

Audio Transcript of Sermon
March 8, 2025
Expecting More of Ourselves

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Have you ever been in a situation where circumstances would have allowed you to walk away from something in your life? From time to time those types of situations have arisen in my life and I think for most of us we face these occasions. Back in 2017 I qualified to take a state pension for teaching, and even though I could have continued to work, I decided to take the pension. I enjoyed my life in public education, and I am also enjoying retirement. A couple of years later during the pandemic when my car was in for an oil change, I received what I thought was an insanely high price offer to trade in my car. If I took the offer the effective price of owning my car would have been a little more than a hundred dollars a month, which is an extremely low price. At the time car prices were high, but my son who worked at a dealership, got me a great deal on my next ride. I knew my car that I traded in was getting high in miles, and if I hadn't traded it in then, most likely I would have been trading it in now. I think back to when I sold the first house I ever owned. I felt pretty good when I bought that house, and it was a small house in a far-flung rural area of El Paso County. I was able to buy that house through a government program for lower income buyers during my first year of teaching. I felt pretty good buying that house in my twenties and a few years later, I felt even better when I sold it and moved into the house, I now live in. Careers, cars, and homes are all things we will walk away from in our lifetime, but it's not as if we completely put these things out of our life.

When a person leaves a career and the purpose is not for retirement, typically the person starts another career of some type because most people don't have the level of wealth to support themselves without some type of income. When a person walks away from a car, they don't typically walk away from driving or being driven in a car. At the very least, a person might move from driving a car to riding on public transportation, but most people don't turn to a life of just walking to get around. People also don't give up on the idea of a house. I've known people who in retirement sold their house to buy and permanently live in a motor home, and that motor home becomes their house. Even if a person ends up what is thought of as homeless in the United States, even that person seeks to have some type of shelter.

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What typically happens to us in life is there are situations that require us to take action at a moment in time, and when situations change in the future, we have the opportunity to reevaluate those past actions we have taken to see if now we should move in a different direction. Based on changes in income we might buy or sell the house we live in, the car we drive, and change the job we have. Circumstances might even cause us to leave one city to move to another city, or even to move from one country to another, and something like that happened in the Bible, and it was driven by drought.

Between the time of Joshua and the Kingdom of Israel, Israel was ruled by judges. In the United States, when we think of a judge, we think of a person who directs the affairs of a courtroom during a trial, and in ancient Israel a judge was simply a person who made sure justice was administered, not in a criminal or civil sense, but that people were treated fairly. It was during this time of judges that there was famine that came upon the land. We don't know much beyond the famine. If drought was the cause, if crop failure was the cause, or if there was some other reason, but having lived in the Chihuahua desert where my hometown of El Paso is located, water is crucial to life, and I suspect some type of drought contributed to what was happening.

A married couple, Elimelech and Naomi packed up and went with their two sons to the nearby country of Moab to live there until the drought passed. Elimelech died while the family was there and the boys grew up and married local girls, and then after a decade the boys died. Seeing no future for herself as a widow in Moab, Naomi prepared to return to Israel and even though her daughters-in-law were prepared to follow her back to Israel, she told them they should stay with their family in Moab and make a new life for them there. Ruth one verse one.

Ruth 1:1-22

1. Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3. And Elimelech Naomi's husband died; and she was left, and her two sons.

- 4. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.**
- 5. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.**
- 6. Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.**
- 7. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.**
- 8. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.**
- 9. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.**
- 10. And they said unto her, Surely we will return with thee unto thy people.**
- 11. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?**
- 12. Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;**
- 13. Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.**

Having lost their husbands and now facing the prospect of losing their mother-in-law was emotional for Ruth and Orpah, the daughters-in-law. Orpah decided to return to her family and restart her life, but Ruth remained committed to Naomi and decided that her life would reflect the life of her mother-in-law. Wherever Naomi would go, Ruth would go. Wherever Naomi would call home, Ruth would call home. The people of Israel would become Ruth's people, and the God of Israel would become God for Ruth. Ruth could have returned to her family like Orpah did, but Ruth expected more of herself. Verse fourteen.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

- 15. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.**
- 16. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:**
- 17. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.**
- 18. When she saw that she was stedfastly minded to go with her, then she left speaking unto her.**
- 19. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?**
- 20. And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.**
- 21. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?**
- 22. So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.**

When Ruth traveled to Israel with Naomi, she expected more of herself because now she would be viewed not through the lens of the people of Moab, but through the lens of the people of Israel. She freely chose this for herself and in so doing expected more of herself. If she would have stayed in Moab, she would have found herself living in a society she already understood, and by going with Naomi to Israel she would have to adapt and become like the people of Israel. This would require a greater effort on the part of Ruth.

Similarly, today, we are called to that greater effort as we seek a Kingdom that is not part of this world, and to arrive in the Kingdom of God we must expect more of ourselves. How we go about expecting more of ourselves may vary slightly from person to person, but spiritually there are many things we will have in common. Part of what we need to be doing is very timely for us to consider as the spring Holy Days will be here sooner than we might think. Paul spoke of judging ourselves so that we would not be judged in context of the Christian Passover. He explained how our common calling is not a basis for division and heresies within

the church, and as the Christian Passover approaches it is not a time for division and heresies. First Corinthians eleven verse seventeen.

1 Corinthians 11:17-34

17. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19. For there must be also heresies among you, that they which are approved may be made manifest among you.

20. When ye come together therefore into one place, this is not to eat the Lord's supper.

21. For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken.

22. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

How we keep the Christian Passover is to be like how Jesus taught the disciples to keep it. The Christian Passover proclaims the death of Jesus Christ and serves as an annual reminder of the high price that was paid so that our sins could be forgiven. Verse twenty-three.

23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Paul encouraged the Corinthians to examine themselves lest they partake of the Passover in an unworthy manner, and he explained that when people minimize the death of Jesus and do not examine themselves that is the basis for spiritual atrophy and spiritual death. He clearly showed the need to judge ourselves so

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that we should not be judged. In other words, Paul was showing the key to spiritual health and growth is judging ourselves, expecting of ourselves before others expect of ourselves. Verse twenty-seven.

27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30. For this cause many are weak and sickly among you, and many sleep.

31. For if we would judge ourselves, we should not be judged.

32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.

34. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

We all have a choice when it comes to examining ourselves. We could easily give ourselves a free pass in what we do, where who we are and what we do is sufficient, or we can expect more of ourselves. One approach makes an assumption regarding our spiritual health and growth and the other demands more of us spiritually. That choice is ours. When Jesus taught the disciples about vengeance and forgiveness, He explained how in the Old Testament people lived under an eye for an eye and a tooth for a tooth, but how the spiritual standard was to forgive by turning the other cheek. He showed whatever was expected of us, we needed to do more, and that means we need to expect more of ourselves. Matthew five verse thirty-eight.

Matthew 5:38-42

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

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- 41. And whosoever shall compel thee to go a mile, go with him twain.**
- 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.**

In his second letter to the Corinthians, Paul showed what we do needs to be done not from a compliance standpoint, but because we really want to do what we do. When we give, it needs to be with cheerfulness, not because it is required. We know from God that He will make everything work out for us, so that means we have no reason but to abound in every good work. That means we will really be doing what God expects of us because that is what we want to do. It does not mean that we do what God expects of us because that is what God expects of us. It is when we spiritually expect more of ourselves that we will abound in every good work, and that will lead not only to our own spiritual growth and development, but it will create a spiritual environment that will benefit all who expect more of themselves. Second Corinthians nine verse six.

2 Corinthians 9:6-15

- 6. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.**
- 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.**
- 8. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:**
- 9. As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.**
- 10. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;**
- 11. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.**
- 12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;**
- 13. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;**
- 14. And by their prayer for you, which long after you for the exceeding grace of God in you.**

15. Thanks be unto God for his unspeakable gift.

Expecting more of ourselves spiritually and doing what God expects of us will keep us from coming up short in entering the promised rest of the Kingdom of God, and to not come up short of entering the Kingdom of God requires work so that we spiritually grow and remain spiritually healthy. As we expect more of ourselves, we become focused on faith and what we believe and there is no room for unbelief that leads to not doing what God expects. We use the word of God, what is written in the Bible, as a tool to examine ourselves, to expect more of ourselves, to really understand who we are and why we do what we do, knowing we can hide nothing from God and Jesus Christ because They see us for who we really are. Hebrews four verse one.

Hebrews 4:1-13

- 1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**
- 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**
- 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**
- 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**
- 5. And in this place again, If they shall enter into my rest.**
- 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**
- 7. Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.**
- 8. For if Jesus had given them rest, then would he not afterward have spoken of another day.**
- 9. There remaineth therefore a rest to the people of God.**
- 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**
- 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.

If we think we are already something spiritually, we need to consider that God and Jesus are already more spiritually than we could ever hope to become, and yet we expect more of ourselves looking to God and Jesus Christ. We spiritually yield ourselves to Them and know that through Them we can have that spiritual fulness, but what we have spiritually comes through Them as we yield to Them. We recognize that all glory belongs to God through Jesus Christ. Ephesians three verse fourteen.

Ephesians 3:14-21

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

When we think of expecting more of ourselves, we can look to the words of the prophet Micah who showed the baseline of what God expects, to do justly, to love mercy, and to walk humbly with God and that implies we will be doing what God expects of us. Micah six verse one.

Micah 6:1-8

- 1. Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice.**
- 2. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.**
- 3. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.**
- 4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.**
- 5. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.**
- 6. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?**
- 7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?**
- 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

In the Book of Job, Eliphaz implored Job to become right with God, to be at peace with God. He explained how God would defend, protect, and provide for him, and even how God would back up Job in whatever Job would seek to do. Of course, all of this came after Eliphaz attacked Job for essentially causing his own problems with God, but what can we take away from this passage? We can never be more righteous than God. We can never see ourselves as being so righteous we have little need for God. We can also sense that as we reach for that which is spiritually more than what we are, that as we yield ourselves to God, that as we do what God expects of us not because God expects it of us but because that is who we have become through the Holy Spirit, that as we seek first the Kingdom of God and God's righteousness that when we seek to do something, it is much more likely to be aligned with what God would want, and it is much more likely to come to pass. Job twenty-two verse twenty-one.

Job 22:21-30

- 21. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.**
- 22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.**
- 23. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.**
- 24. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.**
- 25. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.**
- 26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.**
- 27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.**
- 28. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.**
- 29. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.**
- 30. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.**

When we expect more of ourselves, when we examine ourselves to see if we are right with God and do not give ourselves a spiritual free pass, we yield ourselves to God doing what God expects, and we wait for God knowing that what God wants for us is the best. Psalm sixty-two verse one.

Psalm 62:1-5

- 1. Truly my soul waiteth upon God: from him cometh my salvation.**
- 2. He only is my rock and my salvation; he is my defence; I shall not be greatly moved.**
- 3. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.**
- 4. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.**
- 5. My soul, wait thou only upon God; for my expectation is from him.**

When we expect more of ourselves, we soberly understand the need to do what God expects of us and as we live our life aligned to what God expects, the happier we will be. Those who reject God have no hope but death. Proverbs ten verse twenty-seven.

Proverbs 10:27-30

27. The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

28. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

29. The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.

30. The righteous shall never be removed: but the wicked shall not inhabit the earth.

As we expect more of ourselves spiritually, we can never ignore the need for love. There is a lot we can do that might on the surface look like love, but love is not the basis for what we are doing. Without love all attempts to expect more of ourselves, to judge ourselves, will be hollow, as if what we do is nothing more than a spiritual charade or façade. We genuinely need to expect from ourselves to have love as the basis of doing what we do spiritually. First Corinthians thirteen verse one.

1 Corinthians 13:1-3

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

As we expect more of ourselves, we should never confuse the idea that we look to ourselves to save ourselves. Nothing could be further from the truth. The Bible is very clear that it is only through Jesus Christ that we are saved through faith. We still need to expect of ourselves to do what God expects of us but of and by itself that doesn't save us. There is no checklist we can run through that can compel

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God and Jesus Christ to save us, as eternal life is a gift, and knowing eternal life is a gift we are reminded that we are the workmanship of God created in Jesus Christ for good works to walk in them, and when it comes to expecting more of ourselves, we need to be expecting of ourselves more of those good works and to walk in them. Ephesians two verse one.

Ephesians 2:1-10

- 1. And you hath he quickened, who were dead in trespasses and sins;**
- 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**
- 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.**
- 4. But God, who is rich in mercy, for his great love wherewith he loved us,**
- 5. Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;**
- 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:**
- 7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.**
- 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**
- 9. Not of works, lest any man should boast.**
- 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

What we cannot do is conclude that doing whatever we want to do will lead to eternal life, because Hebrews tells us that if we live our life doing whatever we want in opposition to God there is no more sacrifice for sin, and we will bear the weight of that punishment. Hebrews ten verse twenty-six.

Hebrews 10:26-39

- 26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,**
- 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**

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28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God.

Hebrews reminds the reader to recall the early days of their faith and all that they have endured, and how eternal life is still something off in the distance. Expecting more of ourselves means we live by faith and do not shrink back to a life of sin. We continue to live our life seeking first the Kingdom of God and God's righteousness as we seek eternal life. Verse thirty-two.

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

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

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

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

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

37. For yet a little while, and he that shall come will come, and will not tarry.

38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

We have been called to abound in hope, and to abound in anything that means we are overflowing, we expect more of ourselves, and we know that the hope that we have will become reality through God, Jesus Christ, and the power of the

Holy Spirit, and we take comfort in what is written in the Bible. Romans fifteen verse one.

Romans 15:1-13

- 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.**
- 2. Let every one of us please his neighbour for his good to edification.**
- 3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.**
- 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.**
- 5. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:**
- 6. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.**
- 7. Wherefore receive ye one another, as Christ also received us to the glory of God.**
- 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:**
- 9. And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.**
- 10. And again he saith, Rejoice, ye Gentiles, with his people.**
- 11. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.**
- 12. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.**
- 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.**

Paul reminds us of the need to be instant in prayer, rejoicing in hope, patient in the trials of life, diligent in what we do, and fervent in spirit serving God. Being instant in prayer, rejoicing in hope, being patient when times are hard, acting with diligence, and fervently serving God in spirit speaks to expecting more of ourselves, and when we expect more of ourselves, we come to the place where we can overcome evil with good. 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.**
- 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;**
- 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.

The spring Holy Days will soon be here starting with the Christian Passover. It's always an appropriate time to examine ourselves, and now is a very appropriate time to examine ourselves and to spiritually expect more of ourselves. 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.