

Audio Transcript of Sermon

March 13, 2021

What Does the Bible Say About Self-Examination?

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we move into the spring Holy Day season, it is a time of self-reflection and self-examination. Jesus, who descended from King David, descended after a man who was imperfect in many ways, and yet was a man after God's own heart. David was a man who did not shrink back from the challenges of life and faced them head on. In his determination, he also made mistakes. Some of these mistakes would haunt him for the rest of his life, including his affair with Bathsheba. When we studied the life of David several months ago we reviewed how David not only lusted after Bathsheba, he plotted to have her husband killed in battle in such a way that the average person would not consider that David was the father of her unborn child. That child would later die.

David recognized the evil that he had committed and repented of the error of his way. Let's read the entirety of Psalm fifty-one beginning with the prologue that appears in many translations.

To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.

Psalm 51:1-19

- 1. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.**
- 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.**
- 3. For I acknowledge my transgressions: and my sin is ever before me.**
- 4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.**
- 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.**
- 6. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.**
- 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.**
- 8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.**
- 9. Hide thy face from my sins, and blot out all mine iniquities.**

- 10. Create in me a clean heart, O God; and renew a right spirit within me.**
- 11. Cast me not away from thy presence; and take not thy holy spirit from me.**
- 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.**
- 13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.**
- 14. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.**
- 15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.**
- 16. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.**
- 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.**
- 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.**
- 19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.**

David sinned and acknowledged his sin. He asked for God's mercy, forgiveness of sin. He asked that God cleanse him of his sin and acknowledged that he was born in sin. He asked to be restored to joy and gladness. David knew that the sacrifices that God wants in us is not that of an animal but a humble heart knowing that it is God who gives us mercy for our sins.

Thousands of years later, the apostle Paul would write to the Corinthians, and even after having visited with them multiple times, still felt the need to remind them to examine themselves to see whether they were in the faith, whether they knew that Jesus Christ was part of who they were. He reminded them that it is through Jesus Christ and his death and resurrection we have available to us the power of the Holy Spirit. Compared to Jesus Christ and God the Father he told them that we are weak, and this power of God will bring us to eternal life. It was for these reasons that Paul told the Corinthians to examine themselves to make sure that Jesus Christ was still part of their life and if for any reason they found Jesus Christ was not part of their life, it meant they, through their own actions, they had been rejected. Second Corinthians thirteen verse one.

2 Corinthians 13:1-6

- 1. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.**
- 2. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:**
- 3. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.**
- 4. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.**
- 5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?**
- 6. But I trust that ye shall know that we are not reprobates.**

In one of the first letters written after the death of Jesus, James gives us many examples of what we can be looking for as we examine ourselves and used the example of a mirror, which reflects what we look like. James tells us that people commonly forget who they really are and think of themselves in a way that may have no basis in reality. He reminds us that when we allow ourselves to be angry, it hinders the development of the righteousness of God and that what we ought to be focusing on is receiving the engrafted word, the teachings of Jesus, with meekness. He cautions us that we must do more than just be aware of what Jesus taught, we must do what Jesus taught. It is when we are aware of what Jesus taught and do not act on it that we are like that person who forgets what he or she actually looked like in the mirror. Each of us has our own faults and blemishes physically. We tend to ignore these in our mind. We cannot ignore our spiritual faults and blemishes. We must continue to practice what Jesus Christ taught, what's in the Bible and continue in that. Beyond that we must be careful of the words we use and remember to not only keep ourselves from being infected with the evil of this world, but to reach out to those who depend on the mercy of others for their survival, as we depend on the mercy of Jesus Christ and God the Father for our spiritual survival. James gave as an example the widow and orphan, who in a time with no social programs would be in a very bad place. James chapter one beginning with verse nineteen.

James 1:19-27

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

In another letter to the Corinthians, Paul warned them to not eat and drink damnation to themselves during the Passover. It is through the Passover that we should be made better not worse. He reminded them that the Passover is not a time of drunken debauchery and gluttony. The Passover is a time to remember the sacrifice of Jesus Christ and how that sacrifice makes possible our salvation. He reminded them that the Passover is a time when we memorialize the death of Jesus Christ through the bread and the wine.

Paul also told them and by default tells us today that we cannot eat the bread and drink the wine in an unworthy manner, because if we do so, we eat and drink damnation to ourselves and tells us to examine ourselves beforehand making sure we do not forget that the Passover memorializes the death of Jesus that gives us the hope of eternal life. When we overlook the significance of the Passover, it is like we ourselves took part in the killing of Jesus.

We cannot allow ourselves to overlook the meaning of the Passover or the significance of the death and resurrection of Jesus Christ. Those who do become spiritually sick and even worse, spiritually dead, and these are conditions we need to avoid. He urges us to judge ourselves, to be our own worst critic. It is when we expect more of ourselves than other people, that we will likely never let down these other people. Even more important, when we set very high spiritual standards for ourselves, we are likely to judge ourselves more harshly than what would be through God the Father and Jesus Christ. First Corinthians eleven starting with verse seventeen.

1 Corinthians 11:17-34

17. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19. For there must be also heresies among you, that they which are approved may be made manifest among you.

20. When ye come together therefore into one place, this is not to eat the Lord's supper.

21. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30. For this cause many are weak and sickly among you, and many sleep.

31. For if we would judge ourselves, we should not be judged.

32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.

34. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

In Paul's letter to Titus, we are reminded that prior to our calling we lived a life that was and of this world, and that our calling is a gift that is made possible through Jesus Christ our Savior, and His death and resurrection was an act of kindness and love from God. Paul also reminds us that there is nothing we can do that makes us righteous. It is through the mercy of the sacrifice of Jesus Christ and His resurrection that it is possible for Jesus to be our advocate before God the Father so that when our shortcomings are presented in judgement, we are found justified, not guilty, not because we are without sin but because of mercy which is given to us. It is through this that we have hope of eternal life and with this hope we are to be careful to maintain good works, doing what God and Jesus Christ would expect us to do. Titus three verse three.

Titus 3:3-8

3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Physical disease and disability when present in our life is a reminder to us that of and by ourselves we are unable to achieve spiritual salvation. Disease and disability are of no shame to a person as we can take comfort that we become spiritually stronger in any situation that God allows in our life, including disease and disability. Paul had his thorn in the flesh and his strength, his spiritual strength, and became perfect in this physical weakness as the Holy Spirit, the power of God the Father and Jesus Christ worked through this thorn in the flesh to magnify the spiritual presence of the Holy Spirit. Like Paul as we examine ourselves, when we see disease and disability in our life, are we able to say when I am weak, then am I strong? Second Corinthians twelve verse seven.

2 Corinthians 12:7-10

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

In examining ourselves before the spring Holy Days, are we verifying that we are a living sacrifice, as David referred to in Psalm fifty-one, with a humble heart before God. Humility is an attribute ascribed to us by others. Humility should never be an attribute we ascribe to ourselves. I am cautious when others share with me their humble opinion, or when they humbly make an announcement or make a request. In writing to the Romans Paul reminds us to be a living sacrifice with a humble mind and this means how we live our life is so easy to see that others will ascribe the aspect of humility in our life. We are not to live a life conformed to this world, where people tend to be very proud of who they are. They have self-pride. In my life I've heard more people tell me they are poor and proud of it than

I've heard rich people tell me they were rich and proud of it. At the end of the day self-pride is self-pride and if a person is going to err and have self-pride I would encourage them to at least be rich.

Paul also wrote to the Romans that people naturally have inflated thoughts of who they are. He encouraged them and as we examine ourselves to soberly consider who we are and if we are fully using the gifts of the Holy Spirit that God has given us. In his letter Paul lists different types of spiritual offices that require different gifts of the Holy Spirit to fulfill. Paul wasn't trying to show one office was better or more important than another. Paul was showing how each spiritual office was expected to do its job. Similarly we must fully use the gifts of the Holy Spirit we have been given in our lives. Romans twelve verse one.

Romans 12:1-8

- 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**
- 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**
- 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**
- 4. For as we have many members in one body, and all members have not the same office:**
- 5. So we, being many, are one body in Christ, and every one members one of another.**
- 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;**
- 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching;**
- 8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

To the Galatians Paul explained what we should do when in the course of examining ourselves we discover a fault in another person. He advises that we are to accept that person's fault as we in a spirit of meekness work with that person

to restore the person while examining ourselves in the process. When we think we are better than people with faults we have deceived ourselves. Instead of fulfilling the law of Christ, it's almost like we are excusing ourselves from needing the sacrifice of Jesus and his resurrection along with the mercy we need. Instead when we see a person with a fault, we not only help them get right with God and Jesus without judgment, we prove to ourselves that we are living a life that is acceptable and worthy of mercy and forgiveness. We find spiritual happiness not in finding faults with others, but proving ourselves. Proving ourselves come through self-examination, not examining others. Galatians six beginning with verse one.

Galatians 6:1-5

- 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**
- 2. Bear ye one another's burdens, and so fulfil the law of Christ.**
- 3. For if a man think himself to be something, when he is nothing, he deceiveth himself.**
- 4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.**
- 5. For every man shall bear his own burden.**

Jeremiah tells us that the heart is deceitful and incredibly wicked. He tells us that God knows our heart. Do we know our heart? Do we deceive ourselves into believing we are somehow better than we actually are? Instead of trusting in ourselves, which is what we do when we think of ourselves as good people, we need to place our hope in and trust God. Jeremiah seventeen verse five.

Jeremiah 17:5-10

- 5. Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.**
- 6. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.**
- 7. Blessed is the man that trusteth in the LORD, and whose hope the LORD is.**
- 8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be**

green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9. The heart is deceitful above all things, and desperately wicked: who can know it?

10. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

In Matthew Jesus tells us that we are not to judge others and He reminds us that how we judge others will be the measure by which we ourselves are judged.

When we freely condemn others, we will be freely condemned by Jesus and God. Jesus tells us to examine ourselves, or in the words He used, to pull out the mote of our own eye. Matthew seven verse one.

Matthew 7:1-5

1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

In his first letter, John shares that when we think we are without sin, not only do we deceive ourselves, we are without the truth. Instead of deceiving ourselves into believing we are without sin, we are to confess our sins and ask for forgiveness so that we can be cleansed from unrighteousness through the sacrifice of Jesus. First John chapter one verse eight.

1 John 1:8-10

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

Later in the letter, John writes that for our sins we have Jesus Christ as our advocate with God the Father. It is through Jesus that forgiveness of sin is provided. As we keep the commandments of Jesus we know Jesus and the love of God is perfected in us. As we examine ourselves we need to ask are we living a life reflective of Jesus Christ. Do we allow hate to fill our heart or do we fill our heart with forgiveness? It is when we have this love instead of hate for those in our life that we live in the light without risk of spiritually falling down. First John two verse one.

1 John 2:1-11

- 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:**
- 2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**
- 3. And hereby we do know that we know him, if we keep his commandments.**
- 4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**
- 5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.**
- 6. He that saith he abideth in him ought himself also so to walk, even as he walked.**
- 7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.**
- 8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.**
- 9. He that saith he is in the light, and hateth his brother, is in darkness even until now.**
- 10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.**
- 11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.**

Peter tells us to strengthen our mind and to be sober always hoping that at the return of Jesus Christ, Jesus will find grace through mercy for us so that we can have eternal life. We are cautioned to not return to life as we knew it before being called and to remember to remain a holy people before God and Jesus

Christ, being especially mindful of the words we use. We need to remember that when we were called it was not because of anything we did and that we will all be judged equally. Our hope is that we will be justified when Jesus returns, found not guilty of sin through the sacrifice of Jesus Christ. Our justification comes through obedience to the word and having genuine love for the brethren. First Peter one verse thirteen.

1 Peter 1:13-25

13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, Be ye holy; for I am holy.

17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ, as of a lamb without blemish and without spot:

20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Some believe that repentance is something that is only done before baptism. Yet we know from the Book of Revelation that only two of the seven churches were not directly told to repent. Five of the seven were told to repent. When it comes to sin in our life, we need to repent, knowing that there is a need to change what we do, and working so that the sin is no longer in our life. It should be a normal part of the spiritual maturation process that we refine how we live our lives, if you will, repenting on past practices as we move forward. We face a huge risk when we consider there is not a need to repent and this can stem from having an inflated self-view. As we examine ourselves we cannot have an inflated self-view. The error with the Church of the Laodiceans was that they were lukewarm because they saw themselves as rich and increased with goods having need of nothing and did not know they were really in a bad state. Some read these verses and only consider the Laodiceans as though they were rich and increased with physical goods having need of nothing, and while there is always a risk of having too much physical wealth and equating this wealth to a spiritual blessing, the greater lesson for us to consider is that the Laodiceans thought they were rich and increased with spiritual goods and had no spiritual needs. We are all working towards perfection before God the Father and we all have spiritual needs and opportunities for spiritual growth. We need to examine ourselves and see ourselves for who we truly are. Revelation three starting with verse fourteen.

Revelation 3:14-22

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

Some who examine themselves may come to the conclusion that there is no hope for them, that all is lost and may read verses like what we find starting with Hebrews ten verse twenty-six.

Hebrews 10:26-31

26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God.

Some wonder what it means to sin willfully after receiving the knowledge of the truth. What is being discussed in Hebrews ten is the unpardonable sin. The sin that is described is stepping all over the sacrifice of Jesus Christ and considering it to be of no value, to consider it to be unholy. As we work towards perfection we need to examine ourselves to see if we think of ourselves as being without sin, or mostly without sin, because where there is no sin, there is no need for forgiveness of sin. As we examine ourselves we should expect to find sin in our life that requires the mercy of Jesus Christ and forgiveness that comes through His sacrifice, remembering the words of first John one verse eight, *"If we say that we have no sin, we deceive ourselves, and the truth is not in us."*

Jesus spoke of the unpardonable sin using different words. Where in Hebrews it is likened to trampling all over the blood of Jesus and considering the sacrifice unholy, Jesus used words describing the unpardonable sin as blasphemy against the holy spirit. When Jesus spoke, people had accused him of being able to heal by demons when in fact this was totally false. Jesus performed miracles through the power of the Holy Spirit. Those who accused Jesus had trampled over the miracle claiming it was the result of something unholy-a demon. Mark chapter three verse twenty-two.

Mark 3:22-30

22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30. Because they said, He hath an unclean spirit.

As we examine ourselves it is not to find ourselves spiritually without need of nothing. We are all with sin and in need of mercy and forgiveness of Jesus Christ. Paul tells us that if we are of Jesus Christ walking after the spirit there is no condemnation because we are free of the punishment of sin and death. As we examine ourselves, we need to verify that we are doing things of the spirit, we are to examine ourselves that we are spiritually minded because as we live according to the spirit, we put to death the deeds of the body knowing we shall live. Romans eight beginning with verse one.

Romans 8:1-13

- 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**
- 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**
- 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:**
- 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**
- 5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.**
- 6. For to be carnally minded is death; but to be spiritually minded is life and peace.**
- 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**
- 8. So then they that are in the flesh cannot please God.**
- 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.**
- 10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**
- 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**
- 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.**
- 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.