

Audio Transcript of Sermon

December 21, 2024

Not so Common

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Thinking about the world in which we live, and for those of us who have lived in this world for decades, it's easy to remember and focus on the good old days, and when we focus on the good old days, we often also focus on how those good old days are not so common anymore. The shows that we watched on television so long ago are no longer aired, or they have been remade for this generation using actors and storylines that are so much different than what we remember. When we watch sports, the team names might be familiar, but the jerseys may look different, and the teams have rosters of different athletes. Politicians come and go but mostly the names from long ago are no more. When we walk into a grocery store or fill up our car at the gas pump, the price we pay is probably much higher than years ago. The good old days are not so common anymore, and for those of us who are called, when we think of what is not so common, we need to think beyond the experiences of life that cause so many to only think about the good old days, because the calling we have been given is something that is not so common. We have been given a wonderful gift through our calling that is not common.

A mistake that is sometimes made by people is to treat something that is special, privileged, and rare, as if it were common, and it's pretty normal for people to make this mistake. Think about the life experience of people. We all begin as babies totally dependent on parents and others around us. As babies when our needs were met and we were fed or had our diapers changed, we didn't think anything of the experience. We treated that experience as if it was common, as if all babies have their needs met by parents, and the needs of babies must be met by parents. Sadly, some parents do neglect their children. What babies don't understand is all the other demands that are placed on their parents, and how through all those demands, their needs are being met. Because needs are being met, babies tend to not understand the sacrifice and struggle made by parents to meet their needs. Consideration is not given by babies to the concept of what would happen to them if the parents somehow vanished.

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Adults can have similar attitudes as well. It's easy for parents to get so busy with work and other responsibilities that for some opportunities are never explored that could benefit their children well into adulthood. Sometimes family finances limit the types of opportunities that can be pursued, but for all families there is no cost in teaching family values and faith, and sharing lessons learned from life experiences. If all parents do is leave it up to teachers and society to teach their children, there should be no confusion by parents when others question their commitment to their children, because all children in most western countries have the opportunity to learn from teachers and society. A parent's children should never be treated as common, like all other children, by the parent. A parent's children should hold a special place in the heart and mind of the parent.

When parents and children are disconnected from each other, horrible things can result. With as evil as this world is, horrible things can still happen even when parents and children are focused on each other, but I think it is less likely to happen. What we do know from the Bible is the pronouncement of a curse on this planet in the final verses of the Book of Malachi that shows the need of the fathers and children to have their hearts focused on each other, and likewise moms and children also need to have their hearts focused on each other as well. Malachi four verse four.

Malachi 4:4-6

4. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Religiously, it is also easy to treat as common, what should be held as sacred. The people of ancient Israel were chosen by God, and they were God's people. God allowed good and bad things to happen to his chosen people and a pattern emerged with the people. When good things were happening for the people, the people forgot about God, and when bad things were happening for the people, the people remembered God. With Israel, the people not only forgot about God, but they also chose to worship other gods instead of the God Who delivered them from Egypt, and eventually, God allowed the people of Israel to go into captivity.

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Somehow the people of Israel saw the God Who delivered them from Egypt as common, like the gods of the other nations near them.

With this rejection by Israel, God would make salvation open to all who feared Him and followed the way of righteousness. Though we understand this today, back in the days of the early church, it was a hard concept for the early church to understand because they were focused solely on Israel. They couldn't comprehend that in a land occupied by the Roman army, that God could offer salvation to a member of the Roman army, to a leader in the Roman army, and that opportunity for salvation came first to a man named Cornelius, who was a Roman centurion, and who was also one who along with his household feared God, helped those in need, and prayed to God. This Roman centurion would not have been looked at if he treated the God of Israel as if the God of Israel was like a Roman god, but he refused to treat the God of Israel as if God was something common. Because he worshipped the God of Israel as something not so common, his prayers came before God, and God called Cornelius to the faith. Acts ten verse one.

Acts 10:1-35

- 1. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,**
- 2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.**
- 3. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.**
- 4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.**
- 5. And now send men to Joppa, and call for one Simon, whose surname is Peter:**
- 6. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.**
- 7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;**
- 8. And when he had declared all these things unto them, he sent them to Joppa.**

As the servants of Cornelius approached Joppa, Peter was up on the rooftop praying at lunch time. Lunch took longer to make this day and as he was praying,

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Peter fell into a trance and saw a vision. In this vision, his hungry mind was focused on food, the kind of food the Bible calls unclean. A voice told Peter to kill and eat and, in the vision, Peter wouldn't because he knew what was taught. He knew not to eat what was common or unclean, and in this trance, the voice told him that what God had cleansed, he was not to call common. Verse nine.

9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13. And there came a voice to him, Rise, Peter; kill, and eat.

14. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

15. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16. This was done thrice: and the vessel was received up again into heaven.

Peter saw this vision and had no idea what it meant. We all have dreams that can have symbolism we do not understand, and Peter was trying to understand the symbolism of the vision he had just had. At about this time, the servants of Cornelius came knocking at the front gate when the Holy Spirit made it clear to Peter that three men were seeking him, and that he should not refuse to see them. Verse seventeen.

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

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

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

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

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

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

After meeting with them, Peter and some of the brethren traveled to Caesarea to meet Cornelius. When meeting Cornelius, Peter explained that it is unlawful for a Jewish man to keep company with a man from another nation, but that God had showed him how no man is common or unclean. After hearing Cornelius recount his calling by God, Peter explained what he came to understand, that God is not a respecter of persons, that God does not look to one's heritage. He showed that God accepts people of any nation who fear Him and do what is righteous. Verse twenty-three.

23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter took him up, saying, Stand up; I myself also am a man.

27. And as he talked with him, he went in, and found many that were come together.

28. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee.

33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.

From the time of the Exodus, God taught the people of Israel about the special relationship between God and them. God showed how he was not to be treated as common. There were no gods equal with Him. There were no images or likenesses that were equal with Him. They were warned not to take the name of God in vain or to be a follower of God in name only. They were also told to remember the Sabbath day, to keep it holy because God rested on the seventh day of the creation week. Exodus twenty verse one.

Exodus 20:1-17

1. And God spake all these words, saying,

2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

God then gave them a series of commands showing them how to act with other people, and the first commandment with promise, the promise of a long life, was to honor one's parents. Verse twelve.

12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbour.

17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

We cannot be like the people of Israel who forgot about God when times were good and remembered God when times were bad. Peter tells us that we are to be holy because God is holy. God cannot be common to us, and we are not common to Him. We are to be holy because God is holy throughout our life, in good and bad times. First Peter one verse thirteen.

1 Peter 1:13-21

13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, Be ye holy; for I am holy.

17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

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18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ, as of a lamb without blemish and without spot:

20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Paul told the Corinthians that we are the temple of God because the Spirit of God lives in us. Because we have the Spirit of God and because we are the temple of God, we cannot treat our life as if it is common. We belong to Jesus Christ as Jesus Christ belongs to God. First Corinthians three verse sixteen.

1 Corinthians 3:16-23

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men. For all things are yours;

22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23. And ye are Christ's; and Christ is God's.

Paul reminded Timothy that people can spiritually live their lives from a place of honor or dishonor, and that we must choose that which is uncommon, to live our life from a place of spiritual honor, following righteousness, faith, love, and peace while avoiding youthful lusts. Second Timothy two verse twenty.

2 Timothy 2:20-26

20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23. But foolish and unlearned questions avoid, knowing that they do gender strifes.

24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Jesus Christ, who died and was resurrected so that we could be forgiven of our sins, is not some common priest, or even a common high priest. Jesus is a great high priest who lives in heaven with God the Father, and through Whom we can obtain mercy and grace in our time of need. There is nothing common about the sacrifice that Jesus Christ made so that we can have the opportunity for eternal life. Hebrews four verse eleven.

Hebrews 4:11-16

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

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

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

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

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

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

Knowing that there is nothing common about Jesus Christ and His sacrifice so that we can have eternal life, it is through His death and resurrection we have peace with God, the hope of reconciliation, and eternal life. Knowing that there was nothing common in what Jesus did for us, there can be nothing common about our approach to the faith we have. Even in the face of the challenges of life and faith, there can be nothing common about our approach to faith. Romans five verse one.

Romans 5:1-21

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.

When Jesus died for us, it was at a time when there was nothing of and by ourselves that was worthy of that sacrifice. Jesus died for the ungodly and sinners, for those who at the time didn't follow righteousness, so that the ungodly and sinners, enemies of righteousness, could follow righteousness. There is nothing common about sacrificing one's life to give an enemy an advantage, and yet that is what Jesus did for us. Verse six.

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

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.

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10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

The responsibility of doing what is uncommon now falls on those of us who have benefited from the sacrifice and resurrection of Jesus Christ. Because it is through Jesus Christ, we have received the opportunity and hope of eternal life through the forgiveness of sin, we must live our life reflective of the grace and righteousness that has benefited us, and in a world that seems to prefer and pursue evil, there is nothing common about choosing righteousness over sin, and we must make this uncommon choice throughout our life. Verse twelve.

12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13. For until the law sin was in the world: but sin is not imputed when there is no law.

14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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There is nothing common about the Holy Spirit that we have been given, as we are to fulfill the righteousness of the law with this gift. There is nothing common about living life as a mortal person and reaching for that which is beyond the grasp of mortal people, eternal life, and making that reach not through the guise of science to manipulate the human experience, but to make that reach through faith in what will one day be known throughout the world, The Kingdom of God and God's Righteousness. Romans eight verse one.

Romans 8:1-18

- 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**
- 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**
- 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:**
- 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**
- 5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.**
- 6. For to be carnally minded is death; but to be spiritually minded is life and peace.**
- 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**
- 8. So then they that are in the flesh cannot please God.**
- 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.**
- 10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**
- 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

There is nothing common about living life as a mortal person understanding the needs of our human bodies and the demands placed on us by society and choosing to owe our allegiance not to the here and now but to God, Jesus Christ, and Their righteousness, and the Kingdom of God. Verse twelve.

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- 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.**
- 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**
- 14. For as many as are led by the Spirit of God, they are the sons of God.**
- 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.**
- 16. The Spirit itself beareth witness with our spirit, that we are the children of God:**
- 17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.**
- 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.**

There is nothing common about a group of people who come from different families, backgrounds, regions, countries, and continents who through the Holy Spirit come together through the calling we have all been given. Ephesians four verse one.

Ephesians 4:1-32

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

There is nothing common about leaving what we knew as a child to follow Jesus Christ, just like there was nothing common about Abraham leaving his homeland to go to a land he had never seen before. There is nothing common about leaving behind our former life and seeking to become something beyond who we are through the knowledge of Jesus, to become spiritually mature. Verse seven.

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.

There is nothing common about living in a community and choosing to live our life differently than the other people. Instead of being focused on the here and now and what is in it for us, we are focused on the Kingdom of God and God's righteousness, pursuing holiness, and what we must be doing now to partake of that future reality. Verse seventeen.

17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20. But ye have not so learned Christ;

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21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

There is nothing common about choosing to do what is truthful, honest, and done in peace when we live in a world where so many seem to have the need to lie and cheat to get ahead. When others coldly exploit and use others, we treat others with kindness and warmth. Verse twenty-five.

25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26. Be ye angry, and sin not: let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

There is nothing common about living in a physical world that has seasons of the year, that experiences everything from the bounty of the harvest to the hardship of a drought and famine, where when we seem to get ahead, we find ourselves slipping back and living in that world of uncertainty, to still place our hope and confidence in God, like David did. Psalm twenty-four verse one.

Psalm 24:1-10

1. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

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- 2. For he hath founded it upon the seas, and established it upon the floods.**
- 3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?**
- 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.**
- 5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.**
- 6. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.**
- 7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.**
- 8. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.**
- 9. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.**
- 10. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.**

There is nothing common about living with a mortal body that feels every effect of life, including all the thoughts that most people have, and choosing to put aside those thoughts and reach for something beyond who we are, reaching for righteousness, and reaching for the Kingdom of God. 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.**
- 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,**

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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.

It's not so common, the calling we have been given. There is nothing common about the death and resurrection of Jesus Christ so we can have forgiveness of sins and the hope of eternal life. When others that we know are only focused on the here and now, we must do what is uncommon. We must be focused on the Kingdom of God and God's righteousness.

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.