

4-19-26 Message

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Going to talk about the great gain today and last week, we talked about contentment. And just kind of recap briefly that we talked about the Webster's Dictionary, I guess from the adjective form of the word means literally held contained within limits, hence quiet, not disturbed, having a mind at peace, easy, satisfied, so as not to repine object or oppose. And it gives the idea, when you're thinking about content, you're thinking about no need for anything else, a complete and utter satisfaction. And so when we were looking at Philippians 4:11, and 12, actually even all the way through 13 last week, it says Not that I speak in respect of want, for I have learned in whatsoever state I am there with to be content. I know both how to be abased and I know how to abound everywhere and in all things. I am instructed both to be full and to be hungry, both to abound and to suffer need, I can do all things through Christ, which strengtheneth me. And then we talked about the thorn in the flesh and and it's like, I truly believe when Paul says I learned, he learned as a result of that thorn in the flesh. Because that was a moment in time where he's saying, God, remove this from me. Three times. He's like, Please remove this thorn in my flesh. And God answered, but he didn't remove the thorn. In fact, he said, My grace is sufficient, right? He went on to say that strength, his strength, is made perfect in our weakness. And then Paul would later say, Well, I would rather glory in my infirmities that the power of Christ may rest upon me. And so we focused last week on the fact that God's grace is sufficient for us today, and his strength is perfect in weakness. So we want to look at a different passage. It's going to look at content more from the verb form today, and this is going to be in first Timothy chapter six, starting verse six. But understand this before we get there, that three verses earlier, he's talking about teaching, right? He's talking about teaching with whole holiness, with wholesome words. And he says, preaching according to godliness, and we know that First Timothy is up one of the pastoral epistles, right? So I believe wholeheartedly that He's instructing those who teach when he's going through this passage. And I think this is something that should be looked at with a critical eye today, because there are many who will stand in front of you and teach who I think need to go back and look at this passage. Seems to be a whole lot of stuff being done right now in the name of money, a whole lot of compromise. We see men who, 20 years ago, held one stance, but I feel like the pressure of money and losing followers and losing losing basically the platform that they've now basically given in to social whims and and to a social justice gospel and maybe even a woke agenda, right? But it is amazing, because the fear of losing the money, right? I think it's very important, as we look at this passage, I understand that is the context. I think he's talking to teachers right in verse six of chapter six, he says, Godliness with contentment is great gain. That's interesting. Godliness with contentment, and it reminds me of a parable. But I want to make sure I lay this out correctly. Not sorry, a parable, but basically a story from the Gospels. Anytime we are going into the Gospels, we want to understand why it was being talked about, what the purpose was. We know that Jesus came to the lost sheep of the house of Israel. He's preparing Israel to go into tribulation, and eventually they're going to have their kingdom. So a lot of what he's saying in there is in light of that context, not just things to be said, but there is something very interesting that kind of reveals the heart of man in this, this, I guess, story that we're going to look at here. And Luke 18:18, through 23 it says a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, why callest thou me good? None is good save one that is God. Thou knowest the commandments. Do not commit adultery, do not kill, do not steal, do not bear false witness, Honor thy father and thy mother. And he said all these things I have kept from my youth up. So I think, from

his perspective, he goes, I live a godly lifestyle. You know, under Judaism, he would say, I'm religious. I'm outwardly religious. I keep the commandments. And Jesus says, yet lackest thou. One thing, sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven and come follow me. But verse 23 says, when he heard this, he was very sorrowful, for he was very rich. Now, one thing that kind of cracks me up. I'm going to chase a rabbit here for a second. But if you love the red letters, if you preach the red letters, why don't you preach that? That's a little painful, isn't it? Right? Why aren't we preaching everybody to sell all that they have and distribute it to the poor. It is quiet, even in a Grace Church. What we got to do in here, right? Of course, that's not preached today, and the reason we don't preach that today is because that is not for us. But if you're getting ready to go into tribulation, what need are you going to have of all these treasures and all of these things that you've collected and all your money. We even saw in early acts, they were, they were living this true communist kind of living, right? I mean, they were distributing, making sure that everybody had enough to take care of. But if what he was trying to teach them was, I'm going to provide for you supernaturally, so you don't have to take the mark of the beast. Your money is going to be worthless during tribulation, right? And so I'm not going to say yes, this is a direct application today, but there is, interestingly enough, there is a heart in this man knowing that that went away sorrowful and said, even knowing that I don't want to give up my money. Now, I do think this heart of this person is something that Paul is warning about in First Timothy chapter six, but that is not an application we make today. We are not going to sell everything that we have and build a nice, shiny building. We could do that, but you don't have to sell everything that you have. It is not going to get you to God. You're not going to inherit eternal life by selling everything that you have. You will have eternal life one way, one way only, and that is trusting by faith in the shed blood of Jesus, Christ on the cross and his resurrection for the satisfaction of your sins, that's it, the moment that you trust that by faith, you are sealed with that Holy Spirit of promise, and there is nothing that can separate you from the love of God, and you can keep your money until we pass the plates then just empty it out. We like the kind that jingles. We'd rather have the kind that folds. Okay. Anyway, so, all right, now in Second Timothy, four, seven through eight, it says, refuse profane and old wives fables and exercise thyself rather unto godliness. Remember, this was the first part. It says, Godliness with contentment is great gain and for for the weight lifters in the room, for those people who love to exercise, this is what Paul's saying here. He says, exercise thyself unto godliness. And I think it's rather neglected today. Even our bodies are kind of neglected today, but, but really, not many people wake up and say, I'm ready to exercise unto godliness. You know you might be, if you're one who does work out all the time. It might be how much you can max out, how much weight that you're going to do things like that. But is that? Are you thinking about exercising unto godliness? But he says this For bodily exercise, profiteth little. So it does profit, but it says, profiteth little in comparison to but godliness is profitable unto all things, having promise of the life that now is and of that which is to come. So Paul telling a teacher, especially one who's going to preach according to godliness, one who is going to use wholesome words, right? He says, contentment, you preacher, you teacher. He says that godliness with contentment is great gain. And I think there is something to be pulled from this today. Another time you see the word gain used, I love Philippians, 121, he says, to live is Christ and to die is gain. Paul uses this word often, but this is the only time in scripture where the word great is used before gain. And it's with this combination of Godliness with contentment, that's because one seems to revolve around the outside and the other seems to revolve around the inside, and both of these being great gain. It's not merely about you looking at me or me looking at you and saying, Ah, they're pretty godly. It's not about our religion, but can when he talks about contentment that involves the heart. So it's interesting. He's saying, check yourself. Teachers, Godliness with contentment is great gain. Paul also says that great is the mystery of godliness. We're to live godly lives. This idea here today is that we have the mind of Christ from Philippians, two, five. Let this mind be in you, which was also in Christ, Jesus, and it produces this godliness. And it's not our religion, right? It's the Holy Spirit inside of us activated, looking in the Word of God and through prayer. And then it's this fruitful life that the spirit is producing in us. Is that godliness. It's so important that we combine these two

godliness with contentment. Now he goes on to say in verses seven and eight, as he's making this connection, right? He's like, let's make let's reason with you logically. Why this is so he says, For we brought nothing into this world, and it is certain we can carry nothing out having food and raiment, let us therewith be content. See, this is the reasoning behind it, right? It's like no matter what you store up here, you will not take it with you. But he's also not advocating that we sell everything that we have in order to have eternal life, but he is warning us about this. And you might be like, Well, why? Because we're not going to be going through tribulation. So why tell the body of Christ? Why a teacher who's talking to and communicating to the to the body of Christ? Why say this? If the rich young ruler's problem was they were going to go through tribulation, there was no need of it. And I think that it boils down to really the next two verses, and he says, They that will be rich fall into temptation and a snare and a many foolish and hurtful lusts which drown men in destruction and perdition for the love of money is the root of all evil, while some coveted after they have erred from the faith and pierced themselves with many sorrows. What he's saying here is especially to teachers, pastors, communicators of the Word of God do not let money become a snare to you, but he's saying the love of money. I think it's important that we understand that. But it's this word snare we think about this. It's actually Paul uses it two other times in the pastoral epistles, but each one of those times, it has a prepositional phrase with it, and it is of the devil. First, Timothy, 37 Moreover, he must have a good report of them that are without lest he fall into approach in the snare of the devil. Second, Timothy 226, they that may recover themselves out of the snare of the devil, who are taken captive by Him at His will. So it's interesting that the word snare is what the Holy Spirit gave Paul to say in this verse, in dealing with this issue, talks about rich fall into temptation and a snare. It gives the idea that riches can, if our heart's not in the right place, be a trap, even sometimes a trap from the devil, to pull us away from God and to become a distraction. And money's a hard thing to ever talk about. I mean, most people say, Well, I left that church because all they want to do is talk about money, and it's something that has to be talked about from time to time. We don't have a special Bible version that says we this is the new poverty version. We've taken out all use of the word money throughout it. This is safe for you to read. I would say, Give it time. There probably will be a translation that will do that. There's the Lord knows, there's enough kind of crazy ones out there right now, but, but it addresses it. So we should feel comfortable addressing it in the right way, not in an act of manipulation, not to tell you that today you're robbing God, and so he's going to curse you, but to understand there's a responsible, godly way to handle our finances, and there's a way to not let money become an idol that distracts you from your purpose on this earth. And it can be very dangerous if that becomes the situation. Now in Ecclesiastes 510, it says He that loveth silver shall not be satisfied with silver, nor He that loveth abundance with increase. This is also vanity, and this is coming from a guy who had a lot of silver. I mean, Solomon's writing this. I think when Solomon gives me. See wisdom about money. I listen because either one he's going to tell us about how he foolishly did something with it, or how he wisely did something with it, but he's coming from somebody from perspective now earlier this week, I mean, it feels like I didn't know people still did this, but I went to the ATM, and you have to people get really weird around 18. I don't know if you've noticed it, but I mean, it's like, if you're the first person in line, it's awkward being the second person in line. You're like, How is this covid? Or is every social distancing? Do I have to be six foot back so I don't see your pin number? But so this guy's like, kind of punching it in there and stuff. And then I'm just trying to mind my own business. I'm looking around. And then he turned, turns around. He's trying to look at his paper, and he says, Can you help me with my balance? So I pushed him, and you know what? Turns out, his balance wasn't that great. That is a fake story, people. But if banks didn't believe that money could grow on trees, they wouldn't have branches. I'm just saying, right. All right. Those are all free. Feel free to use them. All right, back on task. So the next verse from this is he starts dealing with this idea in chapter or verse 10, that the love of money is the root of all evil. He didn't say money is the root of all evil. In fact, you could say that Lydia, she was a seller of purple, and look at the great things she did. She was never told, Go sell everything that you have. She was never denounced for her money. I even love Proverbs, 1311, it says wealth gotten by Vanity shall be diminished, but he

that gathereth by Labor shall increase what you don't find in the Bible, especially in this dispensation of grace, is it's bad to have money that you don't see, that it's not bad to have money. It's not bad to want to to grow wealth. It's really not. That's not what's being talked about here. Fact, we can do great things with it, but also it can become your God. That's the balance. It's the balance with so many things. Sex is great inside of marriage, outside of marriage, not good. There's a lot of things with that when you look at scripture. So money in the right way is a great thing, and is a great vehicle to be able to see all men saved and come to the knowledge of the truth. It can be used in a good way. It can be abused in some of the most destructive ways, as our country has given us such a great example of how to live indebted. I don't think they're going to be able to have identifying names for the amount of zeros that are going to be behind our death if we do not get a hold of it. You know, billions trolls, I don't know, at some point we're not going to have a word for it, and they're, they're looking at us with all this entrapment of credit card debt, and all of us who are now having to work two and three jobs, debt everywhere, right? We're in bondage to money and the desire to have everything, and we're learning it from the government. That's painful, isn't it? They that be rich shall fall into temptation and a snare into many faith or any foolish and hurtful lust which drown men in destruction and perdition. The love of money is the root of all evil, which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. Keep in mind, he's talking to teachers here. He's saying that the love of money has caused people to err from their faith. It has changed their doctrine. That's why I was saying earlier, look around. Look at Tiktok. One of the most hurtful things right now is to see all these people being exposed today. Christianity looks so bad right now. I feel like every week, a new pastor is being exposed, and money seems to be involved in it. Every single time, it's so easy to corrupt one with money if you are not balanced and do not check your heart, it can be beautiful, or it can be destructive, and your heart is going to dictate that. Now. It's interesting. In Hebrews 13 five, it says something very similar. It says, Let your conversation be without covetousness and be content with such things as you have. For he hath said, I will never leave thee nor forsake thee. And we do quote the last part of that verse quite often, but the first part of that is going to give us a key, and that is covetousness and contentment. Here's the thing, you can't covet and be content at the same time. This really is the issue at the heart of what's being talked about here. It's covetousness. It's not bad to want to do things, to say, things to buy, things. Covetousness is a different animal altogether, right? And even with Israel, Exodus 20:17 says, Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's Deuteronomy. 7:25, the graven images of their God. Shall you burn with fire? Thou shalt not desire the silver or gold that is on them nor taken unto thee, lest thou be snared therein. Wow, there's that word snare with these precious metals. It says it is an abomination to the LORD thy God Deuteronomy 8:11, through 15, beware that thou forget not the Lord thy God and not keeping his commandments and his judgments and his statutes, which I command thee this day, lest when thou hast eaten and are full and has built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiply. All that thou has is multiplied, then thine heart be lifted up and thou forget the Lord, thy God which brought thee forth out of the land of Egypt, from the house of bondage, who led thee through a great and terrible wilderness wherein were fiery serpents and scorpions in drought, where there was no water, who brought the forth water out of the rock of Flint. Few verses later, he says, My power and the might of mine hand hath gotten me this wealth. He's talking about Israel, they he's like getting to the point of saying, I've done this. This is, this is the danger right being, being so attached to it, letting it being a god to you that now you've forgotten the Lord. As we talked about last week, the flesh is never satisfied, even the body of Christ. Think about covetousness, how it's addressed here. It's not just an Israel thing. Colossians, three, five says, mortify, therefore your members, which are upon the earth. That's not our heavenly portion. That's right now as we're living on this earth, He says, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry. It makes those long lists that Paul talks about in Romans, 12:9, being filled with all unrighteousness, fornication, wickedness, covetousness. First,

Corinthians, 5:10, and 11, this is the the passage that starts out with the man who's having fornication with his with his father's wife, and as he's going down in verse 10, he says, Yet not all together with the he was telling them. I told you before in an epistle, do not keep company with fornicators. But in verse 10, he says, Yet not all together with the fornicators of this world, or with the covetous or extortioners, or with idolatries, with idolaters. For then must you needs to go out of the world. But I've written not to keep company if any man that is called a brother be a fornicator or covetous or an idolater or a railer or a drunkard or an extortioner? Was such a one no not to eat? Now here's something very interesting that I found. I started writing mortgages in 1997 and you know, when you did a good job, one of the best compliments you can get is referral. And typically, what you would see is that people referred people who are very similar to themselves, similar money in the bank, similar wages. People seem to congregate around people who are very similar to them in lifestyle and things like that. There are exceptions to that rule, but as a general rule, it's interesting that Paul says, Keep not company with covetous if you spend all your time around covetous people who are just spend thrifts and who are willing to do whatever it takes, even go in debt to get whatever they want, that's going to influence you. He says, Don't keep company. It makes part of this list, right? And I think that goes to show you that being satisfied with what you have and using money as the tool it was intended to be used as can be very great. It. But when you covet, it is disastrous covetousness. I would argue that really, the first of the 10 Commandments is actually dealing with the heart of covetousness, that there be no gods before you, because that really is what you're doing, right? When you covet things, it's like this thing is the thing that I'll worship. I'll do anything to get this thing. And that's a dangerous mindset to be in. There's a wise way to go about things, and then there are unwise ways. Second, Timothy, three, one and two. Paul's saying this, know that in the last days, perilous times shall come. And what does he say about these times? Men shall be lovers of their own selves, very The second thing he says covetous from cover to cover, dispensation to dispensation. In the Bible, warnings about covetousness, you so the opposite of being covetous, I think, is being generous, is, is, is being has that contentment aspect and saying, Okay, I have surplus. What can I do with my surplus? First, Timothy, five, eight, If any man provide not for his own especially for those of his own house, he hath denied the faith and is worse than an infidel. One thing you should do as the leader of your home is take care of your family. That's an important thing to do with your money, and it might mean that you don't have the newest car, but your family is taken care of. That is a responsibility that we have and family. The older that you get, that family gets a little larger. So there's nothing wrong with pursuing wealth to provide for your family. Paul clearly talks about this here. Also another thing we could do with with our surplus, so it doesn't become a God. Ephesians 4:28 says, Let him that stole. Steal no more. And this is him going through the the basically the the old man, and who we are in the new man. But he goes on and says, in Verse 28 when he's talking about putting on the new man, he says, Let him that stole, steal no more. But let rather, let him labor, working with his hands the thing which is good that he may have to give to those who need it. Verse Thessalonians, 4:11, and 12, and that ye study to be quiet, do your own business and to work with your own hands, as we commanded you, that ye may walk honestly towards them that are without, and that ye may that ye may have lack of nothing. It's also giving to the ministry, to to the work of Christ, right to see the gospel spread throughout the world. Second Corinthians, nine, six and seven, not talking about tithes here, but listen what Paul says, He which soweth sparingly shall reap also sparingly. He which soweth bountifully shall reap also bountifully. But listen to this. He says, Every man, according as he hath purposed in his heart. So let him give not grudgingly or of necessity, for God loveth a cheerful giver. And you can see this principle in Second Corinthians, 8:11, through 15 as well. But we are not under the law today, we are not commanded to sell everything that we have in order to get to the Lord. But yet, Paul does address money. We should be wise with it. It should not become a god or an idol to us. We should not covet things so much that we go into this incredible debt trying to keep up with everyone else, and that debt becomes nothing but a noose around our neck and the idea that someday I'll pay it off. Guess what? Never happens someday. I'm thankful that there's the Dave Ramsey's and people like that of the world who's like, there's a path forward, How to Be Wise With

Your Money and how how to use it wisely and for it not to be a god and you not to have a heart of covetousness. And this comes to that idea of contentment. When you are content, every shiny thing doesn't always distract you and require you to obtain this by any means necessary. I promise you, every year there'll be a new phone that comes out every year, and you can always see us at Labor Day. There'll be a new year of cars that comes out. This thing that you think, if I don't get it now, I'll never have again. More often than not, they're going to make new ones, and at that point, you may be in a different position in life, where you're not indebted to go after it, and sometimes it's a real heart check. So often Rachel and I, over the years, have said, not that we've always adhered to this, but it's like, all right, if there's something. You really want Wait 30 days and so many things 30 days later, you forgot that you even wanted it at the very beginning. Now there are some things still that, I mean, you're like, okay, and that in that point, I'm like, well, then you put a strategy in place, and then you do the wise thing in order to obtain that thing. But more often not you're like, Man, I'm glad that I saved \$10 here, \$20 there, \$50 there, because I did not need those things, as evidenced by garage, garage sale season, it's here. Yeah, everybody getting rid of the stuff that they impulsively bought. Just kidding, not, not all the cases. All right, proper perspective, though, the love of money is the root of all evil, which some coveted after they have erred from the faith and pierced themselves through with many sorrows, it is important that we understand that if money becomes our God, it can even lead to us erring in the faith, erring in how we communicate God's word and understanding God's word for our day to day life. It can affect our doctrine, especially if we're looking at money in different places in the Bible. First Timothy 6:17, through 19 says, charge them that are rich in this world, that they be not high minded. So stay humble nor trust in uncertain riches. It's interesting. He says uncertain I talked about last week my house six months into marriage, burnt. We lost everything to a fire, everything you acquiring today, it's funny. He says, uncertain riches, right? There are no guarantees, he says, but in the living God, that's the guarantee, right? Who giveth us richly all things to enjoy, that they do good that they may be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life. And quickly, I'll wrap this up. But Proverbs, 13, seven, there is that maketh himself rich yet hath nothing. There is that maketh himself poor yet hath great riches. I like what Paul says in Second Corinthians, four, seven, we have this treasure in earthen vessels that the excellency of the power may be of God and not of us. You know, this is where he's talking in that passage about the glorious light of the gospel of Christ shining into them which believe not, who have been blinded by the god of this world. So second, Corinthians, 3:5 is what I have on here, kind of the final verse. I like it a lot, because it deals with this idea of being content. He says, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. God is enough. We can be content with God alone. He's everything to us, and not only that, he's given us all spiritual blessings in heavenly places, right? It's where we are seated today, in heavenly places. So, yes, Godliness with contentment is great gain when those things are combined. And I would also say this one's not in the Bible. This is for me. I would also say the love of money with covetous is great destruction. That's not the combination loving money and being covetous will lead to a downfall, disastrous consequences, things that will haunt you for the rest of your life. So we we be wise with what we have on this earth. We do the wise thing and not just be that in that moment, the thing that we want the most, right? Be wise, be purposeful, and realize that that thing that you want so bad will never satisfy you in the way that the Lord will we have everything we could ever want in the Lord, I'm gonna have everybody Stan at this time, and we'll pray at this time, if you've been praying about coming and joining us, or maybe you've recently been saved, or you still have questions about that and you want to talk to somebody, certainly invite you at this time to come forward, and we'd be more than happy to pray with you and talk to you. Let's go ahead and pray, Dear Heavenly Father, thank you for this day, Lord. Thank you for your word, Lord. We are thankful that it is not required of us to sell everything that we have today and give to the poor in order to have eternal life. That was for a very specific purpose in preparing Israel to go through tribulation. But we do take heed of what Paul is talking about, to the body of Christ today, and specific, specifically to the teachers. Lord, I pray

that we would be not having hearts of covetousness, but we would find contentment with you that we. Certainly are free to pursue wealth in this life, although the love of money becomes the problem. So Lord, I pray that we would be wise in the resources that we have. We would look to others. We would look at our family. We'd want to set things up to make sure things are taken care of, that we'd want to give so the gospel can be shared, Lord and and sent spent throughout or sent throughout the whole world. The Lord. May money not be our God, may it not be an idol. May we not trust in uncertain riches, but in you we pray you just be at the people now help us to have a great week. We love you and praise you Jesus. Name.