

Audio Transcript of Sermon  
August 31, 2024  
Sharing Faith and Responding to Sin

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. For the past several weeks we have been exploring topics that are closely related. We started four weeks ago when we considered how the Kingdom of God is not of this world. We then explored how not everyone is now called and chosen of God and reviewed the resurrections of the Bible. Last week we studied what it means to live in a world that is focused on sin. This week as we wrap up this series, we will consider how and when to share our faith, and what we should do when we encounter sin, whether in our own life, others of the faith, or the world around us.

Within the Church of God sharing our faith for whatever reason is not something I think we are comfortable with. For decades it seems like radio, television, and internet programming along with print and digital media have been relied on and seen as how we share faith. We might rely so much on these sources to share the faith that we never consider that sharing faith is something we can also do. We can look to examples from the Bible to see people sharing faith and overlook that even though it might be a disciple or an apostle, that person was still an individual sharing faith. Let's consider the apostle Paul who shared his faith to the point he was beaten, imprisoned, and on trial for his life. He didn't allow any of that to stop him and there shouldn't be anything preventing us from sharing faith today.

Paul visited many cities and was known as the apostle to the gentiles. When he visited Athens, he was deeply bothered because the city was given to idolatry. The Christian faith that Paul had and even the Jewish faith he once held was nothing compared to the idolatry that he saw around him. Paul debated with the Jews in the synagogue and debated the few people who had faith that he encountered. He also debated the everyday people who he met in the city. It didn't take long for the people of Athens to see that Paul to them had a strange faith. He seemed to be one that was almost delusional as what he said to them seemed to be incoherent ramblings because he preached of Jesus and the resurrection, which the people of Athens knew nothing about.

Philosophers took him to Areopagus where new ideas were debated, and since the philosophers knew nothing about Jesus and the resurrection, they thought that would be the best place for Paul to talk, as that was the place for new things to be introduced. Acts seventeen verse sixteen.

#### **Acts 17:16-34**

**16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.**

**17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.**

**18. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.**

**19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?**

**20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.**

**21. For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.**

Paul then used that occasion to preach to them about Jesus and the resurrection, using their altar to the unknown god to focus their attention. Paul used a pagan concept, the unknown god to introduce the God of Israel, Jesus Christ, and the resurrection to them. He explained that the God of Whom he was speaking had no need for things we see in this world as He was Creator of all. Paul taught that God is willing to forgive those who worship in ignorance of Him but now commands everyone to repent. When Paul explained the resurrection, some mocked, and others wanted to hear more from him. Only a few individuals believed. Verse twenty-two.

**22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.**

**23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.**

- 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;**
- 25. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;**
- 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;**
- 27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:**
- 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.**
- 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.**
- 30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:**
- 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.**
- 32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.**
- 33. So Paul departed from among them.**
- 34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.**

Paul taught that God commands all people to repent, and we know not all people are now called by God. In doing this God applies the same requirement of repentance to all, those who are called and those who are not yet called. Those who are called, who repent and who endure to the end, will have eternal life at the return of Jesus Christ. We know those who are not yet called and who do not repent will be resurrected in the second resurrection and will then have their opportunity for salvation. In speaking to the idolatrous Athenians, Paul was ready to give an answer to every man for the hope of eternal life that he had, and he was able to do this even after suffering for the sake of righteousness. In sharing the faith, Paul was comfortable enough with the faith to reach out to those who were not of the faith. With the Athenians, he used their pagan gods with the altar to the unknown god to teach about the God of Israel, Jesus Christ, and eternal

life. Peter tells us we all must be ready to give an answer for the hope that we have. 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.**

In thinking about how we share the faith, we need to remember we share the faith with others before we even speak. Jesus describes the faithful as the light of the world, a city that cannot be hid. He tells us we cannot suppress our faith within us, and it will shine just like a light hid underneath a basket. When we live our lives reflective of the faith we have, there is nothing that can completely hide our faith from others. Our faith will and should be noticed so that when they see our good works, God in heaven is glorified. Matthew five verse fourteen.

### **Matthew 5:14-16**

**14. Ye are the light of the world. A city that is set on an hill cannot be hid.**

**15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.**

**16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**

What the faith we have looks like to others so that when others who are not of the faith glorify God when they see it is not only a message of the sin of the people, but a faith that shows that what God stands for is to loosen the bonds of wickedness, to undo heavy burdens, to let the oppressed go free, and to break every yoke. If all we do is lambast people for their sins, especially people who are not called by God at this time, glorifying God will not be on their agenda. First, we

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show people their sins and then we show them a better way, and that better way is not about the appearance of religion, but the form of religion. It's about what we do with the faith we have. We can look to Isaiah fifty-eight to learn more about this. In this chapter the people of God had a skewed view of religion, a view where looking religious was much more important to them than being religious, and the concept of looking religious without being religious is what is challenged. In Today's world, Isaiah fifty-eight would be speaking most to those already of the faith but can also be used to guide us in what we do as we share the faith with others. Let's see some mistakes by those of the faith. Isaiah fifty-eight verse one.

#### **Isaiah 58:1-14**

- 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.**
- 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.**
- 3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.**
- 4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.**
- 5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?**

The Church of God has historically looked to this chapter of Isaiah to give us moral authority to tell people who are not yet called what their sins are. These verses should be applied by the Church of God to the Church of God. The next several verses show us what faith in action should look like. Faith in action should lead to loosening the bands of wickedness, undoing heavy burdens, letting the oppressed go free, and breaking every yoke, feeding the hungry, and clothing the less fortunate including those who are our own family. These are lofty ideals, but these are ideals tied to the faith to which we are called. Verse six.

- 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?**

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**7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?**

**8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.**

If we want to let our light shine as bright as the morning sun that breaks the darkness of night, we will do these things as part of faith, and when we do, God will respond to us. We must also excise any desire to give others a hard time in faith, finding fault and blame, and focusing our thoughts on only ourselves. We must instead consider the hungry and the afflicted if we want to be anything more than an obscure faith. Our goal should not be for an obscure faith, but a faith that because of the care and compassion we have not only addresses sin but meets the needs of people, and when we do this, then we will be more than an obscure faith. Verse nine.

**9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;**

**10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:**

**11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.**

**12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.**

In meeting the needs of others, we cannot forget about our responsibilities to God, including the Sabbath. One day everyone will understand the joy of the Sabbath, but for now the Sabbath is a delight for those who are of the faith, and it is a delight because we especially focus on the Sabbath as a Holy Day and a day worthy of honor. Verse thirteen.

**13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and**

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**shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:**

**14. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.**

Sharing faith with others requires us to have our emotions in check. We cannot allow ourselves to be controlled by others, including allowing ourselves to become angry. Anger does not produce the righteousness of God. Instead, we need to be meek, seek what is within the perfect law of liberty, and do what is expected of us. James one verse nineteen.

#### **James 1:19-27**

**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.**

Beyond this, we need to guard the words that come out of our mouth, because an unfiltered mouth is hard to link to faith. Beyond this we are told that pure and undefiled religion before God and the Father requires two things of us. One is to keep ourselves unspotted from the world. Whatever sin the world is caught up in cannot trip us up in faith. We also are told to visit the widows and orphans in their affliction, which goes back to loosening the bonds of wickedness, undoing heavy burdens, letting the oppressed go free, and breaking every yoke. Verse twenty-six.

**26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.**

**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.**

How we live our lives is essential because as we live our lives, we are sharing faith through the life we live. We either are that light underneath a basket that cannot be hid, the city on a hill whose lights shine brightly at night, or we are not. The words that come from us are equally important as those words must complement our actions. In writing to the Romans, Paul wrote that whosoever shall call upon the name of the Lord shall be saved and then quickly injected how can a person call on the Lord if they have not believed, if they have not heard, and if they don't have access to a ministry to share the message? We all play a part in making sure our actions and words complement each other as we share faith with non-believers. Romans ten verse twelve.

#### **Romans 10:12-15**

**12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.**

**13. For whosoever shall call upon the name of the Lord shall be saved.**

**14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?**

**15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**

Paul told the Colossians to make sure that they kept a prayerful attitude, that they used wisdom in sharing faith, and that the words that came from them were words of grace seasoned with salt, a seasoned message of the forgiveness of sin. Colossians four verse two.

#### **Colossians 4:2-6**

**2. Continue in prayer, and watch in the same with thanksgiving;**

**3. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:**

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- 4. That I may make it manifest, as I ought to speak.**
- 5. Walk in wisdom toward them that are without, redeeming the time.**
- 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.**

We share faith for the sake of other people. That means we share faith so that more people might become interested in the Kingdom of God, God the Father, Jesus Christ, and the resurrection. While the content of faith never changes, how we share faith will vary depending upon who the person is before us. Paul made it clear he used different styles depending upon the audience before him, knowing that by taking this approach, some might be saved. First Corinthians nine verse nineteen.

#### **1 Corinthians 9:19-23**

- 19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.**
- 20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;**
- 21. To them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law.**
- 22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.**
- 23. And this I do for the gospel's sake, that I might be partaker thereof with you.**

Peter wrote that the Church of God is a chosen generation, a royal priesthood, a holy nation, and a peculiar people that has been called from darkness to light and he also explained what we were to do with that. Peter wrote the Church of God is a chosen generation, a royal priesthood, a holy nation, and a peculiar people to show forth the praises of God. So, think about that. What has God done in our lives that is worthy of praise? As we can share the positive impact that God has had in our own life, the more compelling faith will be to a non-believer. At the very least, what we need to do is to make sure that how we live our life gives non-believers a reason to link the good we do in our lives to God. First Peter two verse nine.

### **1 Peter 2:9-12**

**9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

**10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.**

**11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;**

**12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.**

We share faith knowing we live in a world where people love darkness rather than light, because most people don't want to be proved wrong. Those who practice the truth come to the light. John three verse sixteen.

### **John 3:16-21**

**16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

**17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

**18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

**19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

**20. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.**

**21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

The idea that the deeds of people are evil should not come as a surprise to us. Back in the Garden of Eden, Adam and Eve were given all the trees in the garden to eat from including the tree of life. The only tree they were forbidden to touch was the tree of the knowledge of good and evil. Satan deceived Eve into thinking the tree of the knowledge of good and evil was no threat to them, and the rest as it is said is history. Genesis three verse one.

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### **Genesis 3:1-7**

- 1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**
- 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:**
- 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**
- 4. And the serpent said unto the woman, Ye shall not surely die:**
- 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.**
- 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**
- 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.**

We live in a world that does not know the truth of God but understands the concepts of good and evil. The most divisive societal issues tend to revolve around those issues where part of society looks and sees good, and where the other part of society looks at the same societal issues and sees evil. We live in a world that knows the concepts of good and evil while also debating what in their mind is good and what is evil.

When we encounter sin in society, how do we respond? We need to respond like Jesus, who when a woman was brought to him caught in the very act of adultery was told to go and sin no more. We cannot be like the Pharisees who found only fault with the woman without bringing fault to the man. John eight verse one.

### **John 8:1-11**

- 1. Jesus went unto the mount of Olives.**
- 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.**
- 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,**
- 4. They say unto him, Master, this woman was taken in adultery, in the very act.**

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**5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**

**6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.**

**7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.**

**8. And again he stooped down, and wrote on the ground.**

**9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.**

**10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?**

**11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

In responding to sin, we cannot find sin with others and then deceive ourselves into thinking we are without sin. First John one verse eight.

#### **1 John 1:8-10**

**8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

**9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

**10. If we say that we have not sinned, we make him a liar, and his word is not in us.**

Sharing faith with others requires us be led by the Holy Spirit. It also requires us to manifest fruit of the spirit instead of fruit of the flesh. We cannot use faith to provoke or envy others. Galatians five verse sixteen.

#### **Galatians 5:16-26**

**16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**

**17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.**

**18. But if ye be led of the Spirit, ye are not under the law.**

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- 19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,**
- 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,**
- 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.**
- 22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,**
- 23. Meekness, temperance: against such there is no law.**
- 24. And they that are Christ's have crucified the flesh with the affections and lusts.**
- 25. If we live in the Spirit, let us also walk in the Spirit.**
- 26. Let us not be desirous of vain glory, provoking one another, envying one another.**

Sharing faith means we do not live a life of sin even though we have access to forgiveness of sin. We strive to be obedient to what is righteousness knowing the wages of sin is death and the gift of God is eternal life through Jesus Christ. Romans six verse fifteen.

### **Romans 6:15-23**

- 15. What then? shall we sin, because we are not under the law, but under grace? God forbid.**
- 16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**
- 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.**
- 18. Being then made free from sin, ye became the servants of righteousness.**
- 19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.**
- 20. For when ye were the servants of sin, ye were free from righteousness.**
- 21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.**

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**22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**

**23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Sharing faith with others requires us to live a life where we forgive others for their trespasses against us. Knowing that just like God has great mercy for us with forgiveness of sin, so we must have the ability to have great forgiveness for others. Matthew eighteen verse fifteen.

### **Matthew 18:15-22**

**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.**

**18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.**

**19. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.**

**20. For where two or three are gathered together in my name, there am I in the midst of them.**

**21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?**

**22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.**

Sharing faith with others means we cannot hold the truth in unrighteousness. We must strive to do what is righteous in everything that we do as we live in a world focused on sin. We must recognize that the people with whom we are sharing faith may not have God on their mind and instead are focused on the creation and matters solely related to this physical life. Because they do not see God, they also do not understand much beyond what is good and evil according to man. Romans one verse eighteen.

## **Romans 1:18-32**

- 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;**
- 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.**
- 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:**
- 21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.**
- 22. Professing themselves to be wise, they became fools,**
- 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.**
- 24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:**
- 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.**
- 26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:**
- 27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.**
- 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;**
- 29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,**
- 30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,**
- 31. Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:**
- 32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.**

Sharing faith is important because it is faith that overcomes the world. It is faith that gives us reason to keep the commandments knowing that God's commands are not grievous. First John five verse one.

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## **1 John 5:1-4**

- 1. Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him.**
- 2. By this we know that we love the children of God, when we love God, and keep his commandments.**
- 3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.**
- 4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.**

If we want to overcome this world and be part of the Kingdom of God, we will have victory in faith, and others who also overcome this world will also have their victory in faith, and that includes others who are not yet part of the faith. How we share faith is important because to the person who is not yet called, if all we see is a person who is with sin and we harangue them for their sin, faith will not seem appealing to them. If on the other hand we show through our actions that faith, the faith needed to please God is a faith where the bonds of wickedness are loosened, heavy burdens are undone, the oppressed go free, and every yoke is broken, then we are showing a faith that is not only real in our relationship with God the Father and Jesus Christ, we are showing a faith that is real for so many who live in this world today.

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.