

Sermon to the Saints which are at Topeka, Kansas -- Sunday, October 2, 2022

“[E]very natural man walks [i.e., lives his life] in a vain show; the mind of man is vain, and whoever walk according to the dictates of it, must walk vainly: the phrase is expressive of the emptiness of the mind; it being naturally destitute of God, of the knowledge, fear, and grace of God; and of Jesus Christ, of the knowledge of him, faith in him, and love to him; and of the Spirit and his graces; and it also points at the instability and changeableness of the human mind, in which sense man at his best estate was altogether vanity; as also the folly, falsehood, and wickedness of it in his fallen state: and the mind discovers its vanity in its thoughts and imaginations, which are vain and foolish; in the happiness it proposes to itself, which lies in vain things, as worldly riches, honours, etc. and in the ways and means it takes to obtain it, and in words and actions; ... to walk herein, is to act according to the dictates of a vain and carnal mind; and it denotes a continued series of sinning, or a vain conversation maintained, a progress and obstinate persisting therein with pleasure: now God’s elect before conversion walked as others do, but when they are converted their walk and conversation is not, at least it ought not to be, like that of others”.

I wish I had a more efficient way to express those incredibly potent thoughts about the dangers of disregarding our duty as professors of the pure faith in Christ. Like the training collar I use for getting proper obedience from my three large dogs, I want words that cut to the quick in a sensitive soul, and yank them back into stark reality about their responsibility to God and man. Particularly the responsibility to those in this body. Maybe these words:

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind”. (Ephesians 4:17)

There’s a 16-verse oracle in the 4th chapter of Paul’s letter to the Ephesians, which articulates how a New Testament Church of Jesus Christ is supposed to operate. Then, Paul shifts gears to show what every professor of this faith is required to *leave behind* when you are brought into this glorious light – with another 16-verse oracle. This point / counterpoint made by Paul, when consumed in a proper and sober light, is a stupendous mic-drop. Tucked into the middle of those things is an introduction to the subject that I want to make an examination of today:

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” (Ephesians 4:28)

For the past several years, I have been inclined to discuss passages and matters related to the coming of our Christ, so this may seem a bit of a change in focus. But as an elder I have the joyful responsibility to listen to the body. When a question is presented about the living duty we have as children of God, therefore, I am happy to give some focused discussion to it. Besides, as it turns out, the question is patently relevant to the Day of the Lord, as the following words about that time demonstrate:

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” (Revelation 9:20-21)

This, if nothing else in the scriptures, demonstrates the gravity of the subject. The listing of those categories by John, identifying the rotten spiritual condition of the society when the Day of the Lord is in full swing, includes this rampant and unrepentant violation of that grand commandment: ***“Thou shalt not steal” (Exodus 20:15).***

The eighth of the listed commandments – that Moses brought when he **“went down unto the people, and spake unto them”** the words directed by God (Exodus 19:25) – is part of the moral law. It predated Moses. That is, the behavior decried in those words was an assault on God’s requirements of His creation long before it was captured with those four pithy words, **“thou shalt not steal”**. The serpent in the Garden of Eden, said to be **“more subtil than any beast of the field which the LORD God had made” (Genesis 3:1)**, introduced this horrible conduct into the created race of mankind. He told Eve to steal what was not hers ... what was expressly identified as not hers ... what she had no valid argument for treating as hers ... what could not ever be pretended to be hers ... about which she was plainly ordered that she **“shall not eat of it, neither shall ye touch it” (Genesis 3:3)**. The creation did not have to wait two thousand years to be shown the significance of this behavior and the wrath of God in response to it. We have it exposed for us at the exact trigger point for our race’s fall ... and we have it desperately clung to by the doomed rebels as our Savior comes to rip His ownership back from Satan’s hands. We would do well, then, to examine what that behavior is and examine ourselves that we would flee from it.

Regarding this commandment, expositor Adam Clarke says: *“All rapine and theft are forbidden by this precept; as well national and commercial wrongs as petty larceny, highway robberies, and private stealing: even the taking advantage of a seller’s or buyer’s ignorance, to give the one less and make the other pay more for a commodity than its worth, is a breach of this sacred law. All withholding of rights and doing of wrongs are against the spirit of it. But the word is principally applicable to clandestine stealing, though it may undoubtedly include all political injustice and private wrongs. And consequently all kidnapping, crimping, and slave-dealing are prohibited here, whether practised by individuals or by the state. Crimes are not lessened in their demerit by the number, or political importance of those who commit them. A state that enacts bad laws is as criminal before God as the individual who breaks good ones.”*

This exposition is helpful to begin looking at what behaviors we should consider in our daily walk. It identifies a multitude of expressions under what may appear to be a quite restricted term **“steal”**. It feels so elemental, that to ask for a definition or explanation of it requires only to repeat it. What does “thou shalt not steal” mean? It means that you should not steal. But for it to be listed among the commandments means that it addresses a great crime against God that, unless it becomes **“as frontlets between thine eyes” (Deuteronomy 6:8)** you will near immediately commence stealing and pile up affronts before God faster than you can complete your morning constitutional. So, let us please examine a bit about the scope of this great sin denounced.

> Rapine, or plunder, refers to the practice of violently seizing or taking off with another’s property. Typically when there is some kind of military conflict those soldiers who conquer a place will be of this spirit of plunder. Like Achan did at the battle of Jericho, bringing the wrath of God down upon the people of Israel who were appointed to the work at Jericho for God’s glory, not for their vain personal interests:

“And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.” (Joshua 7:19-21)

Now one here may ask “when would ever we be in such a position?”. It seems that the sin here graphically identified has to do with how we deal with those enemies who we recognize the eternal God has brought down under our feet in a manner where there may be some spoils to be had. Puts me in mind of that grand work of

God in disemboweling the military, religious, civil, and sodomite infrastructure of this nation with the Supreme Court decision in *Snyder v. Phelps*. What were the spoils of that victory? They certainly included the substantial costs typically awarded to the victor. They included the fame and notoriety that this nation of barking seals propagate regarding the defense of the First Amendment. What irony, in a thankless and godless society. Are these ours, for personal gain? Would it be appropriate to take them to ourselves for vain purposes? Or are they spoils that we should leave go of, so that the pure glory of the matter sits squarely where it belongs – at God’s throne? This question was faced and addressed by our spiritual father Abram upon his return from a great deliverance God worked for him:

***“And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king’s dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. ¶ And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.”* (Genesis 14:17-24)**

This is an instructive passage, as we see Abram providing tithes to king Melchizedek (type of Christ – Psalm 110:4) of all that was received by God’s great deliverance, but refusing to take of the spoils as a gift from the king of Sodom. Sometimes it is through such events that our God ensures our ability to survive in some financial way, so the spoils are His gentle providential care for His Church (1 Chronicles 26:27-28). Other times it is all and only about the demonstration of His power among the affairs of men. In such matters, we are in danger of failing to ***“give ... glory to the LORD God”***. I submit that it is a matter of spiritual discernment, and the vain thoughts of our minds and needs of our flesh should not be driving our decisions.

> Larceny (theft) refers to taking any good or service without the consent of the owner and with the intent to permanently deprive the owner of it. It’s a generic description of theft ... and frighteningly common. While this is a definition used when determining guilt or innocence in a criminal prosecution, that is not our focus here. Brent’s sermon last week included a discussion of why we would not go to the laws of man to solve our disputes, because we would rather ourselves to be defrauded by our brother than to pretend that Jesus Christ is not the head of this body and therefore makes us plenary able to judge in such matters and put it right (1 Corinthians 6:7). Nevertheless, the conduct is to be understood as offensive and grotesque.

- It is not okay to take any thing from another person – in the church or NOT in the church – knowing that they have not consented to it and knowing that you intend to deprive them of it.
- It is not okay to take any service from another person – in the church or NOT in the church – knowing that they have not consented to provide that service on terms agreed to.

The former of these expressions should be easy to understand. Keep your hands off of the property of another when you know it doesn’t belong to you and they have not agreed for you to have taken it. The fact that in this body we consider all things owned in common, does not absolve any one of us from the duty to respect the property owned by others. The latter expression, stealing of a service, has a clear description regarding public services. Taking a service that is marketed requires that we honestly pay for that service. This strict expression of theft has more to do with openly defying what you know to be the cost of that service. You get an Uber

service then you pay for the Uber at the price advertised for the Uber. You don't run off without paying, you don't "stop the check" to deny payment ... you pay for the service. A simplistic, but clear, example.

The more private and (perhaps) more subtle way this offense occurs is when you deceive your beloved friends to obtain a service. This is a thing I should think we would find most odious and much to be avoided. When you have a body of believers who will, typically without question, offer themselves to help you when you need some service, it is critical not to deceive in the taking of that service. That requires us to be proactively honest with each other. If I ask one of my loved ones here for some help – whether on a physical task, a technical task, or even just a resource need – I owe my dear friend the duty to inform why I have the need. I know that I'm likely to get that assistance without question, because we do that for each other. I should not let my friend *think* the help is for my personal or family or church interests ... when in fact it is for some commercial gain or work relationship. I should be up front with them about what I'm doing and why. It's an acknowledgement that the Lord has provided resources to all of us for His glory, not for the glory of man. So we should not deceive one another to obtain resources for the glory of the flesh, allowing our loved ones to think they are providing their resources to minister to His saints for His glory. How forthright we deal with one another in such things is plainly a grave matter:

"¶ But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things." (Acts 5:1-5)

These resources are the Lord's. Nobody needed Ananias' money. There is nothing we have that the Lord cannot be without and certainly nothing that is needed by the saints in their pilgrim walk that will not be fully provided in God's providence. It is, therefore, not about any fleshly desire to compel some self-righteous almsgiving. It is about the gravity of how you treat the saints and how you presume to deceive the Lord God in that work. He knows and He will requite ... at least temporally.

>Taking advantage of another in any commercial transaction is theft. It is not an excuse that the other party is ignorant of the wrong. It is not an excuse that the society is full of such malice and deceit, so we're just "doing what everyone does". We serve the King in this life, so what the reprobate do to each other – and perpetually seek to do toward us – is to be anathema to our way of living.

"¶ The LORD'S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth" (Micah 6:9-12)

These references to "**balances**" and "**weights**", may be misleading for those here who are accustomed to a different expression of the commercial transactions in society. The United States – as well as all civilized governments – have the need to develop standardized ways to measure goods so that value for those goods can be established for commerce. Those balances and weights have to be reliable and fair, to ensure that when you are buying 16-ounce bottle of drink, you actually are receiving 16 ounces in that bottle. When companies want to squeeze more profit out of what they sell, they may deceive about what you're getting for the same

dollar amount. When the rules were being established for how the Jews of old were to treat each other in their society – dwelling in the earth as God’s chosen people – God Almighty made it clear that they were not to be deceitful in their commercial dealings with each other or any people doing business with them from abroad.

“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.” (Leviticus 19:35-37)

That’s the standard we are required to follow. No deceit in our commercial dealings – with each other or with the reprobate in the world. We are walking through this earth as God’s ambassadors. We profess that we believe that ***“he is, and he is a rewarder of them that diligently seek him.” (Hebrews 11:6)***. It does violence to that profession if we engage in conduct that shows deceit in matters of our financial and commercial doings. We rather send the message that we believe it is through our own manipulations of other humans – including deceit in finances – to provide for ourselves – not through the gracious provision from God. This is not a macro examination. We cannot slip this yoke by pretending that it has to do with some large financial transaction where we did some dirty manipulation. It includes that (when applicable), but it also includes the smallest of matters. Borrowing money when we are absolutely certain we have no capacity ... and likely no intent ... to pay that money back, is commercial theft. It is the same deceitful and sinful motion of our heart that drives that conduct, as it is when a large commercial deceit is perpetrated.

It is perhaps in this part of the discussion that it would be appropriate to look at a passage that might appear to identify an instance when taking what is not ours may be a less grievous act.

“Men do not despise a thief, if he steal to satisfy his soul when he is hungry; But if he be found, he shall restore sevenfold; he shall give all the substance of his house.” (Proverbs 6:30-31)

John Gill says of this sad soul, ***“[Men] do not despise a thief, if he steal: They do not discommend or reproach him for it, or fix a mark of infamy upon him, or expose him to public shame by whipping him; but rather excuse him and pity him when it appears what his case is, what put him upon it, and that he had no other intention in it than to do as follows; to satisfy his soul; his craving appetite for food, having nothing to eat, nor no other way of getting any”***. The condition of this person is regrettable and that he is put to such a state as to steal for his very ability to eat and live is a shame to the community. Yet the exception here is only in the form of responsibility that is brought upon him for the behavior. The burden of answering for the act is still heavy – being required to make full satisfaction for the taking even if to do so takes all of his substance and his own freedom.

To have a soul in the church of the Lord Jesus Christ reduced to such condition is a stain on the body of the church. How could any in this body be left without the ability to eat? The church has a duty to her members to distribute to their necessity (Romans 12:13), condescending joyfully to their low estate as is necessary to ensure the resources that the eternal God has provided for us are responsibly used for both preaching His Word and for ministering to His saints. So for this passage to have any application to the membership of this church is a condemning testimony against that body, as was the case when Paul addressed the church at Corinth because their conduct; ***“despise ye the church of God and shame them that have not?” (1 Corinthians 11:22)***. Another caution to any who would look to this passage as any justification for misconduct. The primary point of the passage is that compared to the gross effects of adultery, to wit:

“But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away.” (Proverbs 6:32-33)

There is in this passage no hiding place for a professing saint who will steal, even when it is to satisfy hunger. Though it might be comparatively more tolerable, it still carries a great weight in consequence and testifies against the church for their inhospitality. If there is need here, it should be supplied joyfully by those that have.

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:17)

>Purloining – to take money, product, or services from your employer for personal gain – is another sinful practice prohibited by this commandment.

“Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.” (Titus 2:9-10)

Embezzlement from an employer has a two-fold dishonor. It is stealing, and therefore testifies to all the world that the Lord is unfaithful or unable to ***“supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19)***. It also testifies that we are unjust stewards of resources put into our hands (Luke 16:1-2). We are to be content with our wages in every respect (Luke 3:14) because that shows thankfulness to our Lord for knowing what we have need of and providing it. It is one of the ways in which we demonstrate that our conversation is honest among the gentiles, bringing glory to God in the day of His visitation. If we steal from our employer, they are able to speak against us as evildoers, rather than seeing only our good works and testimony – which they despise (1 Peter 2:12).

The expositor above mentioned *“crimping”* as another action that is within the realm of stealing, and that is related to the employment setting, except it applies to the employer.

“Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.” (Ephesians 6:8-9)

Crimping is the act of using swindling, coercion, or any kind of undue and dishonest pressuring to compel workers to either do a thing that is unsafe or act against their own legitimate interest. The administrative world is filled to the brim with persons who will cheat and deceive to interfere with their employees so that they can ***“oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right” (Malachi 3:5)***. It is said in this Malachi passage that the cause of that thieving mischief is that they have no fear of God before their eyes. That should not be once said about a professing saint, that they would offend their God by abusing the power He has providentially granted over other human’s lives.

>Kidnapping and slavery are behaviors that are evidently severe examples of stealing for which the law is made according to Paul’s words to Timothy (1 Timothy 1:9-10). One interesting thing that I discovered reading expositors on this point, were John Trapp’s words: *“menstealers that steal away other men’s children”*. While I know that there is no soul in this house who would contemplate doing any such thing as kidnapping or slavery, I also know that we have various positions of responsibility in our employment that bear on the holding and

managing of juveniles. This deteriorating society of ours – see the oracle of Proverbs 30:10-14¹ – has corrupted the minds and hearts of young persons to a degree that the system cannot keep up with the violence and predatory lifestyles of these children. Working in that environment sometimes feels like we are stealing the children from their homes and imposing the crippling dysfunction of the “child in need of care” system. I’m clearly not accusing any kind soul here. Only expressing that we are required to be ever-vigilant in our work to avoid offending our God in the conduct we have with the lives of men and children – howsoever severe the dysfunctions are in the system that employs us.

“And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.” (Mark 7:20-23)

Christ, in this place, chastens the silly notion that what a human being consumes can have any defiling effect on the spiritual condition of that human. The sin-soaked human heart is the source of evil in that man, except when the tender influences of grace are brought in to do warfare against it. In enumerating the categories of those evils, “**thefts**” is included immediately next to “**murders**”. That might be a bellringer to our hearts. Who in this house would casually commit a murder? Likely not, but would we casually commit a theft? Would we thoughtlessly take or use up some resource that is not legitimately ours to take or to use up? These words of Christ plainly categorize that as flowing from the same thankless and evil heart that murderously takes a life.

We should not miss that the use of these terms like “**thoughts, adulteries, fornications, murders, thefts**”, etc. suggests that the actions themselves have become altogether commonplace in these souls that are defiled. They are things that simply occur, absent a movement in the very deepest part of the actor. They are the fruit of – the product inevitably coming from – an unregenerate heart; a heart consumed (briefly or permanently) with the infections of the Adamic curse. Then, having been generated from that graceless and unrestrained nature, they deepen that very hole of darkness in that soul. Like an endless and vicious downward spiral – the natural uncleanness of the heart produces wretched thoughts, movements of the will, actions – which in turn makes the man more settled into and rotted by those evil things that were produced. I have solid scripture for this proposition. Christ plainly said “**every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit**” (Matthew 7:17). Indeed the proverb insists that the very labor of wicked men is to sin (Proverbs 10:16). This deceitfulness of this sin has a hardening effect on the soul – even of the righteous (Hebrews 3:13). The gamesmanship begins, as though by some trickery a man can toy with the never-dying soul with clever Jiminy Cricket conscience games of “**accusing or else excusing one another**” (Romans 2:15). Left unchecked in this pattern, the sensitivity of that conscience is destroyed as though “**seared with a hot iron**” (1 Timothy 4:2). That truth should terrify us from downplaying the danger inherent in any clearly sinful behavior. What could be worse than engaging in a behavior without even be capable of seeing the outrage of it? Having spent so many long years compartmentalizing and justifying and “aww-shuckin’” about conduct that our Lord has plainly warned against, we just stop even thinking of it as wrong – and perhaps even think it is a flippin’ human right! That’s how it becomes a thing that will not be repented of even when the horrible plagues of the Day of the Lord are raining down on the world all around.

¹ Here is the text of Proverbs 30:10-14: “¶ **Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.**”

“Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.” (Malachi 1:7-8)

Stealing from the Lord. Beyond the solemn truth that the commission of any form of theft is by definition an offense against our God, there is this specific matter of how we spend the whole of our resources that are given us by His mercy and grace. Each of us is given the measure appointed from before the world began. Each of us is accountable for how we use those resources for His glory by preaching His Word and ministering to His saints.

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required:” (Luke 12:47-48)

While this passage is contained in a parable related to the second coming of Christ, it is fully applicable to our duty toward Christ whether or not we are in the earth at His coming. The import of the passage is that we owe a duty to use what He has provided, more and less, for what He has directed. The parable of the talents contains a more detailed mandate that we fully invest all our talents in the service of the King (Matthew 25:14-30), lest we hear those horrifying words:

“His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents.” (Matthew 25:26-28)

So when we receive of the Lord, whether it be work, device, knowledge, or wisdom, we have an affirmative duty not to steal those talents away from Him and waste them with the pursuit of vanity in this life. Rather, the duty is that we find the proper work to do in service to the King and we do it with the full might of our talents (Ecclesiastes 9:10). To do otherwise is in violation of that great commandment ***“thou shalt not steal”***.

“¶ These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (1 Timothy 3:14-15)

I love you all. Amen.