 February 2021

Preacher: Jim Masters

[0:00] Take your Bibles and go back as we have been.

1 Timothy, 1 Timothy. 1 Timothy chapter 6, 14th, 21, 28. Three more Sundays in Timothy. And I think I'm leaning in the direction of doing the book of Numbers. I preach to the book of Numbers. Because definitely in our world, everyone is doing what's right in his own eyes. And you see that's the theme, or at least a theme in the book of Numbers. And yet God's still gracious and he's still working his plan. So you're going to, I don't know, I'm moving in that direction. You never know, I might decide and say, we'll do Numbers. I don't know, what's up. It's kind of looking in the direction of doing the book of Judges. But whatever we're going to do, it'll definitely be looking through and reading, excuse me, every single verse and expositing it and seeing how, excuse me, God speaks to us from his word.

[1:17] And how we can take that and live it out and see gospel truth in that and the promise of Jesus. So today, 1 Timothy 6, 1 Timothy 6.

We're going to study verses 3 through 10. I'll read 1 Timothy 6, 3 through 10. Oh, and that black Bible in the chair in front of you, sorry. That's on page 164, towards the back, 164.

1 Timothy 6, 1 Timothy 6, verse 3. If anyone teaches a different doctrine, not agreeing with sound words, those of our Lord Jesus Christ, and to the teaching, according to godliness, he is conceited, understanding nothing, having a morbid interest in controversies and word babbles, out of which arise envy, strife, blasphemy, evil suspicions, constant frictions from men of depraved mind, and robbed of truth, thinking that godliness is a means of gain.

But godliness with contentment is a means of great gain. We've brought nothing into the world that we cannot take anything out of it.

Having food and covering with these, we shall be satisfied. But those who want to get rich, fall into temptation, and into a snare, and into many foolish and harmful desires, which plunge men into ruin and destruction.

[3:05] For a root of all sorts of evil is the love of money, by which some, longing for it, have wandered away from the faith, and pierced themselves with many pains.

You know, it's that part of the manual, of your brand new product, that says, danger!

Big capital letters, exclamation points in red, sometimes with a big hand, you know, stop! It directs you to that one part of your manual, says, don't do this, or stop!

You know, or you look at your product, and you're looking at it, and then you, stop! Danger! Hot!

You know, or danger! Don't touch this! You know, something like that, right? You see that on the product.

You see that in different manuals. Well, we see that in God's manual for church life today. probably one of the things that's been so detrimental to the church, and even, what is this?

[4:15] This is like, what, 64, 65 A.D.? Maybe about 30 years or so, after Jesus resurrected from the dead, and you already have prosperity gospel preachers.

Nothing new under the sun. God's manual for church life, as we come to this part of our manual, our manual for church life, danger, the love of money, but I give you a positive in there, which is verses 6 through 8, godliness satisfies.

Godliness satisfies. The majority of the text is that danger, the warning, stop! Beware!

Beware of the love of money. Godliness satisfies. You see how this is directed towards leaders, and a warning against a love for money, yet, it has great application for us all, doesn't it?

It's a warning for all of us not to love money. Beware of the danger of a love for money. It's a horrible trap.

[5:38] I'll say this later. People do crazy things for money. Anything goes to get money. As the song goes, money talks.

Yeah, it does. And working through Timothy, the goal of our instruction, said Paul, was love out of a pure heart, good conscience, sincere faith.

The gospel is so important. It's vital. It's everything. Jesus Christ came into the world to save sinners, among whom Paul says, I am foremost. If God can save Paul, he can save anybody.

The community prayer, devoted to prayer, especially men, women to learn in silence, what elders should be like, what deacons should be like, our identity and beliefs, and why it's so vital.

Words to pastors, how to shepherd church members, widows, elders, and slaves. And so now Paul embarks on this danger, this being aware, beware, of the love of money.

[6:51] False teachers, who have a love for money, or even reputation, yet have no adequate understanding, and no biblical, godly way of living, won't be the ones who maintain sound doctrine.

You'll see that. As a matter of fact, since they reject sound doctrine, and go after other things, different minutiae, they will go down a very dark road.

Even living out a life, where there's no integrity. In actuality, they believe, Christianity, was a way for financial gain.

But true gain, is godliness with contentment. The desire to get rich, leads only to all sorts of evil, even causing one to wander away from Christ.

We're gonna see that. And here's kind of a, I got this from a, in my study from one of these guys, tweaked it a little bit. Godliness plus contentment, equals great gain.

[8:00] Godliness, Christ, satisfies. And you'll see why we're saying, Christ, together with godliness, I'll remind you of that, which will take us back to chapter three.

Godliness plus contentment, equals great gain. Or, godliness, Christ, satisfies. Just taught on that, to someone, on Friday.

Christ, satisfies. And he said, like an addiction. I said, exactly. It's like, you can't get enough of Jesus. And he'll, he'll just keep satisfying you, but just like, you want more and more.

What Jason said last week, right? You just want more and more of Christ. That's what Paul is trying to say. Beware of the love of money.

So, danger, the love of money. Danger, why? Why is it dangerous? Look at verse 10. I'm going to be going to different places here. Start in verse 10.

[9:02] For, a root of all sorts of evil. Why is it danger? Because it's a root of all sorts of evil. Notice, it's the love of money, not money.

Probably, one of the most misquoted verses in the Bible. I see the love of money. Or, people say, see, money is the root of it. I say, no, no, no. There's a guy in Jeremiah who does that to me. See, money is the root of it.

No, it's not. Money is the love of money. Oh, yeah, yeah, yeah. Yeah, yeah. It makes a difference. The love of money. One places his heart upon money or possessing money.

And notice, it's not the root, but it certainly is a root. And when he says here, of all sorts of evil, it's a great way to translate that.

It's not every single evil, but all sorts of evil. Many different kinds of evil. A radical source of evil.

And I said this earlier, people do crazy things for money.

[10:10] They'll do crazy things for money. Danger. Why? It's a root of all sorts of evil. You see how this is, it's not just for leaders.

It's for all Christians. Beware of this. It's danger. Stop. The red hand, remember? Why? Because it's a root of all sorts of evil.

Now, another question. What's the result of the love of money? If you begin to have a love of money, what begins to happen? First, there's four, I think.

Do I have four? One, two, three. Oh yeah, yeah, I got four. One, arrogant compromise. You compromise arrogantly.

Pridefully. You see that in verses three through five. Notice. If anyone teaches a different doctrine, a different doctrine, in other words, teaching a completely and totally different doctrine or teaching anything different from Paul and the apostles will be false teaching.

[11:19] Paul warned Timothy against anything contrary to what he was teaching. Teaches a different doctrine, not agreeing with sound words.

Not agreeing, in other words, not giving attention or occupying themselves with sound words. And this calls for discernment.

Because many of today's prosperity gospel preachers, they will preach Jesus. A banner says Jesus behind them. But they couch it in false teaching.

That's the thing about deception. You will have a strand of truth about as thin as a hair and then from that wall to that wall is lies.

A thin strand of hair of truth and the rest is lies. That's where discernment comes in. Notice.

[12 : 22] Well, not agreeing, sound words. What sound words? Look it. Those of our Lord Jesus Christ, those of our Lord Jesus Christ, His specific words and the message of the gospel, along with the words from Paul, even.

He's acknowledging His own words, His teaching, were, are, authoritative. Anything veering off Christ, anything veering away from the apostles, angels?

No. Jesus was very clear not to seek riches and the fallacy of going after wealth.

We just read from Matthew 6. Luke chapter 12, 16 to 32. Luke chapter 16, verse 13 to 14.

Notice what he says here. New America's sentence has, and with the doctrine conforming to godliness, literally, and to the teaching according to godliness.

[13 : 36] Godliness. The teaching aimed at godliness. Godliness is the truth of Christianity.

The truth of Christianity is life-changing because godliness is wrapped up in a person, not in being a good person. The mystery of godliness centers on the Lord Jesus Christ.

Our focus is upon Him in all we do. Who? From chapter 3, verse 16. Remember, Paul says, the mystery of godliness is great. Who?

Wait a minute. Who? I thought you were talking about what? I thought you were talking about the way you live. No. Godliness centers on Christ, which affects the way you live. Keep that in mind.

When you read that word godliness in the pastoral epistles, Paul wants us to center upon Jesus.

He's the focus. It's about Him being the focus. It's about being wrapped up in a person, not being a good person. That's not Christianity.

[14 : 45] Remember, godliness is a life of reverence before and obedience to God. It is the outward evidence of faith and trust in our Lord. So our lives center on Jesus, living for Him, and satisfied with Him.

The essence of Christianity is to be fixated upon the person of Christ. That's the essence of the gospel. You see how destitute you are.

You see how in such despair you are without Christ, and you should die in your sins, and God should judge you. And yet you cry out to Him. You say, Lord, I repent, and I put my trust in Jesus.

Jesus, you died for my sin in my place, and you rose from the dead. I repent, and I trust in you.

That's the gospel. And if you're here, and you're not a Christian, you should repent and trust Christ. Repent and trust Christ.

He will satisfy your soul. Christianity is not being a good person. It's about setting your life on a person. Jesus, the Lord Jesus. He will satisfy you.

[15 : 47] That's the gospel. sound, true doctrine glorifies Christ, produces Christ-centered godly living, encourages personal holiness, and advocates spiritual growth.

That's what true sound doctrine is. So if anyone does this, teaches a different doctrine. If anyone in the church body walks away, they compromise.

From the sound words of our Lord, verse 4, he is conceited. That's arrogance. He is arrogant.

He is prideful because he's taken upon himself to have more authority and to be more important than Christ. What I say is more important.

What I think is more important. He, they, thought they had it all together with great insight, but they were delusional.

[17 : 00] They were out to lunch. Notice what Paul says. Verse 4, he is conceited, understanding nothing, having a morbid interest in these two things.

We'll look at that in a moment. So first, he, or they, understood nothing. He might have thought that he knew what he was talking about, but he didn't really know anything of what he was talking about.

He didn't know anything at all. Paul brings this up in chapter 1. They want to talk about the law and all this. They don't even know what they're saying. What are you talking about? It don't make any sense. That's what Paul's saying.

They understood nothing and then he's saying they have a morbid interest in controversies and word battles or verbal quibbles.

I have it up here. They had an unhealthy or sick craving. That's what morbid interest means. In these two areas, controversial questions and verbal quibbles or word battles or word babbles or whatever.

[18:08] I didn't want to talk about all these different weird things. Who cares? It doesn't matter. He talked about that in chapter 1, remember? Genealogies and all this stuff.

These things are ridiculous. There's no point in arguing over these foolish things. When I was reading, studying this about verbal quibbles, it reminded me of this story and I'm not knocking down anybody.

It's just kind of funny. When I was getting my master's degree in seminary, we had ordination class. In ordination class, there was like, there's like 80 guys in there.

It was a big, big, big class. In ordination class, you had to memorize from every book of the Bible the theme, the key verse, outline, whole nine yards.

You had to memorize it. You're tested on it. But then, what happened was, every single guy, and I don't know how this works, there's like 80 guys in class, but anyways, every single guy had to do one of the books of the Bible and kind of teach it and do like, this is the themes.

[19:20] So I remember this one time. I think it was Tom Garwood, but I'm not sure about this, so don't quote me on that. So Tom, I think it was him, he got up, he was teaching on the book of Daniel.

So he's talking about Daniel and he says, Darius. Now, Dr. Mayhew, who's the dean, you know, kind of bigwig guy, okay, he's the dean of the seminary.

He's standing there and he says, Darius. So Tom, he stops, he looks at him, he goes, tomato, tomato, potato, potato.

Our eyes got all big, you know, we're like, wow, we can't believe you just said that to Dr. Mayhew. We're kind of like chuckling in a very nervous way. Like, is Dr. Mayhew going to kill him now? He started laughing, so we're like, okay, good.

And I'm not knocking down Dr. Mayhew or anything like that. But it's kind of, similar things, they thought this was so vital and important. Even more so than just Darius Darius. Word quibbles, verbal quibbles, word battles.

[20:26] Plus this is ridiculous. They're conceited. They understand nothing. They have a morbid interest in these things. An unhealthy craving. And notice what he says.

Next part of verse four. Having a morbid interest and contrary to questions, and disputes about words, out of which arise.

These are five results of this conceit. Notice the five results. Being foolish, consumed with countries, and quibbles. First, envy. Rises out of this is a change in the way of their living.

Envy. Jealousy. A desire for something another possesses. Notice the next one. Strife. Discord. Contention. Fighting. Third, New American Standard says abusive language. The word is actually blasphemy.

[21:33] I notice the next one. Evil suspicions. Evil. It could mean worthless or vicious suspicions or conjectures.

Friends, this is what arises out of this conceited compromise. And then he says, the last one here in verse five, grammatically, constant frictions.

New American Standard translates that between men. Probably a better way to translate it would be from men. This is who they were. This is what comes out from them, from men of a corrupt or depraved mind.

Their whole attitude, their whole way of thinking, was morally corrupt. Look at the words he gave. Envy, strife, blasphemy.

Not even able to get along with each other. Fixated on self. Didn't care about anybody else. Notice, not only were they depraved in their minds, but deprived of the truth, literally robbed.

[22:48] robbed of the truth. The truth is the content of Christianity as the absolute truth of God. And it's actually passive.

They were robbed of the truth. So some even think the idea was that Satan was the one who stole the truth from them. At one time, they were walking into truth, but there was no true salvation and they walked away from it.

Or rather, the evil one stole it. depraved, corrupt mind, robbed of the truth and then supposing or thinking godliness is a means of gain.

There it is. There's the clincher. In other words, they used the words of the faith, twisting it as they desired so they could benefit from it financially.

So they get money. Paul had already warned Timothy of money being a controlling factor in leaders. He already said this. He warned him of this. He told Timothy about this.

[23 : 55] And apparently, these false teachers were using the gospel and the proclamation of their false ideas to financially benefit from it. They were what we now call today the prosperity gospel preachers.

Kenneth Copeland, Benny Hinn, just watch TBN, who say, give me money and God will bless you financially, brother.

These charlatans used their false teaching to milk the church body of their funds. Instead of directing the Christ and the truth of the gospel, they called them to believe them and then give me money.

They sidetracked away from the gospel to benefit themselves. that's the danger of the love of money. It will lead to arrogant compromise.

You will arrogantly compromise on the truth because you just want more money. So these false teachers oppose the teaching of our Lord, His words, His spokesmen.

[25 : 10] In reality, they were conceited, understood nothing, had a sick entrance and full of stuff. From these, a malicious life followed. They were blinded to the truth, using it to get money and notice the next thing that follows, the result.

First, it's arrogant compromise. Number two, falling. Look at verse nine. But those who want to get rich, but it's a strong contrastive from verses six through eight which we'll look at in a few moments, to contrast those who are with godliness, godliness with contentment, to contrast those, it's these who combine godliness with true contentment.

No, it's these, they want to get rich. They want to be wealthy. Here's where we see these false teachers who are using the gospel message to benefit financially, twisting it.

And notice, those who want to get rich, these false teachers were determined the word means to set their will to get rich. Now, I do want to say this.

It's not wrong or unchristian to be rich. There's a difference. Don't listen to the lies of socialistic communists that say it's wrong to be rich.

[26 : 35] It's not wrong. Nowhere in the Bible will you say it's wrong that you're rich. We don't want to go in the other direction and say it's wrong for you to be wealthy. This is more of the question.

The question is, how did you attain it and what are you doing with it? What are you doing with it? I think John Piper has had messages or a message on money and when you're, you get a raise, you have an increase, that just gives you another opportunity to give more.

more. And so then I'll see you. Nor should we think that blessing from God equals wealth. Well, the Lord has really blessed you, brother.

Well, okay. Maybe. Sometimes blessings are in suffering. Poverty. Heartache.

No, God's not blessing in that. Really? They can be, blessings be difficulties, hardships, trials.

[27 : 45] Blessings come through raindrops. Sometimes blessing comes through storms. In the storms. So this is where we got to be careful that we got to start throwing in these things where it's like, oh, it means money or it means you shouldn't be wealthy.

If a Christian's wealthy, oh, that's wrong. Well, not exactly. It's the love of money. Not money.

The love of money is the root of all sorts of evil. And notice what happens. Those who want to get rich, notice what he says, verse 9. Fall. And notice the progression.

Fall into temptation. Fall into a snare. Fall into desires. You see the progression there. Those who want to get rich from gospel ministry, Jesus' ministry, they fall into temptation.

They fall into a snare. They fall into many foolish and harmful desires. They want to get rich, so they're tempted. And that word snare, Paul used it before in Timothy's, this letter to Timothy to the church there in Ephesus, and he talked about the snare of the devil.

[29 : 05] So it could be the snare of the devil here. There's a temptation. The devil comes in and brings a snare. Bad desires.

Notice he says, foolish and harmful desires. Foolish in the sense of being morally corrupt. harmful in the sense of injury. Temptation leads to entrapment.

Leads to desires. Be careful of the love of money. These desires or the whole thing, the temptation to the snare to the desires.

Notice what Paul says, which plunge men into ruin and destruction. Plunge means to drown.

Sink. You're there in the ocean. Instead of someone throwing you a life preserver, a life saver, they throw you a 50 pound kettlebell.

[30 : 13] Well, that's not going to help. But that's what he's saying. They plunge. It will sink you down into ruin and destruction.

Interesting. Maybe ruin has to do with physical destruction and that last word, destruction, has to do with eternal damnation. Could be what he means by that.

The love of money opens Pandora's box to lusts and pleasures. One writer says this, quote, pleasures, that which is embraced in hopes of pleasure is injurious in the end.

The pursuit of riches is a baited hook, a concealed trap, and a sinking ship, end quote. It's so true. And sometimes it's harder for those in ministry because sometimes they struggle not being paid much and it becomes hard.

Remember, you guys know Eric Woods, remember that? When he was at Summit Bible Church, he worked three jobs. He was there at the church, he was a chaplain, and he was doing something else, I can't remember what it was.

[31 : 28] It was three jobs. He was barely making ends meet at that. And then there'd be times where the treasurer would say to him, hey Eric, we can't pay you this month.

I mean, he struggled. You know, I'm thankful he's overguard, he's at the church in overguard, and they're taking care of him. But it's a struggle.

It can be a struggle for those in ministry for this. Eric stayed true, though. He was a faithful brother. Still is. Notice the progression.

What happens, the results of the love of money. You'll compromise, you'll do it with arrogance, you'll fall, which leads to, obviously, apostasy.

Go back to verse 10. For a root of all sorts of evil is a love of money by which some, that's the love of money, by which some, longing for it, they longed for it, they strove after it, they reached for it, no matter the cost.

[32 : 38] That's what that means. And because of this longing, they wandered away from the faith. They wandered away from Christianity. They wandered away from Christ.

They wandered away from the words of the faith. We live in a culture, the American culture, where the love of money is pumped into you every step of the way, everywhere, is given to you everywhere.

Money, money, money. This is what it leads to. You'll compromise, you'll fall, and you'll apostatize. Wander away from the faith.

Straying from trusting God in Christ is a central desire, focus and desire, central focus, desire and love of your life. The sin of apostasy, you walk away from the truth.

And notice what he says, the next part, which leads to the fourth result, it's really just self-harm. You're killing yourself. Verse 10, Wander away from the faith and pierced themselves with many pains.

[33 : 58] they wounded themselves. Word can mean fractured or even stabbed themselves, cut themselves.

The harm came upon themselves, which would include sorrow, but also loss, trouble, problems, tragedies.

That's why Jesus said, Luke 16, 13, you can't be a slave, you can't love money and God, you can't do it.

At the same time, it's just not gonna work. When a man or a woman seeks after money, much sorrow, regret, and unhappiness will be the life result.

It's just not worth it in the end. But godliness with contentment will always be worth it in the end because in the end, you fully get Jesus.

[34 : 58] We'll see that in a moment. Jesus' followers who walk away from loving Christ and His body to go after money find themselves in great despair and do harm upon themselves and they'll soon find out that money never truly satisfies.

It talks, but it doesn't satisfy. Sorry, ACDC. It just doesn't work. So what's the remedy?

What's the remedy? Godliness satisfies. That's where verse 6-8 comes in notice. But, godliness with contentment is a means of great gain.

Godliness with contentment is great gain that's true and lasting, says Paul. Interesting. The word contentment here was used by the Stoics to emphasize self-sufficiency.

And one writer, he put it like this, which I thought was really cool how he did this. He said, it's not self-sufficiency, but Christ-sufficiency.

[36 : 12] Paul, like, changed the meaning of that word. Isn't that cool? In Christ, we find lasting, satisfying contentment.

He's sufficient. He is enough. Our Lord gives us this contentment and develops this kind of contentment.

Jeremiah Burroughs, in his book, Rare Jewels, says this, contentment, quote, which freely submits to and delights in God's wise and fatherly disposal in every condition.

Are you submitting to and delighting yourself and God's wise and fatherly disposal in every condition? Because if we do, then we'll let go of our love for money.

I gave this to you earlier. Godliness plus contentment equals great gain. Godliness Christ satisfies. Remember, the essence of godliness is centered upon a person.

[37 : 21] It's not about being a good person. It's centered on the person of Christ. He's our focus. It's not just a bunch of ethics. That's not what the word godliness means.

As far as Paul is concerned. The Christian life is a living, active relationship with God in Christ in love. Godliness is living out the gospel.

God's been so gracious to me and he loves me so much I'm just going to pour out this love to him and to his people. I'm just so satisfied. And when this godliness is combined with contentment, which is the inward result of godliness, there is great gain and not necessarily money.

Paul learned this. Jason, speaking of Philippians, he preached on Philippians 3, Philippians chapter 4. Verse 11 to 13, he says, I've learned to be content in every circumstance and we like to quote that verse, which is good.

413, I can do all things through Christ who strengthens me. The all things has to do with, I can be content in all circumstances because Christ strengthens me to be content in all circumstances.

[38 : 40] That's how it's done. Paul learned this. man, man, we wish we could be satisfied with Christ in all circumstances.

What's the song? Prone to wander, Lord, I feel it. Prone to leave the God I love. Prone to leave the God I love? What? So true. Yeah, but genuine wealth is found in godliness with contentment and not dependent on cash flow, bank balances, the stock market, good health, or anything else this world has to offer.

that you'll be healthy the rest of your life. No. Focus all on Christ.

And look what Paul says. Godliness with contentment is a means of great gain. Verse 7, for the basis for this contentment, we brought nothing into the world so we can take nothing out of it.

You came into this world naked? You're going to leave this world naked? Well, maybe not naked, but I hope you have clothes on. Lord, please have clothes on.

[40 : 05] We'll leave this world with nothing. As the saying goes, you can't take it with you. You see no U-Hauls at funerals. Well, maybe with the Egyptians they did.

But he didn't take it with him. Every single human who's ever lived has come into this world having nothing. That's not saying that you'd have something after your birth. You might inherit something. But at birth and death you have nothing. Be thankful. Think about it. So what's the point of accumulating a bunch of stuff when you can't take it with you?

There's no ultimate benefit. So be content. I mean, if you think about this logically and rationally, greed and accumulating stuff is irrational and illogical when you think about it.

Because you can't take it with you. What's the point of accumulating all these things, right? I want to have more. Why? It's ridiculous.

[41 : 15] Look at what Paul says in the next part. Verse 8. Having food and covering. We do need certain things. It helps to have food to live.

I know, call me stupid, but hey. Probably need food to live. Probably need to drink water. Food and clothing that could have been covering like a place but it's all-inclusive.

Needs that are there is what he's talking about. taking together, Paul is delineating the necessities of life which God says he will handle it for his people. Matthew 6.33.

So let us be content. That's why he says the last part of verse 8. With these we shall be content or satisfied. Another way you can translate that. Whatever exceeds the basics, receive it and enjoy it with thanks.

Because when you think about it, all we need is his food and the covering. That's it. Seek first his kingdom and his righteousness and all these things will be added to you says Jesus.

[42:29] I mean, do we trust that God will provide for us as his people? Do we give thanks for all the extras of life when we really only need it's all from his grace because we don't deserve any of it.

When you think about it, grace satisfies. It's a warning. Danger. A love of money.

A warning for us all not to love money. Beware of the danger of money, of the love of money.

Godliness plus contentment equals great gain.

It, godliness, Christ, satisfies, not money. Beware of the love of money. Will you pray with me?

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Oh, Spirit of God, we've listened to you speak.

[43:41] There are feelings of conviction, of comfort. There's feelings of brokenness and even sorrow.

There's feelings of how we fall so short. And we thank you for that, but drive us back to Christ.

Drive us back to forgiveness that comes only in Christ. And we pray that for us as your church body, as the church body of Christ, that you, Spirit, would work in us, that we would be a people who have a love for Christ, and you protect us from a love for money and the stuff of this world.

whether it's just stuff, a reputation, anything, rather than Christ, rather than the Lord Jesus.

Jesus. Thank you that in failing, you forgive, and by your grace, by your grace, you grow us.

[44:59] Do that in us as your church, as the body of Christ, we pray. I encourage you, as we do each week, would you, as the psalmist says, meditate on the promises, on the truth of God.

Fill your mind now with gospel truth. Take this time between you and the Lord to fill your mind with the truth.

And we'll respond by singing together and praying together. We'll pray for Daniel too. But just these few moments, a minute and a half, a couple minutes, fill your mind with gospel truth.

Please do that now. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen.