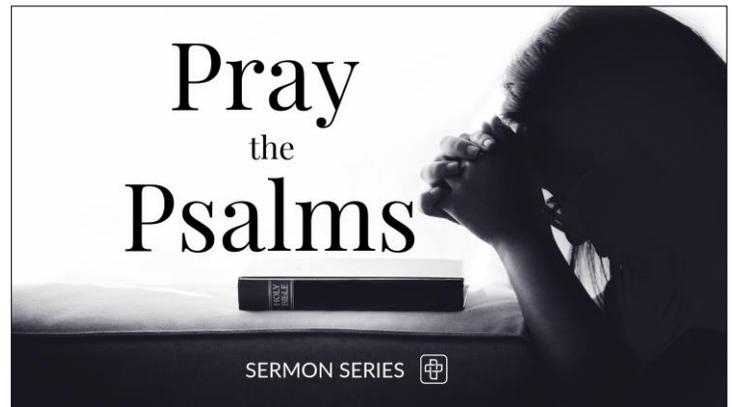




A Prayer to Keep Yourself From Idols Psalm 115

David Sunday July 28, 2019



Let's continue in worship now by hearing the Word of God from Psalm 115. We just sang, "Keep my heart and guard my soul from the evils that I face." This Psalm is wonderfully designed by God to do that in our lives, to help us keep ourselves from idolatry. So let's read Psalm 115 together, beginning in verse one:

- ¹ Not to us, LORD, not to us,
but to your name give glory
because of your faithful love, because of your truth.*
- ² Why should the nations say,
"Where is their God?"*
- ³ Our God is in heaven
and does whatever he pleases.*
- ⁴ Their idols are silver and gold,
made by human hands.*
- ⁵ They have mouths but cannot speak,
eyes, but cannot see.*
- ⁶ They have ears but cannot hear,
noses, but cannot smell.*
- ⁷ They have hands but cannot feel,
feet, but cannot walk.
They cannot make a sound with their throats.*
- ⁸ Those who make them are just like them,
as are all who trust in them.*
- ⁹ Israel, trust in the LORD!
He is their help and shield.*
- ¹⁰ House of Aaron, trust in the LORD!
He is their help and shield.*
- ¹¹ You who fear the LORD, trust in the LORD!
He is their help and shield.*
- ¹² The LORD remembers us and will bless us.
He will bless the house of Israel;
he will bless the house of Aaron;*
- ¹³ he will bless those who fear the LORD—
small and great alike.*

¹⁴ *May the LORD add to your numbers,
both yours and your children's.*
¹⁵ *May you be blessed by the LORD,
the Maker of heaven and earth.*
¹⁶ *The heavens are the LORD's,
but the earth he has given to the human race.*
¹⁷ *It is not the dead who praise the LORD,
nor any of those descending into the silence of death.*
¹⁸ *But we will bless the LORD,
both now and forever.
Hallelujah!*

Praise the Lord. Amen.

It would be hard to find a verse in Scripture that blasts more powerfully against the spirit of this age than verse one of this Psalm: “*Not to us, Lord, not to us, but to your name give glory.*” All of us are afflicted with an affliction the ancient theologians diagnosed as *incurvatus in se*, looking in upon ourselves. The New Yorker illustrated it like this:

By *incurvatus in se*, they meant that humanity is self-absorbed. We are turned in upon ourselves. Our sinful nature, said Martin Luther, “fails to realize that it so wickedly, curvedly and viciously seeks all things, even God, for its own sake.” This plague of *incurvatus in se* makes us glory thieves. Our hearts are prowling around to steal glory that does not belong to us. We bend the best gifts of God toward ourselves, enjoying them as if we earn them or deserve them. We even use God in order to obtain His gifts.



We see this in our acts of service to others. Even while we’re trying to love and serve people, we often find the gravity of self-interest pulling us back in on ourselves. A parent wants his child to succeed, to be respectful, obedient and self-controlled, but he discovers that his drive to bring out the best in his child is also entangled with his own needs and insecurities.

Someone else thinks she’s a champion of family values, but deep inside, her first thought when she hears of a relative’s terminal illness is, “What will I inherit when they die?”

A pastor is known for his willingness to drop everything to serve the needs of others. But intertwined with noble motives, he’s addicted to human approval—the reputation of being a self-sacrificing servant of God. This plague, *incurvatus in se*, is so endemic in our culture and so pervasive in each of our hearts it takes a massive antibiotic of grace to turn our gaze from inward to outward and upward to God.

But that's what Jesus does. He converts us from being glory thieves to being glory givers. Jesus changes us from being people whose hearts are turned in upon themselves to being people whose hearts cry out, "Not to us, Lord, not to us, but to Your name give glory."

Is your heart experiencing conversion?

Verse one is a great diagnostic for all of us to test: is my heart experiencing conversion? Is my heart being transformed by the gospel of God's grace? Jonathan Edwards preached a sermon on Psalm 115:1 in which he asked a fusillade of questions to diagnose whether or not the motive of one's heart was being transformed by grace. I want to put some of those questions into 21st century language, asking, "Are you experiencing conversion? Is your heart being transformed? How can you even know?"

- Do you love to give God glory for what you are, for what you have and for what you do?
- Do you delight to say, "All that I have, all that I am and all that I enjoy in this life comes from God and is the result of His kindness toward me; it's not because of anything in myself"?
- Do you believe that what you are in this world, what you have in this world and what you do in this world is not because of your own strength or merit?
- Do you believe that any power you have, any enjoyment or any accomplishment is all because God gave you the power to get it, enjoy it and accomplish it? You don't deserve it. It's from His mercy.

Then think of all the spiritual blessings we enjoy in this life.

- Do you love to give God the praise for your redemption and salvation?
- Do you say, "God, I admire Your goodness in choosing me from all eternity to be a vessel for honor and a subject of Your glory"?
- Do you marvel at the goodness of God in sending His Son to redeem you?
- Do you admire His grace in how He called you to Christ by His Holy Spirit?
- Do you acknowledge that your conversion is not owing in any respect to yourself, but only to the grace of God—and do you delight in that?

What about when you overcome a temptation to sin and you do the right thing?

- Do you say, "Oh, wow, what a good boy I am"? Or do you exult in the grace of God that kept you and changed you?
- When you do a good work—feeding the poor, giving sacrificially to a need—does your heart say, "I don't want to take any glory to myself, as if I've done some great thing that makes me worthy of God's love. Actually, I want to do my good works as secretly as I can, not sounding a trumpet before me as the hypocrites do, because I know that even if I've done everything I should do, I've only done my duty"?

It's not to me, O Lord, not to me—but to Your name that all glory belongs. That's what motivates a person who's experiencing conversion. Is that descriptive of what's happening in your heart? You've encountered God's faithful love, as he says in verse one: "Because of Your faithful love, because of Your truth." You've experienced His covenant loyalty, His lovingkindness, His mercies—His *chesed* love. You've been arrested by God's grace and truth, and through His faithful love and truth you've been born again. You have a new nature now, a new heart that renounces the praise of self and delights in giving glory to God alone. Is that something you're experiencing? Can you see that happening in your life? Of course, it's not going to be perfect. We're still battling against this old nature that's curved in on itself and that battle is not going to end anytime soon.

Tim Keller tells a story about when his wife used to drive through western Pennsylvania on Interstate 79 from Pittsburgh up to Lake Erie when the interstate highway was under construction. For a long time, there was a portion of the highway that could not be completed because it was over a very nasty swamp. They kept trying, but they couldn't get that highway built. One night they even parked a bulldozer out there, but when they came back in the morning, it had disappeared into the swamp. They put pilings down, then the pilings would sink. They kept thinking, "We've hit the bottom," then they would realize, "We didn't hit the bottom."

Keller said that's the way our hearts are. We think we've learned about grace. We think we've set our idols aside. We think we've reached a place where we're serving God—not for what we're going to get, but for Who He is. In his words:

There's a certain sense in which we spend our entire lives thinking we've reached the bottom of our hearts and finding it a false bottom. Mature Christians are not people who have completely hit the bedrock. I do not believe that is possible in this life. Rather, they are people who know how to keep drilling and are getting closer and closer.

So how do we keep drilling down to the bedrock of "glory be to God alone"? How do we keep drilling down to that place where our heart is passionate, "Not to us, Lord," where we've made this commitment and choice, "but to Your name be glory"?

Recognize the contrast between the one true God and all the counterfeits.

Verses two through eight help us with this. Recognize the contrast between the one true God and all the counterfeits. You see, the people who live like verse one are strange to the people of the world. It's strange to live for the glory of God. People look at that and think, "What?"

Each month I teach at Camcraft, a machine precision tool company in Hanover Park. We have a luncheon, then I bring a message from God's Word. When I walk into that company, their

mission statement is on the wall in the reception area. The first thing it says is: “To glorify God.” I think, “Wow, that’s so unusual. What do people think who are walking into this company seeing it exists to glorify God? That just stands out.”

When you encounter a person who is living a Psalm 115:1 type of life, that person will stand out. People are going to wonder about them, asking why would they live that way. It’s because people can’t see the God we trust and the God we adore. That’s why in verse two the nations say, “*Where is their God?*” They’re taunting. Maybe when this Psalm was written things weren’t going so well for Israel, for God’s people, and the nations were saying, “Where is He? Your God is not visible. You can’t hold Him in your hand. You can’t prove He exists.”

See, by nature we want to live for the here and now, for what we can see, smell, hear, taste and touch. But our God cannot be contained by human beings. When the nations taunt, “Where is their God?” the answer of God’s people is verse three: “*Our God is in heaven and does whatever he pleases.*” Let that sink into your mind and heart today. Our God is not constrained by anything that’s happening down here on earth. He rules sovereign over all.

Sometimes we get backed into a corner in this life, so we’ve got to do something we wish we didn’t have to do. That never happens to our God. He only does His good pleasure. Even when the terrible death of His Son on the cross happened, the pleasure of the Lord was prospering in His hand.

Friends, there are lots of things we wish we could get done in our lives in this world. But let’s just face it. We’re going to end our lives with unfulfilled desires, ambitions, unfinished projects. Not so with our God. He does all that He pleases. Whatever He wants to get done, He gets done. All He wills, He accomplishes.

And the gods of the nations are the total opposite of that. They cannot accomplish anything our God can do. They’re tangible, as we see in verse four. You can hold them in your hands—because you made them with your hands. People make idols because they want to worship something they can experience with their five senses. But the idols we make don’t have any senses themselves. Look at verses five through seven:

- They cannot speak to anyone. You won’t learn anything from them. There’s not going to be any revelation from God through these idols.
- They cannot see anything. They’ll never notice you. They’ll never pay attention to you. They’ll never reward you or judge you.
- They cannot hear anything. You can pray to them if you want, but they’re deaf to your voice and they’ll never answer.
- They cannot smell anything. There’s no fragrant sacrifice that can be made to them that will atone for your sins.
- They cannot feel anything. You’ll never experience a loving touch from their hand.

- They cannot walk. You'll never experience them coming alongside you to fellowship with you or help you.
- They cannot make a sound with their throats. Those who worship them make all kinds of noises, but the idols themselves are voiceless.

If there's an emphasis in this list, it's the twofold repetition of their inability to speak, to make a noise. What verses four through seven are saying is that idols are powerless to do anything, because they really aren't anything at all. They're just an invention. They can't speak to you, love you, forgive you, comfort you, provide for you or protect you. They're powerless to do all the things you want them to do for you.

But they do have power which is described in verse eight: *"Those who make them are just like them."* They become just like them. Verse eight is a very profound principle in Scripture: you become like what you worship. You will become like that thing you praise, adore, look to for your security and provision, what you put your trust in. So idols have the power to make you just like themselves. They have the power to make you like the living dead. They can keep you spiritually blind, deaf and lame, unable to hear or see the truth, unable to change your life in response to the truth.

If you put your trust in idols, you're going to become silent—powerless to speak. Look at verse 17. You will descend into the silence of death if you worship these idols. What a contrast idols are to the living and true God. If you worship Him—look at verse 18—you will live to bless the Lord and praise the Lord, both now and forever. Hallelujah!

I want you to see something that really gripped me this week in the New Testament. It's in 1 John, a letter that the Apostle John—who loved Jesus so much and knew he was loved by Jesus—wrote at the end of his life. I think of John as an old grandfather, speaking from his heart. He's writing because he wants us to know that the living and true God Who reigns in the heavens and Who does whatever He pleases—this God, the real God, the true God, was pleased to come down to the world He created and become one of us.

Unlike the idols of the nations, the living and true God could be seen—and He could see. He could be touched—and He could touch. He could be heard—and He could hear. John wants us to focus on Him. Look at 1 John 1:1-4: *"What was from the beginning, what we have heard, what we have seen with our eyes, what we have observed and have touched with our hands, concerning the word of life."* In other words John is saying, "I'm talking to you about the eternal God Who was from the beginning and Who has now come. We've heard Him, we've seen Him, we've observed Him and we've touched Him with our hands."

He's also the word of life according to verse two: *"That life was revealed."* He became one of us. He became incarnate, *"and we have seen it and we testify and declare to you the eternal life that was with the Father and was revealed to us."* He's not a dead idol. He's the living God Who gives eternal life. *"What we have seen and heard we also declare to you, so that you may also have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete"*—that you may enter into this life.

So what's John saying here? He's saying regarding the one eternal, true and living God that we've heard Him, we've seen Him, we've watched and observed Him walk among us and we've touched Him. He's alive, He's revealed eternal life to us and we are declaring Him to you so that you can experience eternal life through His Son. Because the one who has the Son, he says later in his letter, has life. The one who does not have the Son of God does not have life. *"I have written these things to you who believe in the name of the Son of God so that you may know that you have eternal life"* (1 John 5:13). He's real, He's alive and He will give you eternal life if you trust in Him. That's why John is writing this letter.

Now look at the very last verse in the letter, 1 John 5:21: *"Little children, guard yourselves from idols."* I read that and think, "How intriguing, yet mystifying as well." It's an abrupt ending. It doesn't seem like John has said anything about idols in the letter until this last verse. It seems like it came out of nowhere—but does it? This week, I started wondering, "Was John reading Psalm 115 the morning he wrote this letter? Was he praying through that Psalm?"

What does John say at the beginning of his letter? He said that God has done in Jesus what all the idols of this world are powerless to do. All the things Psalm 115 says the idols can't do, God has done in Jesus. He has spoken to us; we've heard His voice. He has seen us; we have seen Him. He has listened to our plight and acted. He has smelled the fragrant aroma of Christ's sacrifice on the cross and atoned for our sins. He has touched us with His hands and feels sympathy with us in our weakness and frailty. He has walked among us—and He walks with us now.

When we put our trust in this God, we become like Him. Remember that verse in Psalm 115, *"Those who make them are just like them"*? We become like what we worship. John says the same thing in 1 John 3:2-3: *"Dear friends, we are God's children now, and what we will be has not yet been revealed. We know that when he appears, we will be like him because we will see him as he is."* When you worship Jesus and put your trust in Jesus, He gives you life. He takes you out of death into life. He gives you eyes to see what you were blind to before. He gives you ears to hear what you couldn't hear. And ultimately, He transforms you into His image so that you become like Him in His glory.

We're all going to worship something—the only question is who or what. John is telling us, “Don't worship counterfeit gods. Keep yourselves from idols. Worship the living and true God, Who has revealed Himself to us in Jesus, His Son.” As we read these words, we should do like William Cowper wrote: “The dearest idol I have known, what e'er that idol be, help me to tear it from Your throne and worship only Thee.”

Because, you see, idols are not just figurines or statues. They're not just the bygone relics of a pagan culture. They're very much rampant in 21st century America. Tim Keller does an excellent job of probing what idols are today in his book Counterfeit Gods. Here's how he defines an idol: “An idol is anything more important to you than God, anything that absorbs your heart and imagination more than God, anything you seek to give you what only God can give.”

So fill in the blank: If I lost _____, my life would not be worth living. What would it be that you couldn't live without? What do you spent your cash on? Your energy and emotional and financial resources? What do you crave? Idols can be things like family, children, career, making money, reputation, social standing, a romantic relationship, the approval of your peers, competence, skill, security and comfort in your circumstances, your beauty or your brains. A great political or social cause—that can be an idol. Morality, virtue, even success in Christian ministry—all these things can be idols.

Keller says, “An idol is whatever you look at and say, in your heart of hearts, ‘If I have that, then I'll feel my life has meaning; then I'll know I have value; then I'll feel significant and secure.’” Think about that. Is the Holy Spirit speaking to you right now, pointing out something in your life that has way too much importance? It could be a good thing that has become inordinately good and desirable to you, but it's supplanting the place that belongs to God.

Is there someone or something you trust more than Jesus, that your heart is more preoccupied with and that you give your loyalty, service, fear and delight to? Where do you look for stability, security, acceptance, power or success? All these things can be idols. John is saying, and Psalm 115 is saying, “Keep yourselves from these idols. Don't let them have dominion in your heart.” God says, “You shall have no other god before Me” (Exodus 20:3).

How to keep yourself from idols.

How do you keep yourself from idols? Let's turn back to Psalm 115:9-18, which I think will lead us in the right direction regarding how to keep ourselves from idols. If we were to confine ourselves to Psalm 115 to answer that question, we find there are two commands, two instructions, given in the second half of this Psalm. What are they? What are we instructed to do?

First, I see something repeated three times: *“Trust in the Lord!”* See that in verses nine, ten and 11? It was also hinted at in verse eight, *“Those who make them are just like them, as are all who trust in them.”* Imagine the congregation of Israel spread out, there’s a worship leader and there are the priests. Then in the background are all the nations. The worship leader says in verse nine, *“Israel, trust in the Lord!”* And they respond, *“He is their help and their shield.”* Then he looks at the leaders of the people, the worship leaders, the house of Aaron, the priests, and says, *“House of Aaron, trust in the Lord!”* And they respond, *“He is their help and shield.”* Then he looks out to all the nations that are surrounding them and says, *“You who fear the Lord, trust in the Lord!”* He speaking to all the people like Cornelius, who are Gentiles, but who have come to fear the Lord. And the nations respond, *“He is their help and shield.”* What’s going on here is a very personal call to cleave to the Lord in trust.

Then the second instruction, after *“Trust in the Lord,”* is *“Praise the Lord.”* We see that in Psalm 115:17-18. Those who die outside of faith can’t praise the Lord. They’re going to descend into the silence of death. But, he says, *“We will bless the Lord both now and forever.”* This is a hint of an eternal life of praise and worship to God. God keeps His people alive throughout eternity so they can give Him praise forever.

So, trust in the Lord and praise the Lord—this is how to keep yourself from idols—and there are two reasons given in this Psalm for why we should trust and praise the Lord. First, as we heard, He is your help and shield. He alone can provide for you; He alone can protect you. Second, look at verses 12-16, and see what is repeated over and over and over again. What word do you see over and over again? Blessed. He will bless us. Blessing comes from Him alone.

God brings us to the point in our lives where we realize, as did Jacob, *“I can’t let You go until You bless me. If You don’t bless me, my life is lost. All my blessing comes from You; the blessing of my family comes from You”* (verse 14). *“My enjoyment of life on this earth comes from You. You’re the One Who’s given the earth to the human race”* (verse 16).

So the two ways we keep ourselves from idols are to trust in the Lord and praise the Lord. Then two reasons to trust and praise Him are because He is our help and shield and because He alone will bless us.

But how do we get that truth deep down into our hearts so we actually do keep ourselves from idols? It’s not by mere will power. It’s not by just acknowledging, *“Yep, I’ve got some idols and I need to repent.”* First, you’ve got to see the emptiness of what you’re trusting in. You’ve got to see the futility of it. You’ve got to see the end game—where is that leading, if you live for that, if you trust in that?

Then, your imagination has to be captured with the beauty of Christ, the wonder of the Father's love, goodness and generosity, plus the richness and sweetness of friendship with the Holy Spirit. You've got to be captured with love for the triune God. If you just try to repent of your idols without rejoicing in God, without delighting in, desiring and loving God, soon you're going to be like a dog going back to its vomit. Those idols will come back.

And if you try to rejoice in, love and worship God, but keep holding on to your idols, your worship is going to be really shallow and fleeting. What we're being called to in this Psalm is a lifetime of deep trust, continual dependence on the Lord and an eternity of unbridled praise to Him. In order for us to live like this, we must see Jesus as beautiful to us. He's got to become more attractive to our hearts than our idols. I like what Tim Keller says: "If you uproot the idol and fail to plant the love of Christ in its place, the idol will grow back." Has anyone experienced that? You've got to have the love of Christ filling your heart.

I think living Psalm 115 really comes down to this: how real is God to you? Is He alive? Is the love of Jesus like a blazing fire that's consuming all the lesser loves in your heart? If the love of Jesus fills you as the waters fill the sea, then you will live with Him-exalting, self-abasing That will be the victory (adapted from "May the Mind of Christ My Savior" by Katie Wilkinson). You'll start living, *"Not to us, Lord, not to us, but to your name give glory."*

I want you to see a probing question Jesus asks in John 5:44: *"How can you believe, since you accept glory from one another but don't seek the glory that comes from the only God?"* What is Jesus saying here? If your heart is really living for the praise of people, for the glory and affirmation that human beings can give you—if that matters more to you than the affirmation of God the Father and the Lord Jesus Christ—then, Jesus says, you can't really believe. You can't really trust in a God Whose glory is less impressive to you than the praise of people, than the glitter of this world. You can't trust in a God Whose glory is less impressive to you than the idols of this world.

This past week, I was deeply saddened to read a post from a pastor I've known from a distance for many years, someone just a few years younger than I am. In this post on Friday he renounced the Christian faith. He said he's full of hope for his future, after he and his wife announced their divorce a week ago. As I read it, it was startling, because it was the starkest admission of apostasy I've read in my lifetime—and it was on Instagram.

Then I read an interview he did back in February in which he was explaining to Sojourners Magazine how he no longer believes what the Bible says about sexuality. You've got to give him credit for this. Rather than trying to change the Bible to fit what he believes, he said, "It's almost easier for me to contemplate throwing out all of Christianity, than it is to keeping Christianity and

adapting it in these different ways.” So he understands, “If I’m going to keep Christianity, I’ve got to believe what the Bible says. But I no longer believe what the Bible says, so at least I need to be intellectually honest. I don’t want to try to adapt Christianity to what I believe.” Some people do that. So I give him credit for that.

But here’s what made me really sad. In that interview in February, he said, “It can get to feeling like, ‘What are you holding on to in Christianity? Why do you need it still?’” It was at that point that I was thinking, “Oh, I hope you say, ‘I can’t let go of Jesus. I can’t let go of the One Who loved me and gave Himself for me on the cross. I might be confused right now. I might be struggling with my faith right now. I might be wrestling with how to take what the Bible says about sexuality and think through what that means today. I struggle—but I can’t let go of Jesus and I know He won’t let go of me.’”

That’s what I wanted to hear. But there was no mention of Jesus. There was no indication of love for Jesus. There was no sense of profound gratitude for the life, death and resurrection of Jesus, from someone who has preached Jesus eloquently. There was no passion for the glory of Jesus. He was gone. He was renounced.

Friends, if we have no love for Christ, our religion is just an empty shell. Maybe we’re using Christianity as a way to get praise for ourselves. Maybe we’re even using God to attain His gifts—that whole concept of *incurvatus in se*. That’s our sinful nature. As I read this Psalm, and as I think about this pastor renouncing his faith, I want to say, “Oh, New Covenant Bible Church, trust in the Lord, the living Lord Jesus. Cleave to Him Who gave Himself for you. He is your help and your shield.”

I want to say to every pastor, elder, deacon and leader in this church, “May we never get so preoccupied with religious duties that we lose sight of the One Who loved us and gave Himself for us. Elders, pastors, deacons, trust in the Lord, the living Lord Jesus. He is our help and our shield.” He sends us forth into the Fox Valley to say to people who are searching and lost and needing hope, “Oh, you who fear the Lord, trust in the Lord. Put your hope in Jesus. He is your help and your shield.”

This is the way we want to live, isn’t it?, to bring glory to God through Spirit-transformed lives by the beauty and power of the gospel of Jesus Christ. I love the “melody line” of Spurgeon’s life in preaching. Look at what he said: “The glory of God is the jewel of the universe, of which all else is but the setting.” We’re just the setting. We’re here to show forth the jewel.

If that’s not your heart right now, if that’s not your desire, if Psalm 115:1 isn’t your cry, Jesus would say to you, very tenderly but firmly, “You must be born again. You need a new heart.” That’s what He lived and that’s what He died and ascended to the right hand of the Father after His

resurrection to give you. Through the Holy Spirit, He can give you new birth. He can give you this kind of heart. Ask Him for it. Acknowledge your need for it.

Let's do that together as we pray.

O Lord, we are dead in our transgressions and sins until You make us alive. We can go to church, even preach the gospel, yet have no love in our hearts for You because we're consumed with idolatries. Our imagination is captivated with lesser things. Thank You that You came to rescue us from the futility of worshiping idols. Thank You that You came to give us new hearts that love and worship You.

God, there are some here today who are desperately in need of that new birth. All the religious externals are worthless if we do not trust in You, love You and praise You. So I pray, Lord, give life to people today.

If you're someone who's recognizing this morning, "I don't have a heart for God. I don't love Him. I don't trust Him. I really don't." Right now just say, "God, be merciful to me, a sinner. Give me the kind of heart that wants to live for Your glory. Change me. Make me new." He will give new birth. The miracle of His mercy is that He will change the hearts of those who look to Him.

So please, Lord, receive the glory that is due Your name from this church, from our lives. Lord, we who serve here are nothing. It's all for You and Your glory. We confess our worth is in You, but we have a lot of unworthiness in ourselves. Thank You that You love us and gave Yourself for us. May we never forget Your love for us, Jesus. May our hearts never grow cold toward You. May we never walk away from You, Jesus. Never! We're surrounded by temptations on every side. Please keep us in love with You, Jesus. Please, Lord, for Your glory we pray. Amen.

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