

Audio Transcript of Sermon

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The Things Which Become Sound Doctrine

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We are called by God the Father through Jesus Christ into the faith and are part of the Church of God awaiting the return of Jesus Christ and the Kingdom of God. We know there is one body, one Spirit, and one hope in our calling, one Lord, one faith, one baptism, and one God Who is Father of all. Paul described this to the Ephesians in Ephesians four starting in verse one.

Ephesians 4:1-6

- 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,**
- 2. With all lowliness and meekness, with longsuffering, forbearing one another in love;**
- 3. Endeavouring to keep the unity of the Spirit in the bond of peace.**
- 4. There is one body, and one Spirit, even as ye are called in one hope of your calling;**
- 5. One Lord, one faith, one baptism,**
- 6. One God and Father of all, who is above all, and through all, and in you all.**

We must endeavor to keep the unity of Spirit through peace with each other knowing that that we are one in Jesus Christ our Lord and Savior and God the Father, and yet we look around and see so many variations of the Church of God often involving disdain for others who also see themselves as of the Church of God. Today we are going to study the unity of Spirit and the oneness we have in God the Father and Jesus Christ to understand how we are part of that one body, one Spirit, having that one hope, one Lord and Savior Jesus Christ, one faith, one baptism, and one God the Father.

We'll start by examining a pivotal person from the Old Testament, a man after God's own heart, who we know as David, King of Israel. Studying the Old Testament, especially the account with Bathsheba, an account which would rival the sexual scandals of a modern day leader, let's read what was said of David in Acts chapter thirteen starting with verse twenty-one.

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Acts 13:21-23

21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

David is the only person in the Bible to be called a man after God's own heart. There was not a woman after God's own heart. David was the only person to be a man after God's own heart. Not even Abraham was called a man after God's own heart, nor were Isaac, or Jacob. There were many great prophets and none were called a man after God's own heart, and yet we do not see Abraham, Isaac, and Jacob as less than David. We think of the incredible prophets and women of the Bible whose names are found in the faith chapter of Hebrews, and beyond those many, many more, and we don't see any of these people as less than David. We tend to see the people of the Old Testament through the lens of how they are individually presented through the verses in which they appear, and yet they are all part of that one history, even though they are individuals.

Shooting forward in time to the time of Jesus, if David was a man after God's own heart, John was the disciple whom Jesus loved. Imagine being the Word, being God and being with God and coming to earth as a man to save humanity from itself and the evil Satan and the demons, the ultimate superhero slash special forces type of mission, and starting your mission by focusing your efforts on one small group of individuals who we call the twelve disciples. John was one of those twelve. Besides John there were eleven other disciples and only one, Judas Iscariot would betray Jesus in a fulfillment of prophecy, yet it was John who was the disciple whom Jesus loved. It was first to John that Jesus explained what to look for in the disciple who would betray him. John thirteen verse twenty-one.

John 13:21-26

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

When Jesus was dying on the cross, it was given to the disciple whom Jesus loved and not to any of the remaining disciples to care for His mother Mary as his own mother. John nineteen verse twenty-five.

John 19:25-27

25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After Mary Magdalene noticed that Jesus had risen after His burial, it was the disciple whom Jesus loved who was one of the first to hear of his resurrection. Even the disciple whom Jesus loved wasn't clear on the concept that Jesus would be resurrected from the dead, and yet even with this lack of understanding, John was still the disciple whom Jesus loved. John twenty verse one.

John 20:1-9

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

- 5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.**
- 6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,**
- 7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.**
- 8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.**
- 9. For as yet they knew not the scripture, that he must rise again from the dead**

David was a man after God's own heart and John was the disciple whom Jesus loved, both examples of a preferred or favorite status, for reasons we may not fully understand at this time, and yet we also know that God is not a respecter of persons, knowing that all of the faithful who by patient continuance in well doing, who seek glory, honor, and immortality, will be given eternal life. Romans two verse three.

Romans 2:3-11

- 3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?**
- 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**
- 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;**
- 6. Who will render to every man according to his deeds:**
- 7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**
- 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,**
- 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**
- 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**
- 11. For there is no respect of persons with God.**

David as a man after God's own heart did not have a free pass to sin, and nor did John as all people are accountable for their individual actions. With David we know more about his mistakes and sins in life, and his actions with Bathsheba ultimately ended with repentance and forgiveness, but that came at a price with the death of Bathsheba's first husband, the death of the child that was born between Bathsheba and David, and a lifetime of family troubles for David that would trickle down to the Kingdom.

We might not be the person identified as a man after God's own heart or the disciple whom Jesus loved, but that does not diminish us before God and Jesus Christ. Saul might have been the first king of Israel, but it was David who was the man after God's own heart, and Jesus Christ might have built His church through Peter, but it was John whom Jesus loved. Maybe in looking at David and John we start seeing them as the favorite, like the teacher's pet, the teacher's favorite student. Chances are you have a favorite verse, an anchor verse, one that is easy for you to remember that you frequently think of. Think about that favorite verse whatever it might be. My favorite verse is James one verse twenty-seven.

James 1:27

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

When people ask me what I believe, I do tell them everything that is in the Bible, but that if they want a starting point to read James one verse twenty-seven is that starting point. Maybe James one verse twenty-seven is your favorite verse, or maybe it isn't. What does a difference in favorite verse do to the unity of the spirit? Do we all have to have the same favorite verse or can there be variations, distinctions, and differences within the unity of the Spirit?

Peter and Paul had different roles within the early church. Jesus built his church through Peter and brought a transformation in the mind of the most feared enemy of the church to become an apostle of the early church. Peter cited the many letters of Paul within his own writings. Second Peter three verse fourteen.

2 Peter 3:14-18

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

There are some who believe that it is wrong to question authority. Within some segments of the Church of God there are some who will say in so doing a person has a problem with government, and yet Paul, the least of the apostles by his own account, publicly rebuked Peter, and during a time without mass communication and social media used the equivalent of his time to share that information, and thousands of years later we still have access to this letter and that public dispute he had with Peter. Galatians two verse eleven.

Galatians 2:11-16

11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15. We who are Jews by nature, and not sinners of the Gentiles,

16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Paul, the least of the apostles, publicly challenged the person whom Jesus left in charge of the church. Imagine how that might play out today with any person who believes a disagreement with a person of authority has a problem with government. How quick might that person be publicly described as having trouble with government with quick action taken to squash what might be described as an insurrection, almost as if the leader of the congregation somehow stands between the person and their salvation? Paul indirectly showed that no person stands between us and our salvation, that only we can get in the way of our salvation. To the Philippians, he told them to work out their own salvation with fear and trembling to be blameless and harmless. Philippians two verse twelve.

Philippians 2:12-18

12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13. For it is God which worketh in you both to will and to do of his good pleasure.

14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18. For the same cause also do ye joy, and rejoice with me.

It was the practice of the religious leaders during the time of Jesus to exercise their authority over the people, by first appearing to be super holy by going through the form of religious devotion, such as flowing and long prayers while also using their authority to take from the needy such as the widows, and making

people a child of hell instead of a child of heaven. Matthew twenty-three verse thirteen.

Matthew 23:13-15

13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Within the Unity of the Spirit, within that one body, one Spirit, having that one hope, one Lord and Savior Jesus Christ, one faith, one baptism, and one God the Father, there is no place for one person, even a person with religious authority to place burdens on another person, so how do we fit with that one body?

We are one of many members of that one body and Paul also explained that Jesus Christ is also like one body consisting of many members. Paul showed how Jews and Gentiles were part of that early church and how all were part of that one body. There was not a church for those of Jewish descent and a separate church for those of Gentile descent. All are members of the same church. The members may look different and have a different role within the body, just like different parts of the body have a different role, and there is not a hierarchy of body parts, but interdependence between the body parts. First Corinthians twelve verse twelve.

1 Corinthians 12:12-31

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14. For the body is not one member, but many.

- 15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?**
- 16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?**
- 17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?**
- 18. But now hath God set the members every one of them in the body, as it hath pleased him.**
- 19. And if they were all one member, where were the body?**
- 20. But now are they many members, yet but one body.**

Without the eyes the body cannot see, but without the heart, blood cannot get to the eyes so they can see. Without the brain, the body cannot interpret what the eyes see, and without the legs and arms, the body cannot respond to what the eyes sees. Every part of the human body was designed by God with purpose in mind, just like God has designed the body of the church to work as one through various members who are interdependent with each other. Just like some human body parts are more prominent and recognizable than others, so it is with the church, but with God, God gives more abundant honor to those parts of the church which are not as recognizable. With God the glory and honor within the church does not belong to those who see themselves atop the church, but with those who are not so noticeable, the everyday people of the church, even though God has created different offices of the ministry. Verse twenty-one.

- 21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.**
- 22. Nay, much more those members of the body, which seem to be more feeble, are necessary:**
- 23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.**
- 24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:**
- 25. That there should be no schism in the body; but that the members should have the same care one for another.**
- 26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.**

27. Now ye are the body of Christ, and members in particular.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

While considering there are many members of the church and that all members are needed within the church, that God has given more honor to those who are easily overlooked within the church, instead of considering our positions within the church as we so often do, Paul told us to focus on a more excellent way, one where if we lack love, no matter how well we otherwise do, we are nothing. First Corinthians thirteen verse one.

1 Corinthians 13:1-7

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Paul explained that a divided church shows lack of spiritual growth. During the time of Paul, he told the Corinthians to not be a follower of a man, but to be a follower of Christ. Some only saw Paul as a messenger of faith while others only saw Apollos as a messenger of faith. Paul went on to explain that who provides

the message of faith is irrelevant, because it is God who gives the increase. We are all in this journey of faith together, and we will each receive our reward not based on what other people say or do, but through the grace and mercy of Jesus Christ. First Corinthians three verse one.

1 Corinthians 3:1-9

- 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.**
- 2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.**
- 3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?**
- 4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?**
- 5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?**
- 6. I have planted, Apollos watered; but God gave the increase.**
- 7. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.**
- 8. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.**
- 9. For we are labourers together with God: ye are God's husbandry, ye are God's building.**

In Acts, it was made perfectly clear that our salvation is not dependent on the name of any man, but through Jesus Christ. Jesus Christ will bring to salvation whom He wants to bring to salvation regardless of who the ministry may be. Acts four verse five.

Acts 4:5-12

- 5. And it came to pass on the morrow, that their rulers, and elders, and scribes,**
- 6. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.**
- 7. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?**

- 8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,**
- 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole;**
- 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.**
- 11. This is the stone which was set at nought of you builders, which is become the head of the corner.**
- 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**

With all of that, Paul advised Titus that there are many people who proclaim to be of the faith and use that relationship to deceive others and destroy families, ultimately for the sake of money. He then added these people tend to be focused more on the Jewish fables and legalism based on teachings of men than the truth of Jesus Christ. He added that while these people claim to know God, by what they do they clearly show that they reject God. Titus one verse ten.

Titus 1:10-16

- 10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:**
- 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.**
- 12. One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies.**
- 13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;**
- 14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.**
- 15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.**
- 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.**

Instead of doing that, Titus was advised to speak on things which become sound doctrine, and what Titus was told to focus on is what we would call principles of

Christian living that provide an immediate and beneficial impact to living as a person today, however as the many members of the church might find themselves living. Let's read the next chapter of Titus, Titus chapter two starting with verse one.

Titus 2:1-6

- 1. But speak thou the things which become sound doctrine:**
- 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.**
- 3. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;**
- 4. That they may teach the young women to be sober, to love their husbands, to love their children,**
- 5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.**
- 6. Young men likewise exhort to be sober minded.**

Titus was told of the need for him to demonstrate a pattern of good works, in doctrine being without blemish being serious yet sincere while using words that did not give any person a reason to say evil things about him, showing people of the need to act with fidelity as if they are a living example of the teachings of God and Jesus Christ. Verse seven.

Titus 2:7-10

- 7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,**
- 8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.**
- 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;**
- 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.**

Titus was told that he should speak and exhort, and when necessary rebuke with all authority that there is salvation given to all people and that people must deny worldly lusts focusing on living righteously in this present world looking to the appearing of God and Jesus Christ. Verse eleven.

Titus 2:11-15

- 11. For the grace of God that bringeth salvation hath appeared to all men,**
- 12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;**
- 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;**
- 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**
- 15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.**

Paul also told Titus that he needed to remind the people of the need to obey civil authorities and to refrain from speaking evil of others showing meekness to all, knowing that we are saved by Jesus Christ. Titus three verse one.

Titus 3:1-7

- 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,**
- 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.**
- 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.**
- 4. But after that the kindness and love of God our Saviour toward man appeared,**
- 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;**
- 6. Which he shed on us abundantly through Jesus Christ our Saviour;**
- 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.**

To the people of the congregation at Thessaloniki, they were told a comparable message, to esteem those who bring the message of faith. First Thessalonians five verse twelve.

1 Thessalonians 5:12-22

- 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;**
- 13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.**
- 14. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.**
- 15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.**
- 16. Rejoice evermore.**
- 17. Pray without ceasing.**
- 18. In ever thing give thanks: for this is the will of God in Christ Jesus concerning you.**
- 19. Quench not the Spirit.**
- 20. Despise not prophesyings.**
- 21. Prove all things; hold fast that which is good.**
- 22. Abstain from all appearance of evil.**

All members are part of the body of Christ and all are interdependent. The minister, or messenger of faith, is to be highly esteemed, but is not any greater than any other member, as we already know that God gives abundant honor to those parts of the body of Christ which seem to the casual observer to be less than, the lay member, and that requires a transformation of our mind. Romans twelve verse one.

Romans 12:1-8

- 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**
- 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**

Within the body of Christ there is not any member of the body more important than any other member, because all members of the body of Christ are interdependent. Verse three.

- 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**
- 4. For as we have many members in one body, and all members have not the same office:**
- 5. So we, being many, are one body in Christ, and every one members one of another.**
- 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;**
- 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching;**
- 8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

We must not be phony in our beliefs, nor can we be deluded into thinking we are something special when we are one member in the body of Christ. Romans twelve verse nine.

Romans 12:9-16

- 9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**
- 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;**
- 11. Not slothful in business; fervent in spirit; serving the Lord;**
- 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;**
- 13. Distributing to the necessity of saints; given to hospitality.**
- 14. Bless them which persecute you: bless, and curse not.**
- 15. Rejoice with them that do rejoice, and weep with them that weep.**
- 16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.**

We are each part of the body of Christ, members of that body. None of us is more important than another as we are all interdependent. Because each of us has been placed slightly differently within the body of Christ, we should expect differences in perspective, just like the eye will be focused on what is seen, the ear on what is heard, and the tongue on what is tasted. Each of us will bring those different perspectives with us, and these different perspectives do not mean the

body of Christ is divided, it confirms the body of Christ is working as intended as we each work out our own salvation with fear and trembling knowing that there is no person or human organization of religion that stands between us and our salvation.

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.