

## Audio Transcript of Sermon

April 10, 2021

In Whom Do We Trust?

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we move beyond the Spring Holy Days, the world remains focused on COVID-19 because this pandemic is a serious threat to our physical life. Many are working tirelessly and have been working tirelessly for a long time. Within all the discussion about the current situation you can hear statements to trust science and scientists. In the United States this statement was contrasted in the most recent Presidential election to trusting the forty-fifth President of The United States. In whom do we trust is an important consideration for all who call themselves Christians. Should we trust scientists, an elected official, or should our trust be directed elsewhere?

By the way before I get started, this sermon is not about whether you should or should not take the COVID-19 vaccination. That's a medical decision for you to make in consultation with your health professionals. This sermon is also not about whether or not you should follow recommended health guidelines related to the pandemic. I'm confident, the health professionals who have developed these guidelines probably know more about infectious diseases than you or me. The question remains, at a time when death is reported more prominently and people are concerned for the health as they consider their own mortality, should our trust as Christians be placed in scientists, medical professionals, elected officials or should our trust be directed elsewhere?

Let's begin our study closer to home. Would you trust your friends? This thought was part of what the prophet Micah wrote about. The Book of Micah is a shorter prophetic book making Micah one of the minor prophets, as determined by man. Yet, it was Micah who prophesied that Jesus would be born in Bethlehem. Notice Micah five verse two.

### **Micah 5:2**

**2. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

Micah was living at the time of the fall of Jerusalem to Sennacherib in 701 BC. It is commonly thought he was active as a prophet for approximately thirty-five years before the fall of Jerusalem and that he died a few years after Jerusalem fell. He not only foretold of the destruction of Jerusalem; he told how dishonest business practices caused problems for the people of the city. Micah two verse one.

### **Micah 2:1-2**

**1. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.**

**2. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.**

Today there are many forms of evil related to business practices that can result in people losing their homes and land. For example if a person has poor or no credit and is in need of money, that person might turn to a payday loan, money that is typically borrowed for a short period of time and then paid back. The problem with these kind of loans is these typically hide a very high interest rate, sometimes three hundred to four hundred percent. In the modern market, interest rates are fairly low and for people with top tier credit, they can find zero percent financing deals on a new twenty-five thousand dollar car. If paid back over five years, the borrower would pay nearly four hundred seventeen dollars a month. However, if that new car purchase was financed at the same interest rate as a payday loan at four hundred percent interest, the monthly payments would move from nearly four hundred seventeen dollars to a few cents more than eight thousand thirty-three dollars per month if paid back over the same five year period, for a whopping repayment total of five hundred thousand dollars, giving the lender a profit of four hundred seventy-five thousand dollars.

Payday loans aren't used for new car purchases but the impact on the finances of the person who borrows is still significant. When the payments cannot be made the debt only grows, the credit score is negatively impacted and the cycle continues. The person who borrows is oppressed and so are their children. The borrower gets into a debt hole they more times than likely cannot get out of, and their children get introduced to a poverty life style.

What Micah was writing about might give you reason to think of real estate investors. There is nothing wrong in making a profit of any business deal, unless

the deal results in oppression of people. Have you ever wondered why real estate prices have seemed to outpace wages? Have you ever wondered why some senior citizens are forced out of their homes they have lived in most of their adult life, even though these have no mortgage, due to the explosive growth in home valuations and resulting increases in property taxation? Who is it that benefits when real estate values sky rocket? It is the real estate investor who benefits. Whether this is a fair profit for the investor or oppression of other people is up to each individual listener to decide. As we make our decision be mindful of what Micah wrote about the situation in Jerusalem.

Micah wrote about a Jerusalem that might have had different technology available to it, but that also sounds familiar to life as we know it today. Micah also wrote about trusting friends. Notice what he wrote in Micah seven beginning with verse five.

#### **Micah 7:5-7**

**5. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.**

**6. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.**

**7. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.**

Micah very bluntly shares to essentially trust no man, not your friends, advisors, or even people in your own family, sharing that people are betrayed by family. Micah also shared that he would look to the Lord and wait for God. Micah trusted in God. Other prophets living near that time, Jeremiah, Isaiah, Hosea, and Amos, also wrote about problems they saw.

We'll continue our study by taking a look at some of what Jeremiah wrote, starting with what he wrote about your neighbors. First, we'll look at some background on Jeremiah, who is considered a major prophet. Jeremiah is thought to have lived from approximately 650 BC to 570 BC, after the time of Micah, and the Book of Jeremiah referred to the prophet Micah in Jeremiah twenty-six verse seventeen.

### **Jeremiah 26:17-19**

**17. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,**

**18. Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.**

**19. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.**

He warns about trusting no man because all will seek their benefit over your benefit and if push comes to shove, will even lie about you. He tells us that even though you may think of home as home, sweet home, be cautioned that your homes address is on the avenue of deceit. Jeremiah nine verse four.

### **Jeremiah 9:4-6**

**4. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.**

**5. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.**

**6. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.**

A few chapters later, Jeremiah would write about trusting man and trusting God. He clearly proclaims a curse on people who trust in man because people who place their trust in men and not God forget about God. He adds that people who forget God live in a place where God cannot bless them, comparing their existence to a person in a parched desert. As a person who lives in a desert, I know how critical water is to survival. Jeremiah then quickly compares people who trust in God as people who are planted by the waters. In the desert, you want to be near a water source, because dehydrated water is of no value. Jeremiah concludes by stating that not only is the human heart deceitful above all things and incredibly wicked, the human heart is impossible to know and therefore imprudent to trust. Jeremiah seventeen verse five.

### **Jeremiah 17:5-9**

**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?**

Nobody can really know the evil of the human heart. From time to time we are reminded of how evil people can be, with mass shootings, unspeakable crimes, and hatred towards others just the peak of the iceberg. The evil that existed in the time of Jeremiah exists today. What is different today is the technology we have available to us. Back then because of the evil, people from Jerusalem had been carried away captive to Babylon by Nebuchadnezzar, including the royal family, the priests, and many prophets. In his letter to the captives, Jeremiah relayed that they should establish a life for themselves where they were so that the population would grow, and to seek peace. God warned them through Jeremiah to beware of false prophets, that they should not listen to their false prophecies.

God also told the captives through Jeremiah's letter they would be in captivity there for seventy years, a lifetime. Some would naturally die in captivity never returning to Jerusalem and others would be born in captivity and would see Jerusalem for the first time at their return. Jeremiah twenty-nine verse one.

### **Jeremiah 29:1-14**

**1. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;**

- 2. After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)**
- 3. By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,**
- 4. Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;**
- 5. Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;**
- 6. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.**
- 7. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.**
- 8. For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.**
- 9. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.**
- 10. For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.**

Then God through Jeremiah says something that should give us reason to pause from what we do and think about it. He told the captives then and it equally applies to us today. God adds that he knew the thoughts he had towards the captives, that these were thoughts of peace and not of evil to help the people arrive at an expected end. The expected end for each of us today is salvation, eternal life. For each of us God has developed the best idea of how to bring that about with the highest of level of confidence that is possible. In the letter to the captives God adds that they would be returned to Jerusalem where they will be able to call on God. Verse eleven.

- 11. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.**

**12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.**

**13. And ye shall seek me, and find me, when ye shall search for me with all your heart.**

**14. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.**

Isaiah was active as a prophet from approximately 740 BC to 686 BC and lived through the destruction of Jerusalem. Isaiah starts by listing multiple types of sins of the people of Israel in the first chapter. Described as a sinful nation who does not know God, whose nation is taken over by foreigners with its infrastructure in ruin, the people are described as having a form of religion that God hates. On the surface, all the checkboxes can be met, but all that is done religiously is done with evil undertones. God calls for their repentance.

With repentance achieved, Isaiah then begins to describe a vision of the Kingdom of God, the mountain of the Lord's house will be established in the top of the mountains, giving all people pause to worship, and to change from a lifestyle of war to a lifestyle of peace, the kind of peace unknown to mankind today. Isaiah two verse one.

#### **Isaiah 2:1-22**

**1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.**

**2. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.**

**3. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**

**4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**

**5. O house of Jacob, come ye, and let us walk in the light of the LORD.**

Isaiah returns from this future vision to the evil of today where instead of worshipping God, religious concepts from the orient are followed, fortune tellers are sought, and foreigners are valued not because they are people, but because they represent an opportunity to pay low wages. In my hometown instead of paying a livable wage for example to maids, very low wages are paid under the table. In the United States, when you hire a maid, tell them when to work, provide the cleaning supplies and set guidelines for getting your house clean, you are required to pay appropriate payroll taxes and withhold Social Security, Medicare, and Federal Income Tax as the employer. That rarely gets done.

While oppressing the foreigner, this is done in a land of incredible wealth and transportation resources where people worship not the God of Abraham, Isaac, and Jacob, but the god with a small 'g' of the pride of accomplishment. God told Isaiah to not be part of that society, but to withdraw, lest he suffer the fate of the society. God then goes on to show that all that is considered great and worthy will be brought to nothing by God. Verse six.

**6. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.**

**7. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:**

**8. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:**

**9. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.**

**10. Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.**

**11. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.**

**12. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:**

**13. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,**

**14. And upon all the high mountains, and upon all the hills that are lifted up,**

**15. And upon every high tower, and upon every fenced wall,**



- 16. And upon all the ships of Tarshish, and upon all pleasant pictures.**
- 17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.**
- 18. And the idols he shall utterly abolish.**
- 19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.**
- 20. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;**
- 21. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.**

Chapter two ends with a thought about how to handle man. Isaiah was told to cease from man who is limited to a physical existence. In other words, Isaiah was told to not trust man, and instead it is implied to trust God. Verse twenty-two.

**22. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?**

In other parts of Isaiah, God tells of great difficulties for those who trust in men like the Egyptians, instead of looking to God. In Isaiah it is pointed out that mankind and life as we physically know it is subject to the limitations of biology. Isaiah also shows that no matter what those limitations may be, through the power of God by trusting in God, by looking to God, by seeking God, God can circumvent all of these limitations. It is when we put away our manmade idols that God can work with us, whether these be idols made of precious metal or carved of wood, or whether our idols result from making God after our image our likeness, instead of understanding we were made after the image and likeness of God. Isaiah thirty-one verse one.

**Isaiah 31:1-9**

**1. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!**

- 2. Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.**
- 3. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.**
- 4. For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.**
- 5. As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.**
- 6. Turn ye unto him from whom the children of Israel have deeply revolted.**
- 7. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.**
- 8. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.**
- 9. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.**

Hosea writes of a time when there is no truth, mercy, or knowledge of God in the land and how this results in all forms of evil. As a punishment for this time, Hosea writes of a time of environmental distress, where the land mourns, and farms are not fully productive. He adds that it will be a time of challenge for livestock, birds, and aquatic life. Hosea also writes that during this time there will be those who think of themselves as religious yet succumb to the sins of the world around them. All of this results from forgetting the law of God with a further penalty of God forgetting about the children of these people. Hosea shows that God proclaims His people are destroyed for lack of knowledge, not the knowledge that is based on the falsehoods of this world, but the knowledge that is based on the truth of the Bible, mercy, and the knowledge of God. Hosea chapter four verse one.

## **Hosea 4:1-10**

- 1. Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.**
- 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.**
- 3. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.**
- 4. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.**
- 5. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.**
- 6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.**
- 7. As they were increased, so they sinned against me: therefore will I change their glory into shame.**
- 8. They eat up the sin of my people, and they set their heart on their iniquity.**
- 9. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.**
- 10. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.**

Amos wrote of a time of distress personified as Israel where cities are decimated with a huge loss in population. Through Amos, God tells those who will hear that those who seek God will live. He tells those who turn judgment into condemnation who also conveniently forget about righteousness to seek God. The evil is so intense at this time that God inspired Amos to write that the prudent will keep silent. It is during this time that evil multiplies exponentially and that the negative fallout from speaking the truth will be far greater than any change of heart by the people who hear the message of truth. Yet, during this time as in all times, God's people are told to seek good and not evil, so that we might live. We are still to hate the evil and love the good so that judgment might be established and so there might be a hope for the remaining people. Amos five verse one.

## **Amos 5:1-15**

- 1. Hear ye this word which I take up against you, even a lamentation, O house of Israel.**
- 2. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.**
- 3. For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.**
- 4. For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:**
- 5. But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.**
- 6. Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.**
- 7. Ye who turn judgment to wormwood, and leave off righteousness in the earth,**
- 8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:**
- 9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.**
- 10. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.**
- 11. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.**
- 12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.**
- 13. Therefore the prudent shall keep silence in that time; for it is an evil time.**
- 14. Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.**
- 15. Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.**

In the New Testament, Jesus spoke simply of what we are to do. With this knowledge of evil that we see about us, and the imagery of the prophecies we read, it would be normal to be concerned about our future existence, because we compare what we read about these future events to the life we have today. Jesus tells us not to worry about our physical life, because God not only knows what our physical needs are, God will provide these needs to us. Let's notice what Jesus said as recorded in Matthew six beginning with verse twenty-five.

### **Matthew 6:25-33**

**25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?**

**26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**

**27. Which of you by taking thought can add one cubit unto his stature?**

**28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:**

**29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.**

**30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?**

**31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?**

**32. For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.**

**33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**

The Old Testament prophets wrote about the need to seek God, to seek good, and how people are destroyed for lack of knowledge about God, how it is common for people to look to other people to satisfy their needs. Jesus reiterated what was written by so many of the prophets who wrote about the problems of Israel because the people forgot about God. Jesus reminds us to seek first the Kingdom of God, and God's righteousness and in so doing, God will provide our needs.

In writing to the Church at Philippi, Paul reminds the church to be happy that they are called of God adding that they should not be careful, or in modern usage, that they should not be anxious for whatever needs they may have. Paul reminds them that they can take their needs to God at any time through prayerful requests offered with a foundation of thankfulness. He added that through the Holy Spirit, we will have peace of mind through the mercy of Jesus Christ. Philippians four verse four.

#### **Philippians 4:4-7**

- 4. Rejoice in the Lord always: and again I say, Rejoice.**
- 5. Let your moderation be known unto all men. The Lord is at hand.**
- 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.**
- 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

To the Romans, Paul would write that we are not to become like the people we see around us who are in this world. Instead, we are to prove what is good and acceptable before God, what constitutes His will, through the renewing of our mind made possible by the Holy Spirit that we have been given. Romans chapter twelve verse one.

#### **Romans 12:1-2**

- 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.**

As we try to understand the will of God in each of our lives, it's important for us individually to consider in whom do we trust. We know we live in a world that is evil where people will oppress other people for financial gain, where people will lie for personal gain. We live in a world that has forgotten about God. God has become a convenience for the people. Instead of trusting God, people trust other people. We live in a time where politicians ask us to trust them and where health officials ask us to trust them in response to the COVID-19 pandemic. Problems will

arise for us when we trust people instead of God, when we have faith in people instead of God, when we look to medicine for salvation instead of God.

The natural course of humanity is simple and given to us by Paul. He explains that the only result of our life we can earn is death. Along with taxes, death is one of those guaranteed things in life. For those who trust in God, who have faith, who live a life where their mind is transformed because the Holy Spirit has intervened in their life, they will receive the gift of eternal life from God the Father which is made possible through the death and resurrection of Jesus Christ. Romans six verse twenty-three.

### **Romans 6:23**

**23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Because we live in a physical world we are surrounded by other people. We need to remember that in every situation we have on this side of eternity, we are interacting with other people who are subject to the corrupting forces of evil. These people will never be in a position to offer us salvation. All they might be able to do is make life on this side of eternity more tolerable for the moment, provided what they offer us is aligned to the will of God in our life. In our minds there should never be a question about whom we trust. We can maintain deep respect and regard for the knowledge and professionalism of the medical community and scientists. Whether you like a politician or not will likely be determined on your own political bias. But none of these people is worthy of our trust because none of these people can offer us salvation. The truth is there is no person on earth who can offer you salvation, not even a person whom you may regard as deeply religious. The answer to in whom we should place our trust is very clear. It is God and Jesus Christ in Whom we should place our trust.

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.