

The Power of the Gospel for Everyday Life

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[0 : 00] Jesus, we turn our eyes to you. What does that mean?

What does that look like from day to day?! We turn our eyes to you.

Really, the essence of what that song is emphasizing is that those who believe in the gospel will fundamentally be different in how they live.

That doctrine will lead to life. That training and teaching, that the things that you believe about God will shape the way you live in this life.

And so when we talk about the gospel, we're not just talking about that gospel that is going to change us and save us for some future day.

[1 : 03] That when I finally pass from this life to the next, this guarantee that I'll be with God in heaven someday. That is true.

But the essence of what the gospel does for us is that it changes day by day. It changes life in the moment. In the present. And not just changes life in the here and now, but changes it for the days and weeks and months and years to come until we go to be with Jesus someday in heaven in the future.

Fundamentally, the gospel will change every aspect of life. And so we come this morning to 1 Timothy chapter 6. And I would encourage you to open your Bibles with me, please.

1 Timothy chapter 6. If you're using the Pew Bibles, it's on page 993. They're in front of you. And I would encourage you to see this for yourself. If you don't have a Bible, use that Bible.

And if you don't have one, that now belongs to you. That's our gift to you. We would encourage you to take that home and make that your own so that you can have it for yourself. But seeing the scripture, our commitment, our confidence is in the word of God to shape our lives.

[2 : 19] This past week, I was reading a study and surprised, actually, in reading some of these statistics, that the American workers are more content than ever.

That word contentment, we're going to kind of get to that in our sermon today, our passage today. But American workers, it says, are more content than ever, according to the Conference Board of Job Satisfaction.

The report finds improved satisfaction across all the 26 indicators that they will look at in the workplace. So that over 62% of the workforce, U.S. workers, are satisfied in this year.

It's up from the previous year, 60% the previous year. Satisfaction has now surged for two consecutive years, rising in many different areas.

Job satisfaction has been rising steadily over the last decade, in particular, where it hit an all-time low in 2010. During the Great Recession.

[3 : 27] Job satisfaction, it says, was up across the board. Especially in areas that relate to things like work-life and balance. Things like workload, or performance reviews that are given at the end of every year.

Or health plans and bonus plans and education and job training that's available. Also increases because of the flexibility now in the job of being able to work from home, or work in the office, and the flexibility of that.

About 7 in 10 say that they're satisfied with the respect that they have in the workplace, and the co-workers that they are working with. I was surprised to see these statistics.

But while it paints a rosy picture of the job market, we also come to understand that contentment and satisfaction are temperamental.

Contentment and satisfaction can be fickle things, can't they? These compensation packages, these health cares, and job security, and training, and flexibility.

[4 : 35] What would life look like if those things were taken away? How much contentment, how much satisfaction would there be? How do you suppose that satisfaction would change if those things were stripped away?

You see, satisfaction and contentment are temperamental words. They fluctuate. They come and go. They tend to be based upon the circumstance or the situation. They're driven by experience. They're driven by external factors. But what if contentment and satisfaction were independent of circumstances? What if they rested squarely on an unchanging foundation? What if contentment was bound up in something that could not be touched? What if satisfaction could be found in something that would not be diminished? Something that would not be tarnished? Something that was never at risk, would never be in jeopardy? What would that do for us individually? How would that begin to shape the way we respond in life?

[5 : 46] If we had a satisfaction that would not be diminished, that could not be touched, that could not be influenced by outside factors? That's what I think the Apostle Paul is getting to in our passage today.

He's getting really to the heart of what the gospel is meant to accomplish for us. It's really meant to help lead us to stability, to confidence, to security, that of course is only found in Christ through the gospel.

We find that here in our passage in verse 6, chapter 6, verse 6, where it says, Godliness with contentment is great gain. Godliness with contentment is great gain.

And that has been kind of the summary statement, as it were, of this letter. We've seen this time and time again, that the course of life, the way in which we live, our godliness, as it were, is bound up in our doctrine, our contentment, the things we believe.

So that if we believe the right things, they will lead to the right behavior. That our doctrine will influence the way that we live, both for good or for ill.

[7 : 04] John Piper has said this, in kind of describing this, he says, God is most glorified in us when we are most satisfied in him. God is most glorified in us when we are most satisfied in him.

And so he speaks to this issue, this issue of contentment. That when we set our eyes on him, as Paul says in Colossians chapter 3, set your eyes on things above, not on the things of this earth. Because that's where Christ is. And if your confidence is bound up, in what you know about Christ, it will settle your heart and help lead you to satisfaction and will help lead you to a life of godliness. The kind of godliness that we're going to look at in our passage today. The gospel has staying power as it joins our satisfaction to God himself.

It has staying power. What you believe about God and the gospel will change the way you live because it fundamentally changes what you believe. It's independent of circumstances, independent of welfare, independent of prosperity, independent of position.

[8 : 19] Because our satisfaction is not locked up in this world, but our satisfaction is locked up, bound up in God and the gospel. And so we're going to talk about this morning from our passage, the apostle Paul is going to lay out some areas in which the gospel affects everyday life.

It changes the way we live because it changes the way we think. So if you're there with me in 1 Timothy chapter 6, look as I begin in verse 1.

Again, there on page 993. It says this, Let all who are under a yoke as bondservants regard their own masters as worthy of all honor so that the name of God and the teaching may not be reviled. Those who have believing masters must not be disrespectful on the ground that they are brothers. Rather, they must serve all the better since those who benefit by their good service are believers and beloved.

Teach and urge these things. The apostle Paul will begin here in chapter 6 to instruct Timothy in how he is to inform this church, how he is to teach this church.

[9 : 33] And he wants Timothy to understand in this church to understand that the gospel will change the way they work. The gospel changes our work. It changes our work in some various areas.

He begins with one of the most difficult situations that we're familiar with. Even in difficult work environments, the gospel has power to change the way we respond to our employers and especially here, the way that these slaves will respond to their masters.

In typical fashion, the apostle Paul tackles a difficult issue. He leaves no room for exception. And so as the apostle Paul will talk about this difficult situation, he'll raise the bar to talk about maybe the

hardest job environment so that anything is less than that and it's covered.

So Paul wants to help these slaves understand that the gospel will shape the way that they relate to their masters. It says, let all who are under the yoke.

Paul addresses this difficult work environment and he leaves no exceptions. Let every one of you respond this way. Those who are under a yoke is a phrase that's used throughout the scripture to address, not necessarily an abusive situation, although some of those abusive situations took place in the first century, but to express this yoke of bondage describing somebody who was under submission, under authority, under service to another individual.

[11:18] Even Christ will use this of himself where he says in Matthew, take my yoke upon you for my yoke is easy and my burden is light. And so those of us who have come by faith to Christ also will take on a yoke.

And so in Christ's example, it's not the kind of leadership that is oppressive, but the kind of leadership that is kind.

It is a yoke though because we submit ourselves to his authority. So the Apostle Paul is relating to both positive and negative situations of this yoke. But then he relates to bond servants and this word bond servant is the word slave.

Of course, in our own history, slavery was reprehensible. But slavery in the first century and even moving back in history, it was not so much the same as what we're familiar with.

There were something like 60 million slaves in the Roman Empire. And so the Apostle Paul, in dealing with this, was dealing with a significant issue. We even read in the book of Ephesians, and Colossians, and even the letter that was written to Philemon, we recognize that this was a pervasive issue in the first century.

[12:38] But in order for us to really understand what the Apostle Paul is referring to here, we need to settle our hearts and recognize what slavery was in the first century.

In many cases, slavery really was just binding oneself to a master. It was really, in some cases, the only means of survival for those who did not have property, those who didn't have vineyards or trees or livestock.

This was the only way for them to find employment. We see this clearly in the parable of the prodigal son, where the prodigal son, he spent all of his inheritance, he lost all of his friends, and now a drought would come on the land around him, and he was desperate.

It indicates that he was clinging to survival. And in that case, we find from Luke chapter 15, verse 15, that the prodigal goes out, he hires himself to one of the citizens of that country.

Literally, he joined himself to that citizen. And so as a means of survival, because he had no property of his own anymore, he had expended his funds, he found a way of survival that essentially was finding permanent employment with a master by joining himself to this landowner.

[14:09] This was a way for people living in the first century or in ancient Israel to pay their debts, to care for their families, by contractually binding themselves to an employer for a period of time.

Never to be more than six years as was bound up in the law. That would come with certain benefits. The benefits of a master who was obliged to their servants financially.

Often providing them a place to stay, some food to eat, a wage to care for their family. It was essentially the job security of the day. We see this throughout the Old Testament.

And specifically, we see it in Ezra and Nehemiah where there were some abuses that were taking place. But some of the best heroes of the Bible that you and I both know were slaves.

Think about Joseph in particular who was sold by his brothers into slavery, into Egypt. But in that instance, Joseph would become a prominent individual in Potiphar's house.

[15:11] So that we find in Genesis 39, verse 6, that thus he left all that he had, speaking of Potiphar, in Joseph's hand, and he did not know what he had except for the bread which he ate.

So they had some level of authority. They were often made part of the family. There were opportunities for them to exert authority and leadership within the realm and sphere in which they've been placed.

Another instance, of course, of slavery we looked at this summer was Daniel who, because of conquest of Israel, was taken with his friends to Egypt and there he was a slave in Babylon and also in Persia but rose to power that God allowed him to rise within the ranks and to be useful in that situation.

Slaves in the New Testament are seen throughout the scriptures and in the Gospels in particular. We read in Luke chapter 7 the centurion who, because of his servant or his slave, he sends out to Jesus because he's concerned about his health.

In Luke chapter 7 verse 2 it says, he was sick to the point of death and was highly valued by the centurion. Centurion cared for him. We see this quality of his life.

[16:33] We see the testimony of how things tended to operate in the first century where slaves were given authority and leadership within the home.

And then we also recognize in the parables that Jesus spoke. In Matthew chapter 25, this parable of the master who goes on a long journey and he stewards the inheritance that he has to each of these slaves that he has and he gives them each a talent to manage.

To one, he says, he gives five talents. To another, he gives two talents. And to the final one, he gives one talent. A talent, by the way, was worth 20 years of salary.

So to kind of do the calculation for you at a minimum wage, about 20 years' salary is around \$400,000 or so. So this was a significant sum of money that was entrusted to these servants to manage.

Jesus, in another parable in Luke chapter 12, will talk about a master who sets his estate in the hands of his servants and then also goes away. This was a typical response in that first century.

[17:45] In Galatians chapter 4, we come to understand that there was often a situation in which slaves were accepted as part of the family. In Galatians chapter 4, it says, I mean that an heir, as long as he's a child, is no different from a slave, though he is the owner of everything.

Slaves would often be made part of the family, enjoy the same status and the same benefits of the oldest son. But here we find that a slave is treated with dignity, just like the oldest son.

He was often regarded as part of the family. So in many respects, this kind of service was simply a guarantee for employment.

Of course, slavery wasn't always as good as these situations. Peter will address the harmful, unjust situations in 1 Peter chapter 2, verses 18 to 21, when he says, Servants, be subject to your masters with all respect, not only to the good and gentle, but also to the unjust.

For this is a gracious thing, when mindful of God, one endures sorrows while suffering unjustly. For what credit is it when you sin and are beaten for it, you endure?

[19:08] But if when you do good and suffer for it, you endure, this is a gracious thing in the sight of God. You see, slaves were often mistreated.

And in this situation, the instruction that Peter will give to these slaves, those who are treated in a way that is unjust, now they have an opportunity. Now they have the golden opportunity to help their slave owners, their masters, to see something significant.

And that's where we come in verse 21. For to this you have been called, because Christ suffered for you, leaving you an example so that you might follow in his steps.

When you are treated in a way that's unjust, when you are treated in a way that's unkind, when you are treated in a way that you don't deserve, you have the opportunity to maximize the brilliance and the wonder of the gospel, to point to the security that eclipses all other securities, the object of your affection, the stabilizing force of your confidence that comes from God in the gospel.

And you get to model that gospel in front of those who are treating you in this way. You get to show them who Christ is. Not just to tell them what Christ has done, but to show what Christ has done through the way that you live.

[20:40] Of course, Christ was the object of the greatest injustice. And as we decide, as those who are treated unfairly, to respond in a way that points to Jesus and our security in him, we have the opportunity to let people see who Jesus is.

So, make sure that in your work situation, even if it's difficult, that you point to God. But also, Paul moves on, it is a decision that we make as well to honor God through our life.

He says that again in verse 1, Do you see what's at stake here?

Do you see what the object or the purpose for our living in even difficult work situations is meant to point to?

What's at stake here is so that the name of God and the teaching may not be reviled? The gospel is at stake. The word here for regard is in the present middle imperative.

[22:04] It means this needs to be a present and continuous part of your life. And the fact that it's in the middle case means that it's something that you need to choose to do yourself.

No outside pressure is going to make this happen appropriately. You need to choose on your own to regard your masters this way. Be in an opinion.

Consider to think. Refers to this object, objective criteria, not an internal feeling. It's not driven by how you feel about your master.

It's driven by what you believe. The truth that guides the way you live. Regard your masters as worthy of all honor. Now that's a bold statement, wouldn't you say?

Paul issues this command that is independent of the situation. Regardless of who these slaves might be, regardless of how their masters treat them, the command is issued to every single one of them.

[23 : 11] Regard your masters this way, with all honor. It's a decision you make. It's a choice, a test of your faith. It helps people understand who you trust.

It helps people recognize who has your back. Ultimately, it points the direction on where your faith lies. For those who are believers, you can trust the Lord.

He will ultimately reward you. He will preserve you. He will magnify himself through you. He may use these very challenging circumstances to amplify your testimony in a very hard place.

The name of God in the teaching, may that be the focus so that it is not reviled. This is a gospel issue. And all of Paul's instruction throughout 1 Timothy has been about the gospel.

How we treat our boss, like I said, has gospel implications. And we see that not only in 1 Timothy, we see that throughout the New Testament.

[24 : 18] Titus chapter 2, verses 9 and 10 says this, Slaves, bondservants, are to be submissive to their own masters in everything. They are to be well-pleasing, not argumentative, not pilfering, but showing all good faith.

So that in everything, they may adorn the doctrine of God our Savior. Does that sound familiar? This word adorn is the word *cosmeo*.

Does that sound familiar? *Cosmeo*, cosmetic. This is the word that we get, cosmetics, or to beautify ourselves. And so in a work situation, when you are responding to your boss, your employer, in the right way, you dress up, you make beautiful, you adorn the gospel through your life.

Now by being argumentative, not by taking from your company the things that don't belong to you, but showing good faith so that in everything, you might beautify the gospel.

You might say, service with a smile. That's what God has called us to. We find ourselves, you find yourself like me at times, saying, that's not fair.

[25 : 35] Or, I feel so unappreciated. Or, I feel so overworked. I feel so taken advantage of. I don't have to take this anymore.

You find yourself saying that? I wonder if maybe God is giving you an opportunity to adorn the gospel of God through your attitude, through working heartily, as he says, as Paul says to the church of Colossae, work heartily as to the Lord and not to men.

Knowing that your labor is for the Lord. Recognize who you're really working for. It's not the boss that you see that's right in your front window, as it were.

But, it's the heavenly Father that you're representing, you're trusting through your life, through your attitude to adorn the gospel of God, to make God look glorious.

If we find ourselves saying each of these things, this is not fair. We need to remember that this presents a gospel opportunity for us.

[26 : 45] And in this way, whether we are a slave or free, the Apostle Paul says in Ephesians chapter 6, we have this responsibility. This responsibility. But then, if things couldn't get any harder, now the Apostle Paul turns to verse 2.

And now, he raises the stakes. Notice, verse 2, those who have a believing masters must not be disrespectful on the ground that they are brothers.

Rather, they must serve all the better, since those who benefit by their good service are believers and beloved. Teach and urge these things. You see, this is our decision in the gospel to bless our brother in Christ.

Now, those of you who have worked for a believing employer, a manager, and you have been mistreated, you will understand the difficulties of this.

Because, in our minds, we think, well, he should know better. Obviously, I should be treated a certain way. We have the same standard in the scripture. So, why is he treating me this way with injustice?

[28 : 00] That he knows better. Or maybe, you say, well, he's a believer. So, I can kind of slack off. I can just kind of come in when I want to.

Because, as a believer, he's going to forgive me. He's going to kind of let this go. Whichever end of the spectrum you find yourself on, you need to realize that in the gospel, we have a responsibility, especially, to bless the body of Christ, our brothers, our sisters in Christ, because of our commitment to God, and because of the unity that we enjoy, the family relationship that we enjoy, because of what Christ has accomplished for us.

In this situation, our responsibility increases, not decreases. The seriousness is greater, not lesser. The question that must have been on the minds of these slaves is, how can I live this way and be treated like this from a brother in Christ?

Depending upon your work situations, maybe you can identify a little bit. When I was living in Illinois, I had moved, our family had moved out of the secular workplace.

I had become a pastor, was there for four years, and then there was a transition period where we were waiting for God to open up the next opportunity. And so, God did open up an opportunity for me to work at an engineering firm that was local to me, and it just so happened that the man who owned this company was a Christian.

[29 : 46] And not only was he a Christian, but he was a pastor in town, by vocational pastor. And so, as you can imagine in my mind and in my heart, I thought, well, what a great opportunity this is to bless another believer and to be treated well by him.

He hired me. He made big promises about how he's going to take care of my family. But almost from the moment I started, he tried to make life as miserable as possible so that I would resign.

My salary was less than what I made as a college student working as an intern at a local engineering company. It was less than I made before I got a degree.

It was less than I made before 13 years of experience as an integrated product team lead. In the two years that I worked at this engineering firm, he refused to give me vacation and refused to give me any sick leave.

There were no medical benefits. There was never a raise. And while all my co-workers got bonuses at the end of the year for whatever reason, he decided to overlook me.

[31 : 02] As you can imagine, it was hard. But he was my boss. And this was a golden opportunity for me to embrace and adorn the gospel.

And God instrumentally used that in my life to not only help to shape the way I responded in very hard things, but also to recognize that God is faithful.

That I didn't have to depend and lean on a boss to take care of my needs because God was able and faithful to do it. And to go into work and to try to wear the right attitude and to work with all my heart and work diligently from start to finish.

There were struggles, of course, that you can imagine. And it's hard not to gripe and complain. But each of us, I would guess, at some point or the other in life, will have this kind of opportunity.

embrace the opportunity for the sake of the gospel. Adorn the gospel of God. Be one who is faithful not to bring reviling on the name of God in the teaching of the gospel.

[32 : 21] Adorn the gospel well. So not only does the gospel shape the way that we work, but the gospel will change our teaching. That's what we turn to next in verses 3-5.

It changes our teaching. It says here in verse 3, if anyone teaches a different doctrine and does not agree with sound words of our Lord Jesus Christ in the teaching that accords with godliness, he is puffed up with conceit, he understands nothing, he has an unhealthy craving for controversy and for quarrels about words which produce envy and dissension and slander and evil suspicion and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.

You see, the gospel will change your teaching. Not only will it change the teaching that you listen to, but it will change the kind of teaching that you give. All of us at some point or the other are in teaching counseling situations.

Maybe in your own family as parents are instructing and teaching your children or maybe as friendships or co-workers and you have opportunities to provide some counsel and instruction on how to live.

Make sure that your teaching is aligned with the gospel. How do we know? Well, first of all, it's a teaching that leads to spiritual health.

[33 : 48] A teaching that leads to spiritual health. That's what we see here at the very beginning here. If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords to godliness.

This sound teaching that he's referring to is the Greek word that relates to hygiene, to wellness, to health. It's a medical term that helps us understand the quality of teaching that points to soundness and health, spiritual health in individuals.

Not the kind of teaching that's different. this different doctrine. This is what the Apostle Paul begins his letter with in his instruction to Timothy in chapter 1, verse 3.

He says, I urged you in chapter 1, verse 3, when I was going to Macedonia, remain in Ephesus so that you may charge certain people or persons not to teach any different doctrine.

That's the same word. Make sure that your teaching aligns with the Bible. Make sure your teaching is in accord with the gospel.

[34 : 58] The right response of slaves to their masters will motivate them to live a certain way and rather than moving in a direction that would repel and resist their masters, they're learning to submit and adorn the gospel.

In this case, we're transitioning now to what seems to be a new thought here, but we recognize there's a couple of connections that are taking place.

The first connection we see is this reference to teaching. At the end of verse 2, teach these things. And now at the beginning of verse 3, if anyone teaches a different doctrine. So while it may seem like these are different thoughts, somehow they relate to one another.

The second relationship that we see is this reference to the gospel. In verse 1, so the name of God and the teaching may not be reviled. Then in verse 3, the teaching that does not accord with sound words of our Lord Jesus Christ and the teaching that accords with godliness.

We've seen throughout this letter that this godly teaching is synonymous with the gospel. So whether you're teaching others or being taught, take note of the content of your doctrine.

[36 : 16] Don't listen to the kinds of teachers who are going to soften the hard truths. Those hard truths that would tell those slaves to resist their unjust masters. Those teachers that would instruct their slaves to run away from their masters.

Don't listen to those kinds of teachers. It's not in accord with the scripture. It needs to agree with the scripture. It needs to agree with sound teaching. This agreement is to come near, to seek association, to join.

It's the kind of teaching that is coupled with sound teaching. These healthy words. Paul's addressed sound teaching throughout his letter.

He wants Timothy and he wants this church to recognize the significance of teaching and how it leads to right living. Sound teaching is the only way to enjoy sound living.

Teaching that accords with godliness is the only way to get to God. If you want to enjoy spiritual life, if you want to enjoy a relationship with God, you need to listen to the right kinds of teaching that will direct your hearts, your lives to him.

[37 : 31] And of course, this has been the consistent testimony of this letter that good theology produces good behavior while bad theology produces bad behavior.

We saw that in chapter 3, verses 14 and 15 where Paul says, I hope to come to you soon, but I'm writing these things to you so that if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

The apostle Paul wants us to understand how intertwined these two concepts are. You have to know the right things so you can live the right way. And eventually, what you believe, whether good or bad, is going to leak out of you.

It's going to show up in your behavior. So then in chapter 5, verses 24 and 25, he says this, the sins of some people are conspicuous or they're obvious, going before them to judgment, but the sins of others appear later.

So also good works are conspicuous. or obvious in even those that are not cannot be hidden. What you believe about God, the doctrines that you hold to, will eventually show up in how you live.

[38 : 51] And so as we look around the landscape, especially of the leaders who seem to teach so faithfully, who seem to teach so powerfully, and then all of a sudden the bottom has fallen out and they've been exposed in some way, it demonstrates that there's been a flaw somewhere in their believing, in their theology.

Make sure your theology is sound. Make sure that you're teaching and listening to the right things. So what are the marks of sound teaching?

Well, it also impacts the way we live. We see that in verses 4 and 5. Especially in verse 5, we see, he is puffed up with conceit.

He understands nothing. He has an unhealthy craving for controversy and for quarrels about words which produce envy, dissension, slander, and evil suspicion. And constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain. Theology does impact the way you live. It shows up in how you behave. And so what are the marks of it? What do you notice of the kinds of teachings, the kinds of doctrines that are divergent?

[40 : 16] Well, it's going to lead to this kind of life. The kind of life of one who likes controversy, likes to argue about words, likes to ask the kinds of questions that are somewhat superficial and irrelevant, that want to parse out the things that really don't matter, that are unrelated really to the gospel.

They want to demonstrate that they are the smartest person in the room. They love, they have this unhealthy craving for controversy. They love it when people are all revved up and they've got them going.

And then, of course, in the wake, of their teaching, they leave those around them full of envy and dissension and slander and evil suspicion, this constant friction among those who are depraved in mind and deprived of the truth.

They show where their true heart is. They are depraved. They're depraved. And this is the word for to destroy utterly, to be corrupt.

They're depraved in their mind. They're deprived of the truth, which means, is the word to steal or to rob or to deprive. They assume and they posture themselves as those who have it all together, who know all the truths.

[41 : 35] But they demonstrate through the collateral damage of their life, they really don't know anything about the gospel because the gospel is meant to produce the kind of fruit that we see in Galatians 5.22.

the fruit of the Spirit that is love and joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Rather, what you see as the marks of their life are those works of the flesh, those enmity and strife and jealousy, fits of anger, rivalries, dissension, divisions that we see in the passage preceding Galatians 5.22.

These teachers show what is really on their hearts and minds. They demonstrate they really have no affection for the gospel. This is the telltale sign that we see throughout the Old Testament or throughout the New Testament of false teachers.

This love of money. Thinking that working for the gospel in some way is supposed to lead to some benefit for them. This gain, this luxury they're supposed to experience.

This means of gain we see there in verses 4 and 5. But in 2 Peter 2, verse 3, Peter will address those who are false teachers this way.

[42 : 59] He says, in their greed they will exploit you with false words. Their condemnation from long ago is not idle and their destruction is not asleep. The hallmark of those who are false teachers will be their obsession with money.

And as we saw back in this passage and we saw in 2 Peter, those same kind of hallmarks are true today. In the health, wealth gospel and maybe even in your own teaching and instruction and encouragement to those around you that point to the product instead of pointing to Christ.

Don't follow their divergent teaching. Don't listen to those who cause friction. Don't give heed to those who are unsatisfied with their income. Don't follow after those who pursue dishonest gain.

And finally, in verses 6 to 10 we find the gospel changes our perspective. It changes our perspective. And we spent some time talking about contentment, talked about godliness.

Let me just wrap this up here by reading this and providing some brief comments. Godliness with contentment is great gain. For we brought nothing into this world, we can take nothing out of this world.

[44 : 18] But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation and into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.

For the love of money is the root of all kinds of evil. it is through this craving that some have wandered away from the faith and have pierced themselves with many pangs.
Do you see the dangers that the Apostle Paul is drawing out here? The wonder and the security that we have in contentment coupled with godliness? Godliness with contentment is great gain. While those false teachers are looking for the gain that would come in a monetary way or a physical way, there is gain to be had in living a godly life.
But not the gain that you might expect here in this world. It's better. It's deeper. It's greater. It's more secure. It's the gain of having relationship with Jesus.

[45 : 21] Of having sins forgiven that only comes through faith in Christ. those of you who have enjoyed the benefits of this gospel that we've been talking about, you know that it requires us to come to a place of recognizing our own sin.

Of knowing that all have sinned and come short of the glory of God. Every one of us has committed offenses against God big and small and because of those offenses we are deserving of condemnation and judgment.

Romans 6.23 says, the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. And so we enjoy the benefits of what Christ has come to do.

He paid for our sin on the cross. He erased the debt for those who come to him in faith asking forgiveness for their sins and recognizing that only Jesus can pay for those sins.

He died he rose again to give us new life a hope of a future with God that only comes through believing. Believe on the Lord Jesus Christ and you'll be saved.

[46 : 39] So if we confess with our mouth that Jesus is Lord if we believe in our heart that God raised Jesus from the dead we'll be saved. And then it leads us to this life this opportunity for contentment.

Contentment we can enjoy because the perspective of our life has changed and there's new hope now. There's new confidence now. As Paul will describe in Philippians chapter 4 verses 11 to 13 he says not that I'm speaking of being in need for I have learned in whatever situation I am to be content.

I know how to be brought low. I know how to abound. In any and every circumstance I have learned the secret of facing plenty and hunger abundance and need I can do all things through him who strengthens me.

The apostle Paul has learned the beauty the key to making it through this life and he does that one way through faith in Christ.

So when things are good when things are bad when life is hard when life is good when he has plenty when he has lack when he is experiencing the pleasure of people's welcoming embrace and those who are pushing him out of town he has learned that he can trust in Christ he can do all things through Christ who strengthens him.

[48 : 01] That is the key to the Christian life and the alternative that the apostle Paul presents here in verses 9 to 10 is a horrible fate.

Those who fall into temptation he says into a snare many senseless and harmful desires this love for money drives them and it's not that money is evil in itself that God has allowed us to enjoy the benefits of money so that we can share like Christ we find in 2 Corinthians chapter 8 that though he was rich it says he became poor for us so that we through his poverty might be rich and that's the pleasure the benefit that we have when we make money we have plenty it gives us the opportunity to steward that money and to share with others to do otherwise is what we find here at the end we have this craving and as it leads some away from the faith it pierces them with many pangs may God help us to learn the secret to contentment to understand the significance of what God has given to us and to allow the stabilizing force of Christ strengthening in our life to help us adorn the gospel wherever we are

God we thank you for thank you for the word that we've read this morning and God as we evaluate our lives we know that there are some areas we need to grow we pray that you would help us as we relate to our managers our bosses our employers help us to adorn the gospel in a way that makes much of Jesus and Lord as we are instructing others as we're listening to teaching help it to be the kind of teaching that accords with godliness the kind of teaching that even makes life hard so that Christ can be exalted even through difficult situations and Lord I pray you would help us to be content help us to learn the secret of godliness along with contentment that what we believe in terms of faith will lead us to behavior that points to Christ and God

I pray that you'd help us to do that faithfully in Jesus name amen God bless you have a great week miracle Thank you.