

Audio Transcript of Sermon
March 11, 2023
For If We Should Judge Ourselves

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. During this time of year with the Passover approaching, the called, chosen, and faithful examine ourselves, so that in participating in the Passover we do not bring condemnation to us. In writing to the Corinthians, Paul explained this for us and a specific problem he had become aware of with the church at Corinth. Paul explained that he saw their gathering together not as a source of mutually becoming better, but as a source of mutually becoming worse, and that divisions within the church were the root of the problem. These divisions had grown into heresies, where the divisions became rooted in false teachings, and it seems from the writing of Paul, that the church was accepting of this. He went on to explain that even though in their mind they gathered to partake of the Passover, what they gathered for was nothing more than just an excuse to indulge themselves with food and to get drunk. Paul then added that this was no reason to get together in the name of God. First Corinthians eleven 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.

Paul reminded them of the historical significance of that night and that Paul taught them to observe the night as Jesus had taught the disciples. Paul, who was not one of the disciples during that night knew what was taught very well. He

explained that on the very night Jesus was betrayed, that Jesus took bread and broke it, giving it to the disciples with the instruction to eat as a remembrance of His broken body. He also did this with the wine, explaining that the wine signified His blood which brought about the New Testament, the opportunity for eternal life and forgiveness of sins, and these serve as a reminder of the death of Jesus until the return of Christ. Verse twenty-three.

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.

Paul then warns that whosoever partakes of the Passover unworthily is guilty of the body and blood of Jesus and that to prevent this we are to examine ourselves, lest we eat and drink damnation to ourselves, not discerning the Lord's body. He added that this was the reason many were weak and sickly among them, and why many slept. The Corinthians were spiritually sick and didn't realize it. Paul then added if we would judge ourselves, we should not be judged. Verse twenty-seven.

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.

What does it mean to discern the Lord's body, or to judge ourselves so that we are not judged? When it comes to judging ourselves so that we are not judged, it's useful to know that in the Greek, two different words are used for judging and judged. The word used for judged, so that we are not judged is Strong's Greek word 2919, *krino*, meaning to distinguish, judge, condemn. Obviously, being condemned by God is not a fate we want as Christians. On the other hand, the word for judging ourselves is Strong's Greek word 1252, *diakrino*, meaning to withdraw, oppose, contend, and judge. In the English, these words appear to be the same and in the Greek, the meaning is nuanced. Interestingly, when we are warned about not discerning the Lord's body, discerning is also translated from the same Greek word, *diakrino*. So, in order to avoid condemnation for ourselves, we are told to discern, withdraw, oppose, contend, judge, and not doubt. We are told to *diakrino*. Today, we will examine the use of the word *diakrino* in the New Testament so we can better understand how to apply this principal of judging ourselves, to *diakrino* ourselves.

Discernment has to be used correctly, and Jesus was quick to point out the error of the Pharisees and Sadducees in their use of discernment. When they came to Jesus trying to coax Him into showing a sign from heaven, Jesus repeated something that is still said to this day, that if the sky is red at sunset, it means there will be good weather, and if the sky is red at sunrise, there will be bad weather. Jesus told them they could discern, or *diakrino*, the face of the sky but not the signs of the times, telling them that a wicked and adulterous generation seeks after a sign. Matthew sixteen verse one.

Matthew 16:1-4

- 1. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.**
- 2. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.**
- 3. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?**

4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

The discernment we are to have needs to be focused on Jesus, so that we can discern the Lord's body, and not the traditions of man. During His time with the disciples there came a time when Jesus was hungry and came across a beautiful fig tree. When Jesus saw there was no fruit on the tree, He proclaimed that no fruit would ever grow on it again, and that tree was soon dead. The speed with which that tree died stunned the disciples, to which Jesus explained that if they had faith without doubt, what seems impossible would be very possible. That doubt that Jesus said we were not to have is also translated from *diakrino*. Matthew twenty-one verse twenty.

Matthew 21:20-22

20. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Doubt is not something to be mixed with faith. We either know the substance of things hoped for, the evidence of things not seen, the hope of eternal life in the Kingdom of God that is made possible by the death and resurrection of Jesus Christ, or we do not. We cannot have any doubt about this future reality. In writing to the Romans, Paul reminded them to not put a stumbling block or an occasion to fall in the way of another person, and used meat as an example. In Rome, animals were sacrificed to pagan gods, and apparently there were questions among the brethren if it was acceptable to eat animals that had been sacrificed to these pagan gods, if it somehow became unclean. Keep in mind that although the Romans sacrificed pigs, which are listed as unclean by the Bible, they also sacrificed sheep and bulls, which would be clean according to the Bible. The question the brethren had was, were these sheep and bulls now unclean because they had been sacrificed to the pagan gods. Paul taught that they were not unclean because of the sacrifice, but also added that if a person perceived them

to be unclean, they shouldn't eat them, and that those who had no problem with eating meat sacrificed to pagan gods, that they should not parade this in front of those who would not eat this meat, so that there would be no issue of doubt, or *diakrino*, because what is not of faith is sin. Romans fourteen verse thirteen.

Romans 14:13-23

13. Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean.

15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18. For he that in these things serveth Christ is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Not all instances of the word doubt are translated from *diakrino*. What causes us a problem is when doubt causes us to question the future Kingdom of God and our place in it. Sometimes as we are studying the Bible we come across passages we don't understand. Not understanding that passage does not mean we question the future Kingdom of God and our place in it, we just don't understand a passage. For whatever reason, we just don't get it. When we just don't get something and we are desperately trying to understand something, our minds are working to filter that lack of understanding through what we know. Almost like a computer that is checking if an answer is valid or not, our minds work in the same

way, and to some that process of checking to see if something is true or not, can seem like doubt, but it is really about not being clear about something. It's like if I take off my glasses and try to focus on something a quarter mile away, it might seem out of focus and while I know something is there, I might not clearly see it. To me, there is no doubt that something is there, I just don't know for sure what that something is. There is a difference between being puzzled and not clear on something and doubting the Kingdom of God and our place in it. What we can't do is letting not being clear on something to lead to doubt. Let's read an example about Peter when he was trying to understand the vision of unclean animals. Acts ten verse seventeen.

Acts 10:17-22

17. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

In verse seventeen, the Greek word for doubted is *diaporeo*, Strong's Greek word 1280 meaning to be puzzled, perplexed. Peter didn't doubt that he had seen a vision. He had no doubt about that at all. What he doubted about was the meaning of what he had seen. He didn't yet get the meaning. It was puzzling to Peter. It was when Peter was reflecting on the vision that the Holy Spirit told Peter in verse twenty to meet with three men, doubting nothing. Here Peter is told to not *diakrino*. It is not our place to doubt whom God calls and chooses to also be numbered among the faithful.

When the apostles and brethren in Judea heard that the gentiles had also received the word of God, it was alarming to the brethren who were of the circumcision. They contended with Peter, and the Greek word for contended is *diakrino*. They contended with Peter because he ate with gentiles which was a totally new concept. Peter then had to explain the vision to them, and how he was told by the spirit to not doubt, or not *diakrino* what he needed to do. Acts eleven verse one.

Acts 11:1-12

- 1. And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.**
- 2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,**
- 3. Saying, Thou wentest in to men uncircumcised, and didst eat with them.**
- 4. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,**
- 5. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:**
- 6. Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.**
- 7. And I heard a voice saying unto me, Arise, Peter; slay and eat.**
- 8. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.**
- 9. But the voice answered me again from heaven, What God hath cleansed, that call not thou common.**
- 10. And this was done three times: and all were drawn up again into heaven.**
- 11. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.**
- 12. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:**

Even though from first Corinthians we are to *diakrino*, or judge, ourselves, that is an action reflective on us individually. We *diakrino*, or judge, ourselves and not others, and through the Holy Spirit we do not *diakrino*, or have faith with doubt. The idea of gentiles becoming part of the faith caused quite a stir among a small

group of Pharisees who believed, and they were adamant that it was necessary for them to be circumcised and to keep the law of Moses, and that debate point became a heated and controversial topic. Finally Peter calmed the situation by explaining that God did not establish *diakrino*, or a difference between the Jews and gentiles and brought some of the gentiles to the faith just as God was bringing some of the Jews to the faith. Peter then added that the Law of Moses was an unbearable burden and that it is through forgiveness of sin made possible by the death and resurrection of Jesus Christ that all can be saved. Acts fifteen verse five.

Acts 15:5-11

- 5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.**
- 6. And the apostles and elders came together for to consider of this matter.**
- 7. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.**
- 8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;**
- 9. And put no difference between us and them, purifying their hearts by faith.**
- 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?**
- 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

As we judge ourselves so that we not be judged, like Peter explained, we cannot put a difference between ourselves and others who are called. If there was no distinction between Jews and gentiles in God calling them to the faith, there is no distinction or difference to God today in those who are called, chosen, and faithful. All today who are the called, chosen, and faithful through the death and resurrection of Jesus Christ can trace the promise of salvation back to Abraham, who was promised that through his children a great nation would arise. Abraham was promised a son not when he was a younger adult or even middle-aged. Abraham was very old when these promises were given to him. In today's world, virtually no person would fault a senior citizen for doubting that they would

become a parent. Abraham did not stagger when God revealed this to him. Abraham did not *diakrino* when God told him he would be a father of a child through whom a great nation would arise. Instead, Abraham was strong in faith giving glory to God knowing that God would deliver on promises made, and for that reason Abraham is counted among the righteous. Romans four verse thirteen.

Romans 4:13-22

13. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14. For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15. Because the law worketh wrath: for where no law is, there is no transgression.

16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17. As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21. And being fully persuaded that, what he had promised, he was able also to perform.

22. And therefore it was imputed to him for righteousness.

Abraham did not stagger at the promise of God. Today, we cannot stagger at others who are of the faith. It makes no difference what it is about the other person of the faith that might make us stagger. If Abraham did not stagger at the promise of God, we cannot stagger at others who are also among the called, chosen, and faithful. There should be no differences, or *diakrino*, among brethren.

One person is not of greater value than another. There is no need for one person to think very highly of themselves while looking down on others, and it is toxic when everyone thinks highly of themselves while looking down on others. The spiritual gifts that we have are gifts from God and not something that we made for ourselves, and because the spiritual gifts we have all come from the same God, the glory for everyone's spiritual gifts belong to God and not to any of us. First Corinthians four verse six.

1 Corinthians 4:6-8

6. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Judging ourselves, *diakrino*-ing ourselves, is essential so that we do not drink or eat damnation to ourselves during the Passover. That means we judge ourselves with no self-deceit. We do not lie to ourselves about who we really are. Even though it is a self-evaluation, when we judge ourselves, we judge ourselves with the greatest level of impartiality. We show no distinction or favor to ourselves when judging ourselves just because it is about us. When we *diakrino* ourselves, it's like taking a photo of ourselves and uploading it to social media without using any of the social media photo filters and effects that can totally change how we look. If we are able to *diakrino* ourselves, we should be able to *diakrino* disputes that arise between believers so that people are less likely to suffer adverse civil actions. First Corinthians six verse one.

1 Corinthians 6:1-8

1. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3. Know ye not that we shall judge angels? how much more things that pertain to this life?

4. If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6. But brother goeth to law with brother, and that before the unbelievers.

7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8. Nay, ye do wrong, and defraud, and that your brethren.

The passage we just read is about civil matters, not criminal matters. Criminal matters between brethren needs to be handles by law enforcement at all times without delay.

Paul explained that *diakrino* was to be used for messages given at church. On the one hand, we are to *diakrino*, allowing the prophets to speak. We shouldn't have distinctions in who we hear. We shouldn't get to the point where we like this person but not that person even if the reason makes total sense in our minds. On the other hand, just because somebody gives a message at church doesn't make them special in any way, because what is said is judged by others through the lens of *diakrino*, without partiality. What is said is compared to what is known in the Bible, because God is not the author of confusion, but of peace throughout the church. First Corinthians fourteen verse twenty-nine.

1 Corinthians 14:29-33

29. Let the prophets speak two or three, and let the other judge.

30. If anything be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophesy one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to the prophets.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

Being the called, chosen, and faithful means we act with faith. Faith is linked to *diakrino*, being without doubt, not wavering between belief and unbelief. If we are not convinced in our mind that God will bring us to the Kingdom of God never

giving up on us, we are double-minded and should not expect to receive anything from God. James one verse two.

James 1:2-8

- 2. My brethren, count it all joy when ye fall into divers temptations;**
- 3. Knowing this, that the trying of your faith worketh patience.**
- 4. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.**
- 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.**
- 6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.**
- 7. For let not that man think that he shall receive any thing of the Lord.**
- 8. A double minded man is unstable in all his ways.**

The *diakrino* we are to exercise in judging ourselves is to be impartial. It is when we are partial in thought, somehow thinking we are really something special as if we gave ourselves the gifts of the Holy Spirit, and not God that we are spiritually in trouble. That same partiality that we could use to fool ourselves into thinking we are spiritually something is the same partiality that looks down on others for whatever reason, including such mundane things as financial status. It is when we exercise *diakrino* in our lives that we are able to love our neighbors as ourselves. Sin is committed as we exercise partiality. James two verse one.

James 2:1-10

- 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:**
- 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:**
- 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.**

Sometimes *diakrino* gives us reason to contend, not with others of the faith, but those opposed to the faith. When Michael the archangel contended with the devil and disputed about the body of Moses, Michael the archangel *diakrino*-ed with the devil. Michael didn't give an inch to the devil, nor did Michael give any accusations. Jude one verse eight.

Jude 1:8-10

- 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.**
- 9. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.**
- 10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.**

Using the example of Michael, *diakrino* gives us pause to consider what we say before we say it. We do not speak evil of others. We do not provide negative feedback when we have no basis to provide that feedback. Michael contended with the devil, and Paul fought the good fight, never surrendering in his fight having fought till the end having kept the faith knowing that for him a crown of righteousness was waiting. Second Timothy four verse seven.

2 Timothy 4:7-8

- 7. I have fought a good fight, I have finished my course, I have kept the faith:**
- 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**

Diakrino gives us pause to consider the mercy we have been given by Jesus Christ allowing us to have access to eternal life, and for some we encounter in life, we will have compassion, and others we meet will be saved with fear pulling them out of the fire. The end result desired for both groups is their salvation. There is no distinction in that. Jude one verse twenty.

Jude 1:20-23

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And of some have compassion, making a difference:

23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Without *diakrino*, we are in a spiritual world of hurt. Without *diakrino* we cannot comprehend the sacrifice of Jesus Christ, we cannot discern it. Without *diakrino* we have an unrealistic spiritual self-image and give ourselves credit for that which belongs to God. Let's review again what is written in first Corinthians eleven verse twenty-nine.

I Corinthians 11:29-34

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

You see when we judge ourselves so that we are not judged, we do not self-condemn ourselves, but we do develop an impartial and realistic spiritual self-image knowing that the spiritual gifts we do have were given to us by God and not

gifts we gave ourselves. It is with that focus we can take comfort in the words written in the ninety-fourth Psalm, that God will not cast off His people. Psalm ninety-four verse eleven.

Psalm 94:11-15

- 11. The Lord knoweth the thoughts of man, that they are vanity.**
- 12. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;**
- 13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.**
- 14. For the Lord will not cast off his people, neither will he forsake his inheritance.**
- 15. But judgment shall return unto righteousness: and all the upright in heart shall follow it.**

It is with the focus of *diakrino* where we have an impartial and realistic spiritual self-image knowing that the spiritual gifts we do have were given to us by God and not gifts we gave ourselves that we take comfort knowing God is on our side and because God is on our side we have no need to fear what man can do to us. Psalm one hundred eighteen verse one.

Psalm 118:1-6

- 1. O give thanks unto the Lord; for he is good: because his mercy endureth forever.**
- 2. Let Israel now say, that his mercy endureth forever.**
- 3. Let the house of Aaron now say, that his mercy endureth for ever.**
- 4. Let them now that fear the Lord say, that his mercy endureth forever.**
- 5. I called upon the Lord in distress: the Lord answered me, and set me in a large place.**
- 6. The Lord is on my side; I will not fear: what can man do unto me?**

It is through *diakrino* that we can boldly say that we will not fear what people can do to us because we will never be left nor will we be forsaken, all because of the death and resurrection of Jesus Christ. Hebrews thirteen verse five.

Hebrews 13:5-6

5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Like Paul, we will also fight the good fight, and like Michael the archangel, we will contend with Satan, never giving in, knowing that Jesus Christ is our high priest and that we can boldly enter the throne of grace to obtain mercy and in time of need. Hebrews four verse eleven.

Hebrews 4:11-16

11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

We will judge ourselves so that we are not judged. We will *diakrino* ourselves so that there is no need for God to condemn us. We will have a realistic spiritual self-image knowing that the spiritual gifts we do have were given to us by God and not gifts we gave ourselves. The faith that we have looks to the Kingdom of God and our place in that kingdom without any doubt. We do not waver in what we believe. We do not waver in how we treat other people. We judge ourselves so that we are not judged.

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.