

Audio Transcript of Sermon
December 28, 2024
Righteousness

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We have been called by God and during this time of year when so many look forward to the new year, we also seek first the Kingdom of God and God's righteousness. We are told in Matthew six verse thirty-three to seek first the Kingdom of God and God's righteousness and that clues us in on that the Kingdom of God and God's righteousness is not something we have yet obtained. Knowing these are something to be yet obtained, we should take note whenever we encounter those who act as if these have already been obtained, because we know that is not the case. As we seek the Kingdom of God and God's righteousness, we need to be doing what is expected of us in the Bible. We do need to be doing what is righteous, and we do that not because of how good or better we are. We act with righteousness because that is what is expected of us having been given a calling by God.

Acting with righteousness does not mean we proclaim our own righteousness, because when we proclaim our own righteousness, we are self-righteousness, and even though we may know the Bible very well, our standard of righteousness will not be the same as God's standard of righteousness. Being told to seek first God's righteousness and the Kingdom of God should clue us in that throughout our entire physical life, up until the time of our death or the time that Jesus returns, and we are all changed that God's righteousness is beyond what can be humanly obtained. Yet, God's righteousness is something along with the Kingdom of God we seek first. We reach for that which is greater than we are.

There are some, even some who are well-versed in what is written in the Bible, who are confused on this. For whatever reason they think of themselves as righteous and have a need to appear righteous before other people. When they consider the world in which they live and the sin that is part of our world, they consider that which is sinful in the lives of other people never considering the sin that is part of their own life. When they consider helping people in need, it's important for them to be seen for helping others. It's as if even though they know of the need to seek first the Kingdom of God and God's righteousness, which

point to a future time, they seek to be rewarded by other people for their righteousness today.

Jesus warned us not to be hypocrites, where we think we are righteous, and others are not. In the Church of God, we tend to see ourselves as having the truth and others as being led astray, and that could cause some of us to look down on these others who we feel have been led astray. When we consider ourselves to be righteous before God and we look down on others for whatever reason, we are not much different than the Pharisee who prayed to God from the perspective of somebody who saw himself as righteous. Jesus warned that those who see themselves as righteous will be humbled by God, because nobody is righteous as God is righteous. He contrasted the Pharisee to a tax collector who saw himself as spiritually unworthy who asked for mercy, explaining that those who spiritually humble themselves will be exalted. Luke eighteen verse nine.

Luke 18:9-14

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Similar to those who see themselves as righteous are those who when they do acts of charity, like to be seen by others as they are doing their acts of charity. Jesus taught that when we do acts of charity, and as Christians we need to be doing acts of charity, that those acts should be done in such a way not to draw attention to ourselves. When we choose to help others, it is because of the need they have, not because of how we want others to see us. Matthew six verse one.

Matthew 6:1-4

- 1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.**
- 2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.**
- 3. But when thou doest alms, let not thy left hand know what thy right hand doeth:**
- 4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.**

Seeing oneself as righteous can lead us to mistake traditions as the truth, because self-righteousness is about who we are and not what is in the Bible. Jesus was confronted by the scribes and Pharisees because His disciples did not complete ceremonial handwashing before eating meals. In the mind of the scribes and Pharisees, only a sinner would not complete these traditions. Jesus explained to them that they had a skewed perspective, that their traditions meant more to them than the commandments and even showed how through their traditions they could dishonor their parents and violate the fifth commandment, the first commandment with promise. Matthew fifteen verse one.

Matthew 15:1-9

- 1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,**
- 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.**
- 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?**
- 4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.**
- 5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;**
- 6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.**
- 7. Ye hypocrites, well did Esaias prophesy of you, saying,**
- 8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.**

9. But in vain they do worship me, teaching for doctrines the commandments of men.

Seeing oneself as righteous can lead a person to repeat the mistakes of the scribes and Pharisees, because they also saw themselves as righteous even though secretly, they had many unrighteous practices. Jesus warned that if we live a life of hypocrisy where we claim or seek to be viewed as righteous while we live an unrighteous life, the truth will be made known. Luke twelve verse one.

Luke 12:1-3

1. In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Jesus also showed that the scribes and Pharisees sought to enrich themselves by seizing property from widows, and that they justified this by their phony long prayers. He showed how they sought to convert people to their religious beliefs and once they did, they would make that person feel religiously guilty while advancing themselves to a place of religious respect. They would use smaller parts of the law and use those smaller parts of the law to scandalously shame people, while avoiding the major points of the law which might scandalously shame them, all so they could appear righteous to other people. Matthew twenty-three verse thirteen.

Matthew 23:13-28

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

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

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- 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.**

Some people judge others so that they may appear righteous to others. Instead of seeking to correct that which needs to be changed in their own life, they judge others. Jesus taught that however we judge others is how we will be judged, and

that it is hypocritical to judge others before we have judged ourselves. Matthew seven verse one.

Matthew 7:1-5

- 1. Judge not, that ye be not judged.**
- 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.**
- 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?**
- 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?**
- 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.**

Paul wrote that when we judge others, we condemn ourselves because people tend to have the same types of problems. Problems may be easier to see in some people more than others, but people tend to have the same types of problems. As we seek God's forgiveness and mercy in our life, we must want God's forgiveness and mercy in the lives of other people. Instead of judging others we are to patiently seek first the Kingdom of God and God's righteousness. Romans two verse one.

Romans 2:1-11

- 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.**
- 2. But we are sure that the judgment of God is according to truth against them which commit such things.**
- 3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?**
- 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**
- 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;**
- 6. Who will render to every man according to his deeds:**

- 7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**
- 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,**
- 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**
- 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**
- 11. For there is no respect of persons with God.**

In our journey of faith there are spiritual traps we must avoid. When people see themselves as righteous it can be easier for them to fall into some of these traps. One of those traps is false teachings which could be presented as new truth or a prophecy. Thinking of ourselves as righteous could lead one to be led astray by these false teachings, especially if the false teaching is presented as new truth or prophecy. Titus one verse ten.

Titus 1:10-16

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

Seeing ourselves as righteous could lead us to have a form of godliness, where we might appear righteous to others, but it could leave us only with that form of godliness, where while we might look righteous to others, we are not doing what God would expect of us. Second Timothy three verse one.

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2 Timothy 3:1-9

- 1. This know also, that in the last days perilous times shall come.**
- 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,**
- 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,**
- 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;**
- 5. Having a form of godliness, but denying the power thereof: from such turn away.**
- 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,**
- 7. Ever learning, and never able to come to the knowledge of the truth.**
- 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.**
- 9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.**

Seeing ourselves as righteous could cause us to not understand when we are dealing with a false prophet. When we deal falsely with ourselves about our righteousness, it shouldn't come as a surprise if we mistake hypocrisy for righteousness in others. Jesus taught to look to the fruit, the result. If good comes about, that suggests good character, and if evil comes about, that suggests evil character. Matthew seven verse fifteen.

Matthew 7:15-23

- 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.**
- 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?**
- 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.**
- 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.**
- 19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**
- 20. Wherefore by their fruits ye shall know them.**

21. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Seeing ourselves as righteous could give us reason to think more highly of ourselves than others to the point where we despise or even hate others, and when it comes to hating others, that is the opposite of what faith should lead us to do. First John two verse seven.

1 John 2:7-11

7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9. He that saith he is in the light, and hateth his brother, is in darkness even until now.

10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Seeing ourselves as righteous could give us reason to think more highly of ourselves than others to the point where we say whatever comes to mind, because whatever comes to mind must be a righteous thought. We must remember the need to bridle what we say, because often our thoughts are much less than righteous. James one verse twenty-six.

James 1:26-27

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.

Seeing ourselves as righteous could give us reason to think we have no sin to get out of our life, and left unchecked that could go as bad for us as it did for the Corinthians who thought nothing of sins that even today would be salacious, even among non-believers. They saw themselves as righteous when they were not righteous. They were puffed up. Paul urged them to remove the sins from their lives, remembering that Jesus Christ died for us, and to hold their faith in sincerity and truth. First Corinthians five verse one.

1 Corinthians 5:1-8

- 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**
- 2. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**
- 3. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,**
- 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,**
- 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**
- 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?**
- 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:**
- 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

Paul would remind the Corinthians in his second letter to them of the need to live their lives with sincerity focused on those things which are God's. Second Corinthians two verse fifteen.

2 Corinthians 2:15-17

15. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

In writing to Titus, Paul wrote of the need to live life so that others could not find fault with him, and that is how we need to be living our life today. Paul did not write that we should see ourselves as righteous for doing what we should be doing. Instead, while we live our lives so others cannot find fault with us, we look to Jesus Christ for salvation, Who is the model of righteousness we strive for. Titus two verse seven.

Titus 2:7-15

7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11. For the grace of God that bringeth salvation hath appeared to all men,

12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Instead of thinking of ourselves as righteous, we need to be doing what Paul told the Romans. Instead of thinking of ourselves as righteous, we need to think soberly, ensuring we are not conformed to this world. We need to see ourselves

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for who we are and use the gifts of the Holy Spirit that we have been given.
Romans twelve verse one.

Romans 12:1-21

- 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**
- 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**
- 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**
- 4. For as we have many members in one body, and all members have not the same office:**
- 5. So we, being many, are one body in Christ, and every one members one of another.**
- 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;**
- 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching;**
- 8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

Instead of thinking of ourselves as righteous, we need to live with the continued need to distance ourselves from that which is evil and cling to that which is good. Instead of thinking of ourselves as righteous, we need to challenge ourselves to have continued love for each other and helping others as we are able to help. We cannot think of ourselves as righteous and then use that thought to exclude others as less than us. Instead, we will seek to live peaceably with all people as much as is possible. We do not seek revenge and seek to overcome evil with good. Verse nine.

- 9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**
- 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;**

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- 11. Not slothful in business; fervent in spirit; serving the Lord;**
- 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;**
- 13. Distributing to the necessity of saints; given to hospitality.**
- 14. Bless them which persecute you: bless, and curse not.**
- 15. Rejoice with them that do rejoice, and weep with them that weep.**
- 16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.**
- 17. Recompense to no man evil for evil. Provide things honest in the sight of all men.**
- 18. If it be possible, as much as lieth in you, live peaceably with all men.**
- 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.**
- 20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.**
- 21. Be not overcome of evil, but overcome evil with good.**

Instead of seeing ourselves as righteous, we rejoice with moderation. We let God know our needs and requests as we think on those things which are true, honest, just, pure, lovely, and having a good report. We come to the point where we can do all things through Jesus Christ Who strengthens us. Philippians four verse four.

Philippians 4:4-13

- 4. Rejoice in the Lord alway: and again I say, Rejoice.**
- 5. Let your moderation be known unto all men. The Lord is at hand.**
- 6. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.**
- 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**
- 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.**
- 9. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.**
- 10. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.**

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things through Christ which strengtheneth me.

Instead of seeing ourselves as righteous, we see the need to gird up our minds, soberly thinking about the promise of eternal life to come. Instead of seeing ourselves as righteous where no thought is needed in what we do, we see the need to be very thoughtful in what we think and do as we seek first the Kingdom of God and God's righteousness. First Peter one verse thirteen.

1 Peter 1:13-25

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:

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.

22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

Instead of seeing ourselves as righteous, we remember we are a chosen generation, a royal priesthood, a holy nation, and a peculiar people who have obtained mercy from God. If we were righteous of and by ourselves, we would have no need for mercy, but we have been given mercy. We have been given mercy living as people with all the challenges and temptations that people can have, and unlike others who may surrender to those challenges and temptations, we fight the good fight of faith never surrendering. We live our life so that others and not us, see us as righteous and what we do as good. We also live our lives as servants of God honoring all people, those of the faith, those in authority, and God. First Peter two verse nine.

1 Peter 2:9-17

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.

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

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

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

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

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

Instead of living our lives proclaiming our own righteousness, we live our lives reflecting the teachings of what is written in the Bible, so that when others see what we do, they can think of us as being a good person, of being righteous, and in so doing, giving them the opportunity to give glory to God when at some future time they connect the person who we are becoming not to us, but to the calling we were given by God, the calling that they at that future time will be given, and to God, to His righteousness, and the Kingdom of God.

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.