

Audio Transcript of Sermon

May 15, 2021

Condemning the Guiltless Who do Well

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. During his earthly ministry, the scribes and Pharisee sought to condemn Jesus for His actions. Their condemnation arose not from what was written in what we call the Old Testament but by their interpretation of what was written. From the very beginning Jesus clearly stated that he did not come to destroy the law or the prophets. Jesus did not come to do away with the law or prophets, but to fulfill. Jesus also added that nothing would be removed from the law until heaven and earth pass, a future time. Matthew five verse seventeen.

Matthew 5:17-20

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

We can rest assured that Jesus did not break any law of the Old Testament and yet was constantly accused of doing so by the scribes and Pharisees. An example of this came up on one Sabbath, when Jesus and the disciples walked through a field of corn. Historically, corn would have referred to many types of grains, not the ears of corn we think of today from the western hemisphere. Whatever type of grain the disciples decided to eat, they picked it and this caused concern for the Pharisees. The Pharisees claimed that what the disciples did was not lawful to do on the Sabbath. Jesus did not directly answer their charge and instead expanded the thought on this topic by giving the example of David eating the shewbread, and how priests work on the Sabbath and yet are blameless. Jesus challenged them to have mercy instead of an attitude of condemnation, stating that they

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were willing to condemn his disciples who were guiltless like the priests. Lost in the discussion today is the idea that Jesus was doing the work of God on earth as was His disciples. There is never any sin in doing the work of God on the Sabbath day. Matthew twelve verse one.

Matthew 12:1-8

- 1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.**
- 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.**
- 3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;**
- 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**
- 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**
- 6. But I say unto you, That in this place is one greater than the temple.**
- 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**
- 8. For the Son of man is Lord even of the sabbath day.**

Jesus used the example of David to show how even in the face of a clear violation of law mercy is to be applied. The Pharisees existed in a world where there seemed to be a lack of mercy. They rigidly interpreted the law of God to a point where it made the law of God meaningless. In the story of David and the shewbread, David was on run and connected with the priest Ahimelech and asked to be given the shewbread, which the priest did. There is no account that David was held accountable by God for his actions, nor is there an account that the priest Ahimelech was held accountable. The logical conclusion is that God applied mercy to the situation. First Samuel twenty-one verse one.

1 Samuel 21:1-6

- 1. Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?**

2. And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

4. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

6. So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

When the Pharisees attacked Jesus and the disciples who had plucked grain in the field, Jesus had told them in the Old Testament how the priests profaned the Sabbath and yet were blameless, without guilt. Jesus was likely referencing a passage from Exodus which states that any person who does any work on the Sabbath must be cut off from the people, and be put to death. Notice Exodus thirty-one verse twelve.

Exodus 31:12-17

12. And the LORD spake unto Moses, saying,

13. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

The Hebrew word for work is transliterated as *mlakah*, Strong's Hebrew 4399 and it means employment, self-employment, such as things made or done by human effort. It would not include servile type work. Jesus was using this to teach mercy. The Pharisees seemed to be quick to judge. They worked very hard to find fault with Jesus, and they likely found fault with many, many others also. Finding fault with others was what they did in the name of God. Jesus explained how God wanted mercy and not sacrifice, and a good understanding of God rather than the religious rituals of burnt offerings, and he cited a passage from Hosea six beginning with verse four.

Hosea 6:4-6

4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

It was later on the Sabbath Day, after passing through the grain where the Pharisees had already judged Jesus and the disciples that Jesus went to the synagogue where there was a man with a withered hand. On the Sabbath day, they sought to accuse him and asked if it was lawful to heal on the Sabbath. They already knew the answer according to their rules that had been developed for the Sabbath. According to their rules, healing was considered work and not be done. Again, Jesus side-stepped their question, and in doing so made it impossible for them to prosecute him for His response. Jesus cited a commonly understood exception to the no-work provision of the Sabbath, helping a distressed animal. He asked rhetorically if man was more important than animal implying that if man was more important than animal there would be nothing wrong in helping a person in distress or need on the Sabbath. He stated that it was lawful to do well on the Sabbath, and healed the man. Instead of considering the words of Jesus, the Pharisees left, held a council and debated how to destroy Jesus, this council taking place on the Sabbath. Matthew twelve verse nine.

Matthew 12:9-14

9. And when he was departed thence, he went into their synagogue:

10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14. Then the Pharisees went out, and held a council against him, how they might destroy him.

When Jesus said it was lawful to do well on the Sabbath, the Greek word *kalos*, Strong's Greek word 2573 is used and it means to do morally and honestly well. *Kalos* is used in many different places in the New Testament and we are going to examine doing well so we may be guiltless.

Part of doing well is doing good, including to our enemies who hate us, despitefully use us, or persecute us. Doing well, doing good, includes loving our enemies and blessing people who curse us. Jesus spoke of this early in his ministry to a crowd that was used to the religious practices of the day which would have included religious judgments being made by the scribes and Pharisees. Matthew five verse forty-three.

Matthew 5:43-44

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

When Jesus said, "do good to them that hate you," he used the word *kalos*. We cannot be selective to whom we do good. The act of us doing good rather than

the person doing good is what is important. In Hebrews we are told of the value to having a good conscience and living honestly, living *kalos*. Doing well involves honest actions. There will never be an act of deceit that is doing well. Hebrews thirteen verse eighteen.

Hebrews 13:18

18. Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

How we treat others is reflected in *kalos*. James gives a wonderful example for us to consider and compares two types of people who might come into our life. First he describes a person of wealth who dresses and looks like wealth. He then describes a poor person wearing old and worn clothing. James warns us NOT to seat the rich person in the better place and to seat the poor person in an undesirable location. In real estate, we might think of location, location, location. When we think of the good place where all people should be welcome, that good place that James writes about is *kalos*. We can do well by how we welcome people into our lives. James two verse one.

James 2:1-13

- 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.**
- 2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;**
- 3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:**

When we take action based on appearance we have judged with evil intent. We need to remember that God has chosen poor people to be rich in faith and are not to blaspheme others who are called by God. We are not to judge others, oppress them, or accuse them, especially making religious or faith-based accusations against them. When we do any of these things, we are a transgressor of the law. Instead we are to remember that we are to love our neighbor as we love ourself. As we love our neighbor as ourself, we do well, we do *kalos*. Verse four.

- 4. Are ye not then partial in yourselves, and are become judges of evil thoughts?**
- 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?**
- 6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?**
- 7. Do not they blaspheme that worthy name by the which ye are called?**
- 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**

As we work out our own salvation with fear and trembling, we need to remember that we are all judged by the law of liberty. As we have mercy to others, God will have mercy to us. As we have no mercy to others, God will have no mercy for us. It is mercy that triumphs over judgment. Verse nine.

- 9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.**
- 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**
- 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.**
- 12. So speak ye, and so do, as they that shall be judged by the law of liberty.**
- 13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.**

After His resurrection, Jesus gave his disciples a commission to fulfill. He told them to go into all of the world preaching the Gospel everywhere. Jesus explained that those who believe and were baptized would be saved, and non-believers would be condemned. He explained how the disciples would be able to cast out demons and speak in new languages. He added that the disciples would be given extra protection against anything intended to bring them harm. Finally, Jesus shared that the disciples would be given the power to lay hands on the sick so they would recover. The Greek word for recover is *kalos*. Mark sixteen verse fifteen.

Mark 16:15-18

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Jesus would use *kalos* to describe how prophets would foretell of the scribes and Pharisees. The disciples were observed to not wash their hands when they ate a meal. The hand washing that they were referencing was not just a simple task they would likely do today before a meal, but a ceremonial hand washing. This departure from tradition was brought to the attention of Jesus. Again, Jesus did not directly answer the accusation instead deflecting the accusation to their breaking the commandments of God by instead honoring their own traditions by burdening their parents instead of honoring them. The law of God was made meaningless because of their tradition.

Isaiah the prophet did prophesy well, or *kalos*, of these people saying people would draw near to people with the words they say and yet their hearts would be far removed from any idea of God. Instead of teaching what God taught, they instead taught the commandments of men. Matthew fifteen verse one.

Matthew 15:1-9

1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

- 7. Ye hypocrites, well did Esaias prophesy of you, saying,**
- 8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.**
- 9. But in vain they do worship me, teaching for doctrines the commandments of men.**

Mark also wrote about this account, explaining how the Jews and Pharisees would not eat unless they strictly adhered to their own traditions of washing their hands often. Jesus was directly challenged by the scribes and Pharisees why the disciples would not go through the ceremonial hand washing to eat a meal, and in Mark's account we read a little bit more about the traditions. We see how the commandments of God were laid aside and these traditions were observed. Many, many more traditions were also observed, and the commandments of God were laid aside. When the commandments were laid aside, they were of no effect. The traditions took precedence over the commandments to the point where the commandments of God were rejected over the tradition of men. In our enlightened age we might think that people would not reject God, and yet when we look at the religious faith from the early church and the modern iteration of Christianity, we can easily and clearly see a difference in faith and we need to ask ourselves if the commandments changed or if the commandments were rejected to adhere to our own religious traditions. Mark's account ends by saying that people fully *kalos*, reject the commandments of God that they might keep their own traditions. Mark seven verse one.

Mark 7:1-9

- 1. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.**
- 2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.**
- 3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.**
- 4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.**
- 5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?**

- 6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.**
- 7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**
- 8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.**
- 9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.**

In His ministry, Jesus did *kalos*, and was known as doing *kalos* through acts of healing. In once such incident, Jesus was traveling through Tyre and Sidon when he came near to Decapolis. A person who was deaf with a speech impediment was brought to him. It's not uncommon even today for a person who is deaf to incorrectly pronounce words or even appear as if there is a speech impediment. Right away Jesus healed this person's hearing and the ability to clearly speak. Jesus also told the people to tell nobody what they saw. The people didn't listen to what Jesus told them and instead told everyone what they saw. Everyone was astonished because Jesus had done *kalos*. He made the deaf to hear and gave people with speech impediments the ability to speak. Mark seven verse thirty-one.

Mark 7:31-37

- 31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.**
- 32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.**
- 33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;**
- 34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.**
- 35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.**
- 36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;**
- 37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.**

Jesus warned his disciples of having people speak *kalos* of you, and Jesus specifically brought concern when all people speak *kalos* of you. Jesus was contrasting the idea of having it all, including the approval of people. He explained that people who have need now will be taken care of and those who have abundance will find themselves in need. Jesus explained that when people speak well, or *kalos*, of you, you should not be flattered because these same people come from a long line of people who will say flattering things to false prophets, people who do not worship and represent God. Luke six verse twenty.

Luke 6:20-26

20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24. But woe unto you that are rich! for ye have received your consolation.

25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Paul reminded the Corinthians that though we all seek to be well-endowed, or, *kalos*-endowed with spiritual gifts, we need to remember spiritual gifts are given to us not just for our own benefit but so that we might be of service to others, so that the church might be edified. Paul explained the ability to speak in tongues, or a foreign language, is of no value unless there is an interpreter. He added that when we pray or sing in the spirit, it is better to have understanding. When we offer thanksgiving in a prayer, even when we do a good job, or *kalos*, offering thanksgiving, the prayer of thanks is of no value when others do not understand what you are saying. Paul added that it is better to understand a few words than to listen to thousands of words in a language we do not understand. First Corinthians fourteen verse twelve.

1 Corinthians 14:12-19

12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17. For thou verily givest thanks well, but the other is not edified.

18. I thank my God, I speak with tongues more than ye all:

19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

In writing to the Galatians, Paul explained that they did run well, or *kalos*. He asked them rhetorically what stopped them from obeying the truth adding that people who do not think they have to obey are puffed up, like leavened bread. Galatians five verse seven.

Galatians 5:7-12

7. Ye did run well; who did hinder you that ye should not obey the truth?

8. This persuasion cometh not of him that calleth you.

9. A little leaven leaveneth the whole lump.

10. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12. I would they were even cut off which trouble you.

In the Book of James, when James wrote that people who believe there is one God do well, he was writing that people who believe there is one God *kalos*. He

then added even the demons believe and tremble. He used this to show that we demonstrate our faith through acts of obedience, not just by uttering pleasant sounding phrases. He gave Abraham's willingness to offer Isaac in sacrifice and Rahab's willingness to work with the spies as an example of how both were justified. We are justified not just through faith, but as we obey through faith. James two verse fourteen.

James 2:14-26

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26. For as the body without the spirit is dead, so faith without works is dead also.

Peter wrote about the need take heed to the words of prophecy, and how we do well, or *kalos*, when we take heed of the words of prophecy, understanding that prophecy is not a matter of private interpretation of scripture, but by inspiration of the Holy Spirit. Second Peter one verse nineteen.

2 Peter 1:19-21

19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

John would write in his third epistle of the value of charitable giving, not because of the act of charitable giving itself, but as the charitable giving brought people to the faith. When we help people connect with the truth through our actions, even if it is charitable giving, we do well, or *kalos*. Third John one verse five.

3 John 1:5-8

5. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6. Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7. Because that for his name's sake they went forth, taking nothing of the Gentiles.

8. We therefore ought to receive such, that we might be fellowhelpers to the truth.

Jesus Christ's earthly ministry brought several disciples together who walked away from the traditions of men to follow the commandments of God. It was these disciples to whom Jesus explained that he did not come to destroy the law and the prophets but to fulfill, explaining to them that their righteousness had to exceed the righteousness of the scribes and Pharisees if they wanted to be in the kingdom of God.

Jesus would also point out that the righteousness of the scribes and Pharisees was based not on the commandments of God but the traditions of men, a tradition that was set up to give these scribes and Pharisees the position of spiritual and moral authority, not so they could edify, or build up the people, but so that they might accuse and belittle the people, making themselves in a sick circular way feel spiritually mighty.

By developing traditions of men, and having these traditions take the precedence over the commandments of God, they also set themselves up to be the enforcers of their law. They set up the environment of *paratereo*, insidiously or scrupulously watching, so that they could be the enforcer. We studied *paratereo* during last week's sermon. In setting up an environment of *paratereo* based on their own traditions, they set up an environment where they could succeed and others would be at their mercy, except, they didn't practice mercy the way God intended mercy to be practiced.

When Jesus came, died, and was resurrected for us, an environment was created where those who are called, those who have faith who have been baptized and have the Holy Spirit, can do well, or *kalos*. Tomorrow, we will see how Pentecost, possibly the only Holy Day that is understood by most Christians, played a pivotal role in the church, and how through the giving of the Holy Spirit, the hope of eternal life and our place in the Kingdom of God is real. Thank you for joining us today. God-willing we'll get together next time, tomorrow on the Day of Pentecost. Until then, thank you for joining us today.