

Audio Transcript of Sermon  
July 27, 2024  
Speaking the Truth in Love

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. When Jesus was with His disciples in Judea, he taught that He was the way, the truth, and the life, and that nobody had access to the Father unless they came through Jesus. We can read that in John fourteen verse five.

### **John 14:5-6**

**5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?**

**6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

When Jesus said he was the way, truth, and the life, He made a bold statement that flew in the face of the religious authorities of the day, the scribes and Pharisees, who were often criticized by Jesus. Interestingly, they weren't criticized for being devoid of truth. When Jesus taught the He was the truth, he wasn't claiming that the scribes and Pharisees were the lie. Jesus taught the disciples that they knew scripture. Jesus explained to the disciples that what the scribes and Pharisees taught, they should do and added that they should not behave like them. Jesus showed that while the scribes and Pharisees knew and could teach scripture, they never applied those concepts to their own life and used their knowledge to spiritually burden others. Jesus showed how the scribes and Pharisees liked to look religious, claim the privileges of being religious, and to be extolled by others as being religious, but that it was all for show. Matthew twenty-three verse one.

### **Matthew 23:1-36**

**1. Then spake Jesus to the multitude, and to his disciples,**

**2. Saying, The scribes and the Pharisees sit in Moses' seat:**

**3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**

**4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**

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- 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**
- 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9. And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10. Neither be ye called masters: for one is your Master, even Christ.**
- 11. But he that is greatest among you shall be your servant.**
- 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

Jesus added that the scribes and Pharisees acted in such a way and distorted the scriptures that salvation became an impossibility. He showed the hypocrisy of preying with an E on the most vulnerable people in society, like widows, while offering long public prayers with an A to sound religious while doing it. He explained how they worked to convert people to their beliefs only to bring on them a sense of damnation, and how they devised schemes by which they could justify just about anything in their mind, so that to others they would seem righteous, when really all they really were, was filled with sin and hypocrisy. Verse thirteen.

- 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.**

Jesus added that the scribes and Pharisees were hypocritical because they saw themselves as better than their ancestors. They built tombs to honor the prophets and righteous people and then claimed that had they lived way back when they would not have killed the prophets as had their ancestors, even though they were the descendants of those who had. The scribes and Pharisees of Jesus' time were not much different than people of today who look back on societal practices of fifty or a hundred years ago and find fault with those practices and then claim they would never to do something like that if they lived way back then. Verse twenty-nine.

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- 29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,**
- 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.**
- 31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.**
- 32. Fill ye up then the measure of your fathers.**
- 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?**
- 34. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:**
- 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.**
- 36. Verily I say unto you, All these things shall come upon this generation.**

The scribes and Pharisees knew scripture and knew it well, but they also saw themselves as a group of people who had no need for the scriptures because they only applied a harsh interpretation of scripture to other people while giving themselves a free pass. Knowing scripture and knowing it well does not equate to truth, because if that were the reality, then the scribes and Pharisees could be a source of truth, and only Jesus is the truth. Jesus also knew scripture well, and with Jesus there was no hypocrisy. Much of what the scribes and Pharisees did was steeped in hypocrisy, which is why while they weren't ignorant of what was truth, truth could not be found with them. For instance, they would not typically be seen with people described as sinners or undesirable, because for them that would be seen as beneath a righteous person.

Jesus was truly a righteous person, and who He associated with was a stark contrast to the scribes and Pharisees. The scribes and Pharisees would frequently be seen in each other's company, but Jesus sought out others who needed the message of salvation. Jesus didn't shy away from scribes and Pharisees, but He did preach to those who needed to hear the gospel. For instance, when word got back to Jesus that the scribes and Pharisees saw him as having a more significant

ministry than John the Baptist, instead of taking a victory lap with the scribes and Pharisees, Jesus left Jerusalem for Galilee. John four verse one.

#### **John 4:1-42**

- 1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,**
- 2. Though Jesus himself baptized not, but his disciples,**
- 3. He left Judaea, and departed again into Galilee.**
- 4. And he must needs go through Samaria.**
- 5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.**
- 6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.**

While Jesus was resting at the well, a woman of Samaria came to draw water. Back then, the Samaritans were avoided by the Jews. When Jesus asked her for water to drink, the woman was taken aback because Jews just didn't do that. Samaritans were seen as beneath the Jews during this time. Jesus used this encounter to teach the woman about living water and how she could have asked of Jesus for this. Verse seven.

- 7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.**
- 8. For his disciples were gone away unto the city to buy meat.**
- 9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.**
- 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**
- 11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?**
- 12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?**
- 13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:**

**14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

The woman then asked Jesus for the living water which prompted Jesus to reply with a request that she call her husband. The woman told Jesus she had no husband, and Jesus told her she was telling the truth that in fact she had had five husbands, but the man now living with her was not her husband. This caused the woman to tell Jesus that she thought He was a prophet. When the woman talked about the Messiah, Jesus told her He was the Messiah. Verse fifteen.

**15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.**

**16. Jesus saith unto her, Go, call thy husband, and come hither.**

**17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:**

**18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

**19. The woman saith unto him, Sir, I perceive that thou art a prophet.**

**20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**

**21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

**22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

**23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

**24. God is a Spirit: and they that worship him must worship him in spirit and in truth.**

**25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.**

**26. Jesus saith unto her, I that speak unto thee am he.**

It was at this point that the disciples who had been stocking up on food, returned to Jesus, and wondered why He was speaking with a Samaritan, which prompted the woman to return to the city and brought many from the city back with her. Verse twenty-seven.

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**27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?**

**28. The woman then left her waterpot, and went her way into the city, and saith to the men,**

**29. Come, see a man, which told me all things that ever I did: is not this the Christ?**

**30. Then they went out of the city, and came unto him.**

Before the woman returned with others from the city, the disciples asked Jesus to eat, and Jesus told them His food came from doing the will of God to finish His work. He then taught the disciples about the spiritual harvest to come telling them not to delay in their preaching the gospel because the seeds of the spiritual harvest are sown now, and we are called in part to reap that spiritual harvest now. Verse thirty-one.

**31. In the mean while his disciples prayed him, saying, Master, eat.**

**32. But he said unto them, I have meat to eat that ye know not of.**

**33. Therefore said the disciples one to another, Hath any man brought him ought to eat?**

**34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.**

**35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.**

**36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.**

**37. And herein is that saying true, One soweth, and another reapeth.**

**38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

When the woman returned with many from the city, the people begged Jesus to stay with them, and He did for two days, and this personal face-to-face ministry caused the Samaritans to see Jesus as the Christ. Verse thirty-nine.

**39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.**

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**40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.**

**41. And many more believed because of his own word;**

**42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.**

The scribes and Pharisees would probably never have interacted with the Samaritan woman because Samaritans were beneath them. Thankfully for the Samaritans, they did not listen to a message of the scribes and Pharisees, where the truth was shrouded in hypocrisy. They listened to the message of Jesus, who spoke the truth in love.

Paul wrote to the Ephesians about speaking the truth in love reminding them that we are each a recipient of grace through Jesus Christ. He explained how God created different offices of the ministry, not so that the ministry could become like Christian Pharisees, but so that the people of faith could grow toward spiritual perfection.

Contrasted to speaking the truth in love is being tossed around by every wind of doctrine, which can be exploited for purposes of deception. It is when we speak the truth in love that we become more like Christ. Ephesians four verse seven.

#### **Ephesians 4:7-16**

**7. But unto every one of us is given grace according to the measure of the gift of Christ.**

**8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.**

**9. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?**

**10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.**

**11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;**

**12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:**



**13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:**

**14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;**

**15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:**

**16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.**

Speaking the truth in love doesn't automatically cause others to befriend us. Some might even hate us. Sometimes, speaking the truth in love can cause people to grow apart, even when hypocrisy is not part of the picture. Galatians four verse thirteen.

#### **Galatians 4:13-16**

**13. Ye know how through infirmity of the flesh I preached the gospel unto you at the first.**

**14. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.**

**15. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.**

**16. Am I therefore become your enemy, because I tell you the truth?**

During the end time, Jesus warned that the love of many will grow cold because sin will be everywhere. He warned about not being deceived during a time of military unrest, and how many would appropriate to themselves the words of Jesus which would cause many to be deceived. Matthew twenty-four verse three.

#### **Matthew 24:3-12**

**3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**

**4. And Jesus answered and said unto them, Take heed that no man deceive you.**

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- 5. For many shall come in my name, saying, I am Christ; and shall deceive many.**
- 6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.**
- 7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.**
- 8. All these are the beginning of sorrows.**
- 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.**
- 12. And because iniquity shall abound, the love of many shall wax cold.**

Jesus touched on underlying concepts of truth in love when He ate dinner with a Pharisee. This Pharisee was floored because Jesus didn't perform ceremonial washing before dinner. When challenged on this Jesus showed how the Pharisees focused on the outward appearance and not the character of the individual. He added that they focused on being so exact in tithing that they neglected judgment and the love of God. Luke eleven verse thirty-seven.

#### **Luke 11:37-42**

- 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.**
- 38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.**
- 39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.**
- 40. Ye fools, did not he that made that which is without make that which is within also?**
- 41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.**
- 42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.**

Love was so important to Jesus that He told His disciples that the love they had for each other would be a sign to non-believers that they were indeed disciples of

Jesus. Love was so important that having love for each other is a command that Jesus gave. Truth is tied to love. John thirteen verse thirty-one.

### **John 13:31-35**

**31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.**

**32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**

**33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.**

**34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.**

**35. By this shall all men know that ye are my disciples, if ye have love one to another.**

Paul told the Romans that the love of God is given to us through the Holy Spirit. He explained that even through all the challenges of life, we have the love of God with us as difficulties in life give us reason to hope for something better. If life were physically perfect and we had everything we could possibly ever want, there would be no reason for hope because there would be nothing left to hope for. We would become indulged expecting to have every desire fulfilled. Even with the present life and its challenges, love is present in our life. We live the truth of God in love, knowing that Jesus died so we can have eternal life. Romans five verse one.

### **Romans 5:1-9**

**1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:**

**2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.**

**3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;**

**4. And patience, experience; and experience, hope:**

**5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**

**6. For when we were yet without strength, in due time Christ died for the ungodly.**

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**7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.**

**8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**

**9. Much more then, being now justified by his blood, we shall be saved from wrath through him.**

We know that the love of God is shed abroad in our hearts through Jesus Christ, and yet we need to remember that there will be many who consider themselves to be of the faith who will twist the words of Jesus to fit their own agenda. Some seek to use Jesus to bring contention and to add to the pain we already have through the hardships of life. Others will use Jesus through love, and we must respond to those who use Jesus through love. Philippians one verse twelve.

#### **Philippians 1:12-17**

**12. But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;**

**13. So that my bonds in Christ are manifest in all the palace, and in all other places;**

**14. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.**

**15. Some indeed preach Christ even of envy and strife; and some also of good will:**

**16. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:**

**17. But the other of love, knowing that I am set for the defence of the gospel.**

Speaking the truth in love does not mean we seek to please people. The truth of God tends to remind people of how we fall short of the glory of God, and how we need to change. There is nothing about the truth of God that requires us to convince God of what is truth. God already knows what truth is and what isn't. We need to grow in that understanding and that growth will occur over a lifetime of faith. Galatians one verse ten.

#### **Galatians 1:10-17**

**10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.**

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- 11. But I certify you, brethren, that the gospel which was preached of me is not after man.**
- 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.**
- 13. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:**
- 14. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.**
- 15. But when it pleased God, who separated me from my mother's womb, and called me by his grace,**
- 16. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:**
- 17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.**

There are different reasons why we speak the truth in love. For instance, we might become aware that a person has strayed from the truth, and they need to be reminded of what truth is. James five verse nineteen.

#### **James 5:19-20**

- 19. Brethren, if any of you do err from the truth, and one convert him;**
- 20. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.**

We might have had somebody offend us in some way that will distract us from the command to love one another. We need to have that conversation in love with that person. Matthew eighteen verse fifteen.

#### **Matthew 18:15-17**

- 15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.**
- 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**
- 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.**

To speak the truth in love, we must be honest with ourselves. We cannot deceive ourselves and think everything is perfectly fine with us because if we are constantly having problems with many other people, it could be the problem is with us. We might have just deceived ourselves enough to think the problem is with the other person. We must honestly reflect when speaking the truth in love. Proverbs twenty-seven verse seventeen.

### **Proverbs 27:17-19**

**17. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.**

**18. Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.**

**19. As in water face answereth to face, so the heart of man to man.**

We cannot allow the fear of personal risks to keep us from speaking the truth in love. People hated Jesus for the message He had and throughout history Christians have been persecuted for their faith. We should expect to be hated, despised, or even considered to have a weird religion for the faith we have. We cannot allow a fear to keep us from speaking the truth in love. John fifteen verse eighteen.

### **John 15:18-25**

**18. If the world hate you, ye know that it hated me before it hated you.**

**19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**

**20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**

**21. But all these things will they do unto you for my name's sake, because they know not him that sent me.**

**22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.**

**23. He that hateth me hateth my Father also.**

**24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.**

**25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.**

As we speak the truth in love, we need to be circumspect. Through our words, we should not deliberately and purposefully seek to have hate come our way, which means we need to be very selective on the words we use and purposeful on how we use those words. If people hate us, like Jesus, we want them to hate us without a cause. We cannot give people a cause to hate us through the words we use. If we are not sure what to say, we need to ask in prayer for guidance how to speak the truth in love. Peter tells us to always be ready to give an answer for the hope that is in us with meekness and respect for God. First Peter three verse thirteen.

#### **1 Peter 3:13-17**

**13. And who is he that will harm you, if ye be followers of that which is good?**

**14. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;**

**15. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:**

**16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.**

**17. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.**

As we speak the truth in love, we become better equipped to help each other grow in the faith. Romans fifteen verse thirteen.

#### **Romans 15:13-14**

**13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.**

**14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.**

Speaking the truth in love requires an understanding of the truth, and the foundation of what is truth is found in the Bible. We need to regularly study the

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Bible so we can rightly divide the word of truth, and we need to sift traditions and fables from the truth of the Bible. Second Timothy two verse fifteen.

### **2 Timothy 2:15-16**

**15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**

**16. But shun profane and vain babblings: for they will increase unto more ungodliness.**

As we speak the truth in love, we grow in perfection, we become unified in the faith, and we find ourselves more at peace with the life we have now, and with this we know that the God of love and peace is with us. Second Corinthians thirteen verse eleven.

### **2 Corinthians 13:11-14**

**11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.**

**12. Greet one another with an holy kiss.**

**13. All the saints salute you.**

**14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.**

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.