

Mistakes

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Date: 29 August 2018

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- [0 : 00] Well, would you turn with me this evening to Paul's first letter to the Corinthians and chapter 9.
- 1 Corinthians chapter 9. I just want to read a few verses at the end of the chapter.
- 1 Corinthians chapter 9. We're reading at verse 24. Paul is speaking about the ministry. And he says, Do you not know that in a race all the runners run, but only one receives the prize?
- So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.
- So I do not run aimlessly. I do not box as one beating the air. But I discipline my body and keep it under control, lest after preaching to others, I myself should be disqualified.
- [1 : 15] Now this evening I just want us to conclude our short sermon series called Marriage, Ministry and Mistakes. And as I mentioned before, the reason we're looking at this topic is because the Presbytery of Asta committed to write a paper looking at the various aspects of marriage, ministry and mistakes.
- And over the past couple of weeks we've considered marriage, then we considered ministry. First of all, we asked, what is biblical marriage? And we saw that biblical marriage, it's a creation ordinance.
- Biblical marriage is a covenant. And biblical marriage is a picture of Christ and his church. And that Christ's faithful marriage relationship to his church is what we should seek to imitate in our marriages.
- And then last week we asked, what is biblical ministry? And we considered three key areas in a minister's life. His heart, his home and his house.
- And we noted that it's not a higher standard of Christianity that's expected of a minister in comparison to the standard of Christianity expected from a Christian. But as Paul emphasised to Timothy in 1 Timothy 3, he said that the public position of a minister and of an elder, it says that they are to be examples of godliness to both their congregation and to their community.
- [2 : 45] The minister, as Paul says, is to be above reproach. Meaning that there should be nothing in a minister's character, conduct or conversation that should cause concern, criticism or contradiction with the message he preaches.
- I'll say that again. There should be nothing in a minister's character, conduct or conversation that should cause concern, criticism or contradiction with the message he preaches.
- But having reflected on this topic over the past few weeks, I've been reminded that the calling to the ministry is a high calling and it's a holy calling. And that calling should be treated, excuse the alliteration, but treated with devotion, dedication and discipline.
- That's how the ministry should be treated, devotion, dedication and discipline. But you know, as one experienced pastor, my hero, I suppose, J.C. Ryle, he often said the best of men are only men at best.

A minister may be above reproach, but he's not above sin. No minister is without sin and no minister is perfect. You all know me by now and you know that I'm full of sin.

[4 : 07] I have many faults and I have many failings. And because ministers are sinners, they will inevitably make mistakes in their ministry. I've made many mistakes in the short time I've been a minister.

I've said things I shouldn't have said and maybe I didn't say things I should have said. But because a minister is to be above reproach, as I've said, there should be nothing in his character, conduct or conversation that should cause concern, criticism or contradiction with the message he preaches.

And because he has received a high and a holy calling. Do you know there are some mistakes that a minister makes that may cost them their ministry?

And this is what we're looking at this evening. What often costs men their ministry in general is that they're too busy. It causes burnout.

It causes family breakdown. And that's sometimes due to neglect, sometimes due to pride. You also have to deal with, in the ministry, you have to deal with the spiritual laws, the loneliness of the ministry.

[5 : 14] And sadly, sometimes ministers, they turn to alcohol. Others become addicted to porn. And because of that, some commit adultery. And you might think I shouldn't be talking about this from the pulpit.

But this is the reality of the ministry. This is the reality of what many ministers throughout the world face. Because men in the ministry, they are not men who have it all together.

They are broken men living broken lives in a broken world. And they're going through the process of sanctification like every other Christian. And yet their calling is to seek to bring a message of help and healing and hope to other people.

Broken people living broken lives in a broken world. And, you know, I don't want to dramatise this, but I want us to remember that the ministry is a dangerous calling. That's what Paul David Tripp described his book.

He described it as a dangerous calling. And yes, there are many blessings of ministry. It's the greatest privilege in all the world to preach the gospel and to see sinners come to faith in Jesus Christ.

[6 : 18] But there are also many pitfalls, many temptations, and many dangers. And sadly, there are too many casualties. But for the purpose of our topic this evening, marriage, ministry, and mistakes, I want us to narrow our focus to the marriage mistakes of ministry.

The marriage mistakes of ministry. And I just want us to consider this by using biblical examples of men. And we read a couple there. Biblical examples of men who were in the ministry and what we can learn from them.

And we'll look at this just under three headings. Adultery, abandonment, and awareness. Adultery, abandonment, and awareness. So first of all, adultery.

Adultery. We read earlier in 2 Samuel 12. We read earlier one of the clearest biblical examples of a man in the ministry who made the mistake of adultery.

And as we read, that was King David. David, he's known to us all as the man after God's own heart. But in his encounter with Bathsheba, David was a man who went after the desires of his own heart.

[7 : 27] And as it is with all of us, when we follow the desires of our own heart, it always ends in disaster. Now we might be tempted to think that David wasn't a minister.

And he didn't have this pastoral role over a congregation. But as the anointed king of Israel, David's responsibility was not only to rule over the affairs of the kingdom of Israel.

David's responsibility was also to lead and direct and guide the Israelites to worship the Lord who was their covenant God. David's responsibility as king was to make sure that the Lord was the focus of the people.

And that they were kept away from idolatry. But you know, when you consider the history of the kings, the kings were known for leading the people into idolatry.

And the reason the kingdom of Israel finally divided, and that there was this downward spiral towards exile, it was all because the kings had failed in their responsibility to lead the people to worship and follow the Lord.

[8 : 35] And sadly, they led the Israelites away from the Lord and to serve idols and follow them. And so when we look at David's life, we have to see that in reality, David's adultery with Bathsheba was the beginning of that downward spiritual spiral away from the Lord.

And I say that because when you read through the narrative of 1 Samuel and then into the beginning of 2 Samuel, when you read that narrative, everything is on the up.

Everything is positive. David is this man after God's own heart. David defeats the Philistine Goliath. David is then anointed king. Despite Saul still being the king in Israel.

And you know, we can see that the Lord is on David's side. The Lord is protecting David. The Lord is watching over David as this future king of Israel. And then we have David, he's crowned king of Israel at the beginning of 2 Samuel.

And things get even better for the kingdom. The Lord has the man after his own heart. He has him in place. Then Jerusalem is then announced the capital city of Israel.

[9 : 46] The Ark of the Covenant, it's finally captured back. It's, it's, they've take possession of it. They had lost it for many years and it's brought into the city of Jerusalem. And then David in 2 Samuel 7, he receives the covenant promise about Jesus.

That there will be one coming after him who will sit upon his throne and will establish an eternal kingdom. David, he was also commanded by the Lord to make preparations for building the temple.

Everything was going so well for David. Not only locally, but also nationally. Because as you progress through all these chapters, David, he was winning every battle.

And he was establishing peace with all the surrounding nations. Something that had, hadn't happened for generations. Everything was going so well for the man after God's own heart.

But then we come to the beginning of 2 Samuel 11. And we're told, then it happened. That's how it's worded. Then it happened.

[10 : 50] And we're told that late one afternoon when David arose from his couch and was walking on the roof of the king's house. He saw from the roof a woman bathing. And the woman was very beautiful.

And David sent and inquired about the woman. And one said, it's not this Bathsheba, the wife of Uriah the Hittite. But David sent messengers and took her.

And she came to him. And he lay with her. It was all going so well. David was leading the people to worship the Lord. David was, his ministry was in the best place it could have ever been.

But in a moment of madness. In a lapse of concentration. When David took his eyes off the Lord. David fell. David fell.

And you know, the message of David's life for all of us. Not just ministers. The message of David's life is. Take heed. Lest you fall.

[11 : 52] Take heed. Lest you fall. And yes, I don't doubt for a moment that David was forgiven. That's what Psalm 51 is all about. David's heart. It was, as we were singing, it was cleansed as white as snow.

But even though the Lord forgave David. I believe that David's position as the spiritual leader of the Lord's people. It came to an end. And I say that because, as we read in 2 Samuel 12.

When Nathan the prophet went to challenge David about his adultery. Nathan said to David. He said, thus says the Lord, the God of Israel. I anointed you king over Israel.

And I delivered you out of the hand of Saul. And I gave you your master's house and your master's wives into your arms. And gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more.

And the Lord says, why have you despised the word of the Lord? To do what is evil in his sight. You have struck down Uriah the Hittite with a sword. And have taken his wife to be your wife. And have killed him with the sword of the Ammonites.

[12 : 59] You know, the Lord had done so much for David. And the Lord was angry with David. Because the Lord then went on to say. He says, now therefore the sword shall never depart from your house.

Because you have despised me. And have taken the wife of Uriah the Hittite to be your wife. Thus says the Lord. Behold, I will raise up evil against you out of your own house.

And I will take your wives before your eyes. And give them to your neighbour. And he shall lie with your wives in the sight of this son. And you know, when you read the narrative of the rest of David's life.

David spent most of his time dealing with family issues. The child that was conceived with Bathsheba. As we read at the end of 2 Samuel 12. That child was to die.

David, in the following chapter. David then had an issue of rape between two of his children. He had a son. Absalom. Who wanted to kill his own father David.

[13 : 58] David was on the run. Most of his life after that point was on the run. And you know, what's remarkable is that there's nothing said about the kingdom. It's all about the effect that David's mistake in ministry.

Has had upon the Lord's people and his own family. And you know, this continues. It continues all the way to David's death. And even at his death, they're fighting over who's going to be his successor.

And you know, when you step back from David's life and ministry. And when you look at it from a distance. What began so good. And what progressed so well.

It all ended. When it happened. It all ended. When he looked at Bathsheba. David's adultery with Bathsheba. Brought his ministry. His family life.

And even the Lord's people. Into chaos. And confusion. And you know, it's no wonder Jesus says in the Sermon on the Mount. You have heard that it was said. You shall not commit adultery.

[14 : 59] But I say to you. That everyone who looks at a woman with lustful intent. Has already committed adultery. In his heart. And that's what happened with David. There was this progression of sin.

It started with a look. The look progressed to lust. Lust led to laying with Bathsheba. Bathsheba. It was a progression. Of sin. And this is why Jesus.

He went on in the Sermon on the Mount. He went on to emphasize the need to flee from sin. And to separate yourself from the temptation of sin. Jesus says.

If your right eye causes you to sin. Tear it out. Throw it away. It's far better for you to lose one of your members. Than your whole body to be thrown into hell. And if your right hand causes you to sin.

Says Jesus. Cut it off. Throw it away. It's better that you lose one of your members. Than your whole body go into hell. And you know. Jesus stressed the need to flee from sin.

[15 : 56] And to separate yourself from temptation. And the risk of temptation. But more than that. Jesus went on to say. It was also said. Whoever divorces his wife.

Let him give her a certificate of divorce. But I say to you. That everyone who divorces his wife. Except on the ground of sexual immorality. Makes her commit adultery.

And whoever marries a divorced woman. Commits adultery. Now I want to explain. That when Jesus. Discusses divorce. He's speaking in reference to Christian marriage.

The marriage between two Christians. And I say that because. The Sermon on the Mount is addressed to those. Who enter the kingdom of heaven. The Sermon on the Mount is for those.

Who are Christians. And they want to live. Christ-centered lives. It doesn't strictly apply to the unconverted. Because they're still outside the kingdom. But you know Jesus.

[16 : 57] He gives further clarification on this. In Matthew chapter 19. When the Pharisees. They came to Jesus. And they asked. Is it lawful to divorce one's wife. For any cause.

And at that time. Well. Men were divorcing wives. For any reason whatsoever. Not for the serious sins of adultery. But for the most trivial things. Like not being a good cook.

Or not keeping the house tidy. They were just getting rid of their wife. And so in response to the Pharisees. Jesus said. Have you not read. That he who created them from the beginning. Made them male and female.

And said. Therefore a man shall leave his father and his mother. And hold fast to his wife. And the two shall become one flesh. So says Jesus. They are no longer two.

But one flesh. For therefore God has joined together. Let no man separate. And the Pharisees. They want to say to Jesus. Why then did Moses give one to.

[17 : 55] Why then did Moses command one. To give a certificate of divorce. And to send it away. And Jesus says to them. Because of your hardness of heart.

Moses allowed you to divorce your wives. But from the beginning. It was not so. And then Jesus. He reiterates. In Matthew 19. He reiterates the Christian teaching.

On marriage. From the Sermon on the Mount. Jesus says. I say to you. Whoever divorces his wife. Except for sexual immorality.

And marries another. Commits adultery. And so the Bible is clear. A marriage between. Two Christians. Two Christians. Is not to end.

Except on the grounds of adultery. And in the case of adultery. In the ministry. The minister. Is to be removed. From his position. And that might seem harsh.

[18 : 53] But we must remember. That the minister. Or the elder. As we've said before. They hold a position of example. To the congregation. And to the community.

And I was reading an article on this. And it said. If a pastor must be removed. Then the church must remove him. We must be jealous. For the name of Jesus. He says.

And be convinced. That we do great harm. To the church. And even to the leaders themselves. When we leave men in ministries. When God has made it obvious. That he wants them.

Removed. And so one of the sad mistakes. Of ministry. In relation to marriage. Is adultery. But the other.

As we said. Is abandonment. So adultery. Abandonment. You know. When we're referring to. The similarities.

[19 : 47] Between parents. And their children. We often use phrases. Like the apple. It didn't fall far. Far from the tree. Or like father. Like son. And that was certainly.

The case with David. And with Solomon. Because. We not only read earlier. About David's. Adultery with Bathsheba. We also read about. Solomon's. Abandonment.

Of the Lord. And like father. Like son. Solomon. Solomon. Was used mightily. By the Lord. Solomon. Built the palace. In Jerusalem. Solomon. Built the temple.

Solomon. Had. Great wealth. Solomon. Was the wisest man. Who ever lived. And yet. Solomon. Solomon. And yet. Solomon. Acted so foolishly. And his foolishness. And his abandonment.

Of the Lord. It led to. The division. Of the kingdom. Because his two sons. Rehoboam. And Jeroboam. They. Divided the kingdom. And you know. When you look at. Solomon's life.

[20 : 41] And his ministry. As one of the kings. Of Israel. He also reached great heights. Just like his father. He received wisdom. And riches. As we said. He saw the glory cloud.

Of the Lord. Come and dwell. In the temple. He had people. From all over the world. Coming to visit him. Like the queen of Sheba. Solomon reached great. Great heights.

In his life. And ministry. But he threw it all away. When he abandoned the Lord. And when you read the narrative. Of first kings. You see that Solomon's life.

And ministry. Like David's. It was all on the up. All going. Positive. But then you come. To the opening verses. As we read. In first kings. Chapter 11. And we're told.

Now. King Solomon. Loved many. Foreign. Women. Along with the daughter. Of Pharaoh. They were Moabite. Ammonite. Edomite. Sidonian. And Hittite.

[21 : 37] Women. From the nations. Concerning which the Lord. Had said to the people of Israel. You shall not. Enter into marriage. With them. Neither shall they. With you. For surely. They will turn away. Your heart.

After their gods. But then we're told. Solomon clung to these. In love. He had 700 wives. And princes. Princesses. And 300 concubines.

And his wives. Turned away. His heart. His wives. Turned away. His heart. Solomon. You could say. He was guilty.

Of mass polygamy. But you know. Marriage. As we know. It was ordained. To be between one man. And one woman. But polygamy.

By the time you come to 1 Kings. It was something that was common. At the time. David had eight wives. But you know. Polygamy had only become common. During the period of the judges. That was when the Israelites.

[22 : 35] Started marrying foreign wives. And by marrying foreign wives. During the period of the judges. They not only adopted. The foreign practices. Of idolatry. They also adopted.

The foreign practices. Of polygamy. And that's where polygamy started. It started. When Israel. As a nation. Was in a bad place. Spiritually.

It all started. When Israel. Was in a bad place. Spiritually. Polygamy. And you know. It seems that. If I can say it. Polygamy. Will be the next agenda.

For our government. Because we have people. Well. They're heterosexual. We have lesbian. Gay. Bisexual. Transgender. Gender fluid. Non-gender. All these things.

We have the whole lot. So the next one. Will be polygamy. And you know. You can see it creeping in already. Last night. Just before the news came on. On the BBC.

[23 : 28] I saw an advert of a new TV series. That's just about to start. It's a TV series called. Wanderlust. And the program. I don't know if you saw the advert.

Or the trailer. It's about a couple. Who seek to remain married. But they want to experiment. With other people. They want to go out on dates. With other people. And start sleeping around. With other people. But remain married.

And you know. The media. It's so powerful. Because. They're trying to normalize. Something. By. Putting it. In front of us. In our TV screens. And then.

Eventually. They'll push it upon us. In real life. And if you challenge it. Well that's just discrimination. You know my friend. The world we live in. It's a sick. And twisted place.

That's corrupted by sin. And the fall. But you know. It's often been thought. That the reason. Paul and Timothy. The reason. Paul said. To Timothy.

[24 : 22] That. A pastor. Who is to be above reproach. Must be the husband. Of one wife. They all. People often say that. Paul said this to Timothy. Because of polygamy. But that's not true.

Although polygamy. Was an issue in the past. The issue that Timothy. Was facing. As we read. Last week. In 1st Timothy 3. The issue that Timothy. Was facing. For both pastors.

And elders. Was the. Issue of marital. Faithfulness. Which of course. Was Solomon's problem. Solomon. Didn't remain faithful. To one wife. He had many foreign wives.

And they all. Led him. To abandon the Lord. Completely. And so. When Paul. Emphasized. The marital status. Of a minister. Or an elder. He said that. Because of his.

Public. Position. He is to be faithful. To his wife. Throughout their marriage. Throughout their marriage. He's not to have. Any other relationships.

[25 : 18] Outside his marriage. Relationship. It's not. To go near. Anyone else. And you know. Just to. Bring another passage.

It's actually. In just the previous chapter. 1st Corinthians. Chapter 11. When Paul wrote. To the Corinthians. They were at church. Surrounded. And infiltrated.

By debauchery. And dishonesty. And when Paul. Addressed. Issues on marriage. In 1st Corinthians 7. He first of all. Said that. I wish that everyone. Was like me. Single.

And then he says. To the unmarried. And widows. I say that. It's good for them. To remain single. As I am. But if they cannot. Exercise self-control. They should marry.

It is better to marry. Than to burn with lust. But then Paul. He went on to say. He says. To the married. I give this charge. Not I. But the Lord. The wife. Should not separate.

[26 : 11] From her husband. But if she does. She should remain unmarried. Or else be reconciled. To her husband. And the husband. Should not divorce his wife.

Paul makes clear. That. A marriage between. Two Christians. Who are one. In Christ. Paul says. That their marriage.

Should not be ruled. Ruined. By marital. Unfaithfulness. Their marriage. Should not be. Ruined. By. The whim. That. They can't be bothered.

Being together. In their marriage anymore. You know. That's not a valid reason. To end a marriage. You know. We can't be taking. Our. Our lead. From the world.

And how the world. Conducts themselves. And what the world does. And how the world thinks. Because. The world. Is not the only rule. To direct us. The word of God.

[27 : 06] Is the only rule. To direct us. On how we may glorify God. And enjoy him forever. But you know. It was then that Paul. Just as an aside. Paul say. He goes on.

He goes on in the chapter. In verse 12 onwards. If you're looking at it. He said that for a couple. Where one is a Christian. And the other. Is not a Christian. They're not one in Christ.

He says. And they will. They will inevitably be. This strain upon their relationship. And Paul says that. If the unbeliever. Consents to continue the marriage. They should not divorce.

But if not. They are free to go. And you know. Paul's teaching on marriage. Between Christians. And not only for a minister. And his wife. But for every Christian marriage. Is that their marriage.

Must be above reproach. There must not be adultery. Or abandonment. But. Fidelity. And faithfulness. Until God shall separate them.

[28 : 05] By death. There must be. Faithfulness. And so as ministers. As elders. As Christians. As Christians. As Christians. As married. How do we combat. Adultery.

How do we combat. Abandonment. We do it with awareness. We do it with awareness. That's what I'd like us to consider lastly. Awareness.

When the apostle Peter wrote to the early church. About the importance of faithfulness in marriage. He said husbands dwell with your wives.

Giving honour to them as the weaker vessel. And Peter said that there has to be faithfulness in a marriage. There has to be openness and honesty. There has to be care, compassion and communication.

But as a minister and elders. These characteristics. They have to be evident in our lives. As an example to others. To the congregation.

[29 : 03] And also the community. We need to live consistent Christian lives. Before an onlooking world. We need to dare. To be a Daniel. Daniel. Because Daniel.

Another servant of the Lord. And Daniel was faithful. Daniel was consistent. Daniel was a godly witness. Daniel was a servant of the Lord.

Who lived his life. Above the reproach of people. Because you know. When people encounter trouble in their lives. You remember in Daniel chapter 5. Belshazzar's feast.

When the writing was on the wall. The only person who wasn't there. At the feast. Was Daniel. Who was the person they called for. But Daniel. That's the person they turned to.

And they turned to Daniel. Because Daniel was this faithful. And consistent witness. Among the world around him. And the people. They were constantly aware of him.

[29 : 59] That he was so different to them. And that's because. And you know. Daniel himself. He was always aware of the dangers of temptation. And succumbing. To temptation.

Another faithful servant of the Lord. Was Joseph. You remember Potiphar's wife. She wanted to. Sleep with Joseph. And she repeatedly tried to tempt him into sin.

But Joseph. Who was aware of the dangers of sin. And aware of temptation. How did Joseph deal with it. He fled. He ran. Joseph ran from danger.

And Joseph ran. Not because he was married. But because he knew that his ministry. And his service to the Lord. Was a holy calling. And you know.

I know the time has gone. But. I just want to bring this. Study of marriage. And ministry. And mistakes to a close. And I want. Just to read two. Sections of the larger catechism.

[30 : 58] The larger catechism. It gives such. Depth and detail. On the doctrines of the faith. Catechism 138. The larger catechism.

It asks. What are the duties required. In the seventh commandment. The seventh commandment. Thou shalt not commit adultery. It says. The duties required in the seventh commandment. Are chastity in body.

Mind. Affections. Words and behaviour. And the preservation of it. In ourselves and others. Watchfulness over the eyes. And all the senses. Temperance. Keeping of chaste company.

Modesty in apparel. Marriage by those. That have not the gift of continency. Marital love. Cohabitation. Diligent labour in our callings. Shunning all occasions of uncleanness.

And resisting temptations. Thereunto. Then the next catechism. Following on from the duties required. By the seventh commandment. The catechism 139 asks.

[31 : 55] What are the sins forbidden. In the seventh commandment. The sins forbidden in the seventh commandment. Besides the neglect. Of the duties required. Are adultery.

Fornication. Rape. Incest. Sodomy. And all unnatural lusts. All unclean imaginations. Thoughts. Purposes. And affections. All corrupt.

Or filthy communications. Or listening thereunto. Wanton looks. Impudent. Or light behaviour. In modest apparel. Prohibiting of lawful and dispensing with unlawful marriages.

Allowing. Tolerating. Keeping of stews. And resorting to them. Entangling vows of single life. Undue delay of marriage. Having more wives or husbands than one at the same time.

Unjust divorce. Or desertion. Idleness. Gluttony. Drunkenness. Unchaste company. Lascivious. Songs. Books. Pictures. Dancing. Stage plays. And all other provocations too.

[32 : 53] Or acts of uncleanness. Either in ourselves. Or others. And as you can see. It's a comprehensive list. And I'd encourage you to read it for yourself when you go home.

Because. They're all referenced by scripture. In other words. It all comes out of the Bible. It's all there. In the Bible. But you know what those catechisms say to me.

It says that marriage is a holy calling. And without doubt. Ministry. Is a holy calling. It's not easy. It's not hard work.

It's hard work. I should say. It takes devotion. It involves dedication. And it requires discipline. And that's why Paul concluded.

First Corinthians chapter nine. With a statement about ministry. The whole chapter is about apostleship. And Paul is talking about the need for devotion.

[33 : 53] Dedication and discipline. Paul says. Do you not know that in a race all the runners run. But only one receives the prize. So run that you may obtain it. Every athlete exercises self-control in all things.

They do it to receive a perishable wreath. But we are imperishable. So I do not run aimlessly. I do not box as one beating the air. But I discipline my body.

And keep it under control. Lest after preaching to others. I myself. Should be disqualified. Marriage.

Ministry. And mistakes. It's a solemn topic. But you know the Bible is clear. There should be nothing in a minister's character.

Conduct or conversation. That should cause concern. Criticism or contradiction. With the message. He preaches. The motto of the minister.

[34 : 52] This should be my motto. As Paul says. At the end of. First Corinthians nine. I discipline my body. And keep it under control. Lest after preaching to others.

I myself. Should be disqualified. So may the Lord bless. These thoughts to us. Let us pray. O Lord our gracious God.

We realize that thy word. It is the only rule to direct us. On how we may glorify and. Honor thy name. And help us Lord we plead.

Not only in our marriages. But also in our ministries. Our daily lives. And our daily walk. To live lives that are. Worthy of the gospel. We realize Lord.

That we faint and fail. We are those that are so weak. And subject to temptation. But help us Lord. To be like Joseph. Who fled every.

[35 : 56] Every temptation. That was put before him. Help us Lord. To keep our minds. Focused upon Jesus. Help us to serve thee. All right. Help us to live.

As lights in darkness. Help us Lord. To. All to honor thy name. Bless us Lord. As those who are married. Protect our marriages.

We plead. That we know that the evil one. He goes around like a roaring lion. Seeking whom he may devour. And Lord. We have seen many. Breakups in.

Recent years. And the pain. And the heartache. That that causes. And Lord. We pray for healing. For help. For hope. We pray Lord. That thy grace. Would always be sufficient.

We pray Lord. For ministries. That are struggling. That thine hand. Would be upon thy servants. Oh protect us. We plead. Be a wall of fire. Around us. That we would be.

[36 : 52] As those Lord. Who are. Found on the last day. Giving. Giving thee. The honor. And the glory. And the praise. That thou dost deserve. Guard us. We plead. Watch over us.

We ask. Continue with us. Lord. And help us. To keep looking. To this Jesus. Who loved us. And gave himself. For us. Go before us.

Then we ask. For we ask it. In Jesus name. And for his sake. Amen. Bring our service.

To a conclusion. By singing. The words of Psalm 51. Psalm 51.

Page 281. We're picking up. Just where we left off. Verse 8. And we'll sing down. To the verse marked 13. Psalm 51.

[37 : 49] At verse 8. Of gladness. And of joyfulness. Make me to hear the voice. That so these very bones. Which thou. Hast broken. May rejoice. And down to the verse marked. 13.

How David. From his experience. He wanted to teach others. And in one sense. David is warning us. He's warning us. To take heed. Lest we fall.

So he says. Then will I teach thy ways. Unto those. That transgressors be. And those. That sinners are. Shall then. Be turned. Unto thee. So Psalm 51. From verse 8.

Down to the verse marked. 13. To God's praise. Have a pause. Amen. gives. To God's name is John.

The ■■■■ geld in the group.

[38 : 51] The Holy Ghost, which thou hast broken, may rejoice.

All my integrity is brought out, thy face I crown my sin.

Create a clean heart for you, arise with me within.

Cast me not from thy sight or take, thy holy spirit away.

Restore me thy salvation's joy, with thy peace, let me sing.

[40 : 22] Then will I teach thy ways unto those that transgressors be.

And those that sinners shall then be determined unto thee.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.