

## Audio Transcript of Sermon

March 30, 2024

### Doing versus Trying

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Listen carefully the next time you're involved in a conversation where there is a request to get something done. It doesn't make any difference if you are watching a discussion between two other people or are one of the people in the conversation. When there is a request made to get something done, sometimes you might hear a complete refusal, and sometimes you will hear a response providing some level of acknowledgment to what needs to be done. You might hear a response such as, "I'll try to get to that as soon as possible," or, "I'll get that done as soon as possible." The difference between the two types of response is subtle with one providing a commitment to try and the other a commitment to getting it done.

If you needed something done, which response would grab your attention? If you were paying money for a service, which response would get you to hiring that service? If you needed a pipe repaired in your house, would you hire the person who would try to repair it, or would you hire the person who would repair it? If you need something done, you need it done and an attempt, even a good-faith attempt, will not be enough.

Once you have determined that a person will get the job done, there is one remaining consideration. Will the person get the job done correctly? It's one thing to repair a pipe and have it working as expected. It would be another thing to see a repair job done only to result in a larger problem, like cracking other sections of the pipe to make the repair in this one spot. Whenever something needs to get done, it not only needs to get done, but it also needs to get done correctly, and when it comes down to faith and our relationship with God and Jesus Christ it is no different.

Take for instance the scribes and Pharisees who Jesus labeled as hypocrites. During the time of Jesus, they were the religious elite who knew scripture very well. If anyone could get scripture done, this was the group, but their problem was they got scripture done incorrectly, because their focus was not on acting with righteousness, but to appear righteous before other people, even if that

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meant taking actions to demean those other people. They developed traditions that were well accepted during the time of Jesus that served a purpose of giving them the appearance of righteousness when righteousness was so far removed from them that they were truly people of sin and wickedness. Matthew twenty-three verse thirteen.

### **Matthew 23:13-28**

**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.**

**16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!**

**17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?**

**18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.**

**19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?**

**20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.**

**21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.**

**22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.**

**23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.**

**24. Ye blind guides, which strain at a gnat, and swallow a camel.**

**25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.**

**26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.**

**27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.**

**28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

The scribes and Pharisees proved time and time again that they could learn what was written in scripture. They were quite able to learn. Their problem came in the application of the knowledge they had. They wanted to use their knowledge to make themselves appear righteous in the eyes of other people. They were so focused on appearing to be righteous that they were not actually righteous. Their learning did nothing for them. With that understanding, we must do more than just learn. We will learn, but we must go beyond learning. As we study the Bible in our lives today, we will learn about doctrine, see correction in the Bible that applies to us individually, and learn what is needed to be righteous, but none of that will do us any good if we take that knowledge and forget that with that knowledge we are to become perfect thoroughly furnished for all good works. Second Timothy three verse fourteen.

## **2 Timothy 3:14-17**

**14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;**

**15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.**

**16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

**17. That the man of God may be perfect, thoroughly furnished unto all good works.**

We know what is expected of us. We know that we must do than just learn. We must apply what we know, and we must apply what we know correctly. It is when we do this that we become like the faithful and wise steward that Jesus spoke of

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who was found so doing at his master's return. Let's read Luke twelve verse forty-two.

#### **Luke 12:42-48**

**42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?**

**43. Blessed is that servant, whom his lord when he cometh shall find so doing.**

**44. Of a truth I say unto you, that he will make him ruler over all that he hath.**

**45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;**

**46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.**

**47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.**

**48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.**

Much has been given to us and much is expected in return. We are to be doing, not trying to do what is expected of us, and we must be found doing in good times and bad times. Jesus spoke of the end time where many will be offended and betray one another and hate one another. He described a time of false prophets who will deceive many while also describing this time as a time when the love of many will grow cold because of the proliferation of sin, and then explained that those who will endure to the end will be saved. Matthew twenty-four verse nine.

#### **Matthew 24:9-14**

**9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**

**10. And then shall many be offended, and shall betray one another, and shall hate one another.**

**11. And many false prophets shall rise, and shall deceive many.**

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- 12. And because iniquity shall abound, the love of many shall wax cold.**
- 13. But he that shall endure unto the end, the same shall be saved.**
- 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

What Jesus did not say was that those who try to endure to the end will be saved. Jesus said that those who endure to the end will be saved adding that the Gospel of the Kingdom of God needs to be preached to the world first. There are some who believe that all you must do is call upon the name of Jesus to be saved, and while there is no salvation without Jesus, we are told we must do more than just call on the name of Jesus. We must do the will of God to be saved, which is different than trying to do the will of God. Matthew seven verse twenty-one.

#### **Matthew 7:21-23**

- 21. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**
- 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**
- 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

Jesus explained that there were those who called on his name who did not do what He said. He explained that those who do what He says are like a house built on a strong foundation and that those who do not do what he says are like a house built with a weak foundation. Luke six verse forty-six.

#### **Luke 6:46-49**

- 46. And why call ye me, Lord, Lord, and do not the things which I say?**
- 47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:**
- 48. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.**
- 49. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.**

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During his earthly ministry, Jesus was in such demand that he was surrounded by people, almost like a superstar of today. It was even hard for the mother and siblings of Jesus to get near to him. When this was brought to His attention, Jesus answered by saying his family are those who hear the word of God and do it. Luke eight verse nineteen.

#### **Luke 8:19-21**

**19. Then came to him his mother and his brethren, and could not come at him for the press.**

**20. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.**

**21. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.**

When Jesus taught the disciples symbols of the Christian Passover, he explained to them that he had washed their feet to give them an example to wash each other's feet, that the servant is not greater than his lord, and that they would be happy for doing what Jesus taught them. Jesus said they would be happy for doing what Jesus taught them, not happy for knowing what Jesus taught them. John thirteen verse twelve.

#### **John 13:12-17**

**12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?**

**13. Ye call me Master and Lord: and ye say well; for so I am.**

**14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.**

**15. For I have given you an example, that ye should do as I have done to you.**

**16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.**

**17. If ye know these things, happy are ye if ye do them.**

Jesus explained that if we love Him, we will keep His commandments, and that through the Holy Spirit we will be comforted. What Jesus did not say was that if we love Him, we will try to keep His commandments. John fourteen verse fifteen.

### **John 14:15-18**

**15. If ye love me, keep my commandments.**

**16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;**

**17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

**18. I will not leave you comfortless: I will come to you.**

In writing to the Romans, Paul wrote against judging other people. He explained that every act of judgment is an act of self-condemnation. He contrasted those who patiently endure seeking glory, honor, immortality, and eternal life to those who are impatient and contentious using a façade of righteousness that is steeped in unrighteousness. He concluded his thoughts by explaining that it is the doers of the law that are justified, not the hearers of the law. It's one thing to hear the law and another thing to do it. Romans two verse one.

### **Romans 2:1-13**

**1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.**

**2. But we are sure that the judgment of God is according to truth against them which commit such things.**

**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;**

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**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.**

**12. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;**

**13. For not the hearers of the law are just before God, but the doers of the law shall be justified.**

Peter encourages us to be law-abiding citizens at every level of government so that even those who know nothing about God will have no reason to criticize us. We must do more than just know the laws of man; we must follow the laws of man understanding we always favor the law of God when there is a conflict between the two. First Peter two verse thirteen.

#### **1 Peter 2:13-17**

**13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;**

**14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.**

**15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:**

**16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.**

**17. Honour all men. Love the brotherhood. Fear God. Honour the king.**

While we follow the laws of every level of government, we are not to love the world where what is in the world takes the place of God. We know that everything that is physical will one day cease to exist, and we also know that if we do the will of God, which is more than knowing the will of God, we will live forever. First John two verse fifteen.

#### **1 John 2:15-17**

**15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.**

**16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**



**17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.**

James contrasts those who hear the word of God and those who do the word of God. If all we do is hear the word of God, eventually when we get too far away to hear, we will quickly forget. Those who are doers of the word will continue in righteousness and be blessed. Hearing can be passive. We can hear without taking action. All one needs to hear are ears that can hear, but doing requires action on our part, and when we act on what we know we not only demonstrate a higher level of knowledge we also demonstrate commitment. James one verse nineteen.

#### **James 1:19-25**

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

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

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

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

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

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

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

Later in James, he tells us that those who judge are not doers of the law, but a judge, and that we are nobody to judge one another, meaning we must be doers of the law. James four verse eleven.

#### **James 4:11-12**

**11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.**

**12. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?**

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In his first letter the Thessalonians, Paul writes of the need to prove all things, to hold fast to that which is good, and to abstain from all appearance of evil. If we do that, we will be successful, but if all we do is try to prove all things, that means we will allow spiritual errors into our life. If all we do is try to hold fast to that which is good, we will let some of what is good slip out of our grasp, and if all we do is try to abstain from all appearance of evil, we will allow evil into our life. First Thessalonians five verse fifteen.

### **1 Thessalonians 5:15-22**

**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 everything 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.**

In Hebrews it is made clear that if we are to have any hope of receiving the promise of eternal life, we must do the will of God, and that will of God means never shrinking away from our faith. Hebrews ten verse thirty-two.

### **Hebrews 10:32-39**

**32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;**

**33. Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.**

**34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.**

**35. Cast not away therefore your confidence, which hath great recompence of reward.**

**36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.**

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- 37. For yet a little while, and he that shall come will come, and will not tarry.**
- 38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.**
- 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.**

In Revelation we are given the seven churches, and it is the church in Philadelphia that is described as a faithful church with unlimited potential even though it has little strength. This church has also kept the teachings of Jesus and has not denied His name but is not described as trying to keep the word of Jesus or trying not to deny Jesus. This church does, it acts, it acts through faith. Revelation three verse seven.

#### **Revelation 3:7-8**

- 7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;**
- 8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.**

In the Old Testament chapter on blessings and curses, God taught that blessings came from doing the commandments. There was no blessing in trying to do the commandments, but in doing the commandments. All the people had to do was to observe the commandments and do them. Deuteronomy twenty-eight verse one.

#### **Deuteronomy 28:1-14**

- 1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:**
- 2. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.**
- 3. Blessed shalt thou be in the city, and blessed shalt thou be in the field.**
- 4. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.**

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5. Blessed shall be thy basket and thy store.
6. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.
7. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.
8. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.
9. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.
10. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.
11. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.
12. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.
13. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:
14. And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

In His teachings, Jesus taught of the need to love our enemies, to bless those who curse us, to do good to those who hate us, to pray for those who despitefully use us and persecute us. What Jesus did not teach was to try and do these things. Matthew five verse forty-three.

#### **Matthew 5:43-48**

**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;**

**45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

**46. For if ye love them which love you, what reward have ye? do not even the publicans the same?**

**47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?**

**48. Be ye therefore perfect, even as your Father which is in heaven is perfect.**

He also taught not to do acts of charity to be seen by others, but to be discreet in being charitable so that our giving is done for the benefit of others, not to gain a personal advantage. Jesus did not suggest just to try to do this. Matthew six verse one.

#### **Matthew 6:1-4**

**1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.**

**2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.**

**3. But when thou doest alms, let not thy left hand know what thy right hand doeth:**

**4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.**

Jesus taught not to judge others and taught to treat others the way we would want to be treated explaining that everything in the law and prophets can be reduced to this principle. Jesus did not teach to try to do this, but to treat others as we would want to be treated. Matthew seven verse one.

#### **Matthew 7:1-12**

**1. Judge not, that ye be not judged.**

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

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- 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?**
- 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?**
- 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.**
- 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.**
- 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**
- 8. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**
- 9. Or what man is there of you, whom if his son ask bread, will he give him a stone?**
- 10. Or if he ask a fish, will he give him a serpent?**
- 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?**
- 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

Jesus also added a twist just to keep everything interesting, He explained that if we focus on doing just the bare minimum, of doing barely what is required we are unprofitable servants. We are not only to do the minimum of what Jesus taught; we are to find ways to grow within the faith to do more. Luke seventeen verse five.

#### **Luke 17:5-10**

- 5. And the apostles said unto the Lord, Increase our faith.**
- 6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.**
- 7. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?**
- 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?**

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**9. Doth he thank that servant because he did the things that were commanded him? I trow not.**

**10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.**

The Corinthians were told by Paul to do all to the glory of God. He didn't tell them to try to give glory to God but to do everything to the glory of God. First Corinthians ten verse thirty-one.

### **1 Corinthians 10:31-33**

**31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.**

**32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:**

**33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.**

When Jesus met with the disciples on a mountain in Galilee after his resurrection, he told them to teach the people of the world to observe all things he taught them. He did not tell the disciples to try and teach the people of the world, nor were they told that the people of the world should try to observe what Jesus taught. Matthew twenty-eight verse sixteen.

### **Matthew 28:16-20**

**16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.**

**17. And when they saw him, they worshipped him: but some doubted.**

**18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

**19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

**20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.**

Finally, Paul reminded the Colossians that they were the elect of God and that as the elect of God, certain things were expected of them, and certain benefits

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would come to them. He told them to do all things in the name of Jesus Christ giving thanks to God the Father. They were to do, not try to do. Colossians three verse twelve.

**Colossians 3:12-17**

**12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;**

**13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.**

**14. And above all these things put on charity, which is the bond of perfectness.**

**15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.**

**16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**

**17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.**

In a world where just trying to do something is good enough for so many, we are called to a different standard, where we are told to do it, and to do it correctly. When it comes to salvation, we are called not only to be hearers of the word, but doers of the word, living a life where faith is reflected in everything we do, and that faith comes to us through the life, death, and resurrection of Jesus Christ.

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.