

Audio Transcript of Sermon
July 5, 2025
Casting Pearls Before Swine

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We all have things in our lives that we value, and I have come to realize that not everyone values what I value. You have probably noticed the same in your life. Whatever we value, others will not value it the same as we do. Long before I retired, I found it useful to understand what my monthly expenses were. I would look at my predictable expenses such as my house and car payments, and to that amount I would add a reasonable amount for utilities and to pay for household expenses. When everything was totaled, I came to an amount. I divided that amount by my monthly earnings from working in public education, and multiplied that by the number of days in the month. Typically I would come up with something like twenty-four days. It was then I realized that each month I basically worked more than the first three weeks of each month before I had any extra dollars to splurge. Once I realized that it was no longer just an idea of having a great time at the movies, it became an understanding that I had to work three weeks to be able to afford the movie, and to see if the movie was worth three weeks of my labor. No longer was the fluff item a matter of just a few dollars because I understood before I could afford those few dollars, I first had to work three weeks. It didn't take long before those fluff items became less and less important to me because the effort that went into my work was of more value to me than just a few dollars of a fluff item.

We live in a world where it seems part of the objective is to separate us from our money. We can be told something will only cost a few cents or dollars a day and if we buy that argument, we automatically bypass understanding the amount of time it truly takes us to afford it. Time can be an even more precious commodity than money, because we all have a limited amount of time on this side of eternity. Spending money to save time is something we probably have all seen. We have also probably seen requests for us to spend time helping with this or that cause. There is nothing wrong with spending money to save time and nothing wrong to spend time supporting something that is important to us. What is important is that the amount of time we spend on a cause balances with the amount of time we have available to us. For instance, if we only have ten hours of discretionary time each week after we meet our other obligations, would it make

sense to spend five of those ten hours on a cause that is important to you? If it does, you will spend the time on the cause.

But it is also important to consider if the spending of our time and money is valued by the other party. For instance, if we spend one hundred dollars at a restaurant, will the staff there value the amount of time it took us to afford the visit? If we have invited any guests including family, will they value the amount of time it took to afford the visit? When it comes to spending time supporting a cause, will they value the gift of your time? Yet, in considering these concepts there are things we must do. For instance, Jesus gave the disciples what is commonly referred to as the great commission, to teach all nations baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to observe all things taught by Jesus. Matthew twenty-eight verse sixteen.

Matthew 28:16-20

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

We can look to the history of this world to understand that we should not always expect to be welcomed with open arms when bringing the message of the Gospel. Not everybody values what we value spiritually. There are some blinded to the truth of God who will absolutely not value what is in the Bible. Going back thousands of years not everybody valued the people of Israel who in their understanding had come from Egypt. Those inhabiting the land saw the military successes of Israel and one of those was Balak who was king of the Moabites. He hired Balaam to harass Israel and to bring a curse on them. Balak didn't value the promises given to Abraham, nor did Balaam. From the Bible we can tell the people of Israel barely seemed to value these same promises, but God had made a covenant with Abraham which at that moment was focused on the people of Israel. What Balaam didn't understand was the donkey he was riding did value

God because when it saw an angel that was not visible to Balaam, it decided to lay down, for which it was beat by Balaam. Numbers twenty-two verse twenty-two.

Numbers 22:22-35

22. And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

23. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

It was then that God decided to give a voice to the donkey, and the donkey wanted to know why Balaam had hit it three times. I have to admit that whenever I read this account I am always amazed that Balaam didn't seem amazed that the donkey was talking to him. In my life I once had a parrot, Baby, that could talk using simple phrases and Baby used those simple phrases in context showing there was more going on than simple mimicking. There was a Koko the gorilla who could communicate using sign language and today some people use augmentative communication devices so their dogs can talk with them. Aside from my parrot I have never had any animals speak to me in a voice coming from their mouth and I would have some level of surprise if an animal like a donkey started speaking with me. Balaam needed to argue with the donkey to defend why he hit the donkey and was completely ignoring what the donkey was saying until he saw what the donkey saw, the angel of God. It was only when Balaam saw the angel of God that he valued what the donkey valued. Verse twenty-eight.

28. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

33. And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

Moving forward in time we find Paul at Antioch in a situation where the Jews did not value the message he was preaching. Paul had been taught as a Jew and had been raised as a Jew of the tribe of Benjamin, a tribe which remained loyal to the house of Judah after the division of Israel. Paul explained because the Jews had not valued the message of salvation he was bringing it to the Gentiles. When the Jews continued to make trouble for Paul, he eventually left and went to Iconium. Acts thirteen verse forty-two.

Acts 13:42-52

42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy, and with the Holy Ghost.

In life, we will encounter people who do not value what we have, and who do not value what we believe. That's a reality of life. We can't hold that against people as we are told to not judge. We can't look at others who believe differently than we do and see them as less than how we see ourselves because spiritually, we need to be focused on the sins in our own life. We cannot judge others, and we must be careful to not give what is sacred to those who won't appreciate it. We must also be careful not to give other things of value to those who won't appreciate it, who might use against us what has been given them. Matthew seven verse one.

Matthew 7:1-6

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.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

We are not to judge but we must be cautious not to give what is Holy or of other value to those who will not value it. If we see a person does not believe in God, we are told not to judge them for that and we are also told not to give what is Holy to them. People who do not believe in God won't value what is Holy and will become annoyed at us for trying to force our beliefs on them, which can lead to resentment, and that resentment can lead to retaliation. We who are called can sometimes overlook what Jesus was teaching because we do value the faith we have been given, and we do value the opportunity for eternal life and our place in the Kingdom of God. When others scoff at and reject what God commands, we embrace it as if it has great value. Matthew thirteen verse forty-five.

Matthew 13:45-46

45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

What we value at a great price may be seen as having no value by those who do not understand. We cannot flaunt our beliefs before others as if we are somehow better than they are, nor can we be charitable just so we can be seen by others. Whatever we do in acts of charity or just to do what we need to do as Christians needs to be done in a way that doesn't bring attention to ourselves. We still need to do these things, but we can't do them in a way that brings attention to us because we know that in the end our reward will come from God. Matthew six verse one.

Matthew 6:1-6

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.**
- 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.**
- 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.**

When we consider the dynamics of our faith, we need to consider all with whom we may interact and broadly those include others who are of the faith like we are, those not connected to the faith, and those connected to the faith because we have a parental responsibility for them. Jesus taught there is a problem when we spiritually value those who are not of the faith more than the children who are connected to the faith. He said it is not proper to take the children's bread and cast it to dogs. Just like we would not let our children go hungry so our pets can eat, we cannot allow our children to go spiritually hungry because we have some misguided desire to preach the gospel to the world. We still have to preach the gospel to the world, but that cannot come at the expense of our children. If we have wondered why it seems like so many children grow up and leave the faith, it's probably rooted somehow in not adhering to this principle. Matthew fifteen verse twenty-one.

Matthew 15:21-28

- 21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.**
- 22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.**
- 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.**
- 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.**
- 25. Then came she and worshipped him, saying, Lord, help me.**
- 26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.**

27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

When we think about casting pearls before swine, we need to remember that Jesus was not talking literally about taking jewelry and throwing it before pigs. He was talking about the precious truth of God being cast before a scoffer, somebody who refuses to believe, who will deny just to deny. Proverbs tells us there is a boomerang effect if we try to correct a scoffer and what that means for us is if we try and force the truth on a person who for whatever reason does not want to accept the truth, there will likely be a negative impact on us. Proverbs nine verse seven.

Proverbs 9:7-9

7. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

8. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

We are also told we must have discretion. If we make a big deal out of a non-believer not accepting the truth, to most people we will look like the bad person. We are not in any position to require adherence to what the Bible teaches among non-believers, nor can we force our beliefs and practices on other believers. All of that makes us look as out of place as a jewelry on a pig. Proverbs eleven verse twenty-two.

Proverbs 11:22

22. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

It is not up to us to draft people into the faith like a government might draft its citizens to serve in the military. Instead of forcing others into spiritual conscription, we are told to pray to God to send forth laborers into the spiritual

harvest because while there is always the potential for a great spiritual harvest, the laborers are few. Matthew nine verse thirty-five.

Matthew 9:35-38

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

In preaching the gospel of the Kingdom of God to the world, Jesus taught the disciples not to be forceful and combative, but to preach where the message was welcomed. He taught of the practice to salute a house when preaching the gospel. He didn't mean to stand before the building and salute the building or to salute the people of the house as if they were in the military. He was explaining that finding a way to praise people who are hearing the message of faith can make a nice ice breaker. He showed that not everyone who would be willing to listen about the Kingdom of God would accept that message so he also taught that it should not bother us when that happens, even if they flat out refuse to listen to the message of the Kingdom of God. Matthew ten verse five.

Matthew 10:5-23

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9. Provide neither gold, nor silver, nor brass in your purses,

10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

- 12. And when ye come into an house, salute it.**
- 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.**
- 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.**
- 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.**

He reminded the disciples that they would be sent out as sheep among a pack of wolves. He taught of the need to understand the evil that is in this world and how that evil could impact us and yet to only do good with all others including non-believers. We should expect to be betrayed by those who reject the truth and that should not bother us because the Holy Spirit will lead us through those times. We must endure to the end to be saved, but enduring to the end is a reference to keeping the faith, not necessarily staying put in one physical location showing that if we live in an area where others do not value our faith to the extreme where they want to harm us, it's perfectly fine to move away. Verse sixteen.

- 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.**
- 17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;**
- 18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.**
- 19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**
- 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.**
- 21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.**
- 22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.**
- 23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.**

There are many reasons why our faith may not be valued by others, and we look to a parable of Jesus to summarize those reasons, and he used the parable of the sower to teach those reasons. Let's read Matthew thirteen verse one.

Matthew 13:1-23

- 1. The same day went Jesus out of the house, and sat by the seaside.**
- 2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.**
- 3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;**
- 4. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up:**
- 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:**
- 6. And when the sun was up, they were scorched; and because they had no root, they withered away.**
- 7. And some fell among thorns; and the thorns sprung up, and choked them:**
- 8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.**
- 9. Who hath ears to hear, let him hear.**

Jesus was then asked by his disciples why he used parables, and He explained that parables were used to hide meaning from those for whom the mysteries of the Kingdom of God are not yet intended, so that those people would not fully understand what they were hearing. He then cited a passage from Isaiah showing that the people became bored with learning the truth. Verse ten.

- 10. And the disciples came, and said unto him, Why speakest thou unto them in parables?**
- 11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**
- 12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.**
- 13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16. But blessed are your eyes, for they see: and your ears, for they hear.

17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Jesus then explained the parable of the sower showing that the seed sown by the wayside is like a person who hears the truth but doesn't understand it. The seed cast in a stony place is like a person who initially welcomes the truth but isn't committed to the truth because as soon as trouble comes, they leave. The seed sown among thorns is like a person who doesn't outright reject the truth, but who finds themselves caught up in life to the point there is no more room for consideration of the Kingdom of God, and it fades from focus. The seed cast into the good ground is like a person who hears and understands the Bible, and then uses what is in the Bible to bring change to their life, and many who change have tremendous changes brought to their life through the Bible. Verse eighteen.

18. Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The parable of the sower shows us that not everybody has the same life experiences regarding the truth. Not everyone will value the truth as we value the truth. For some, the truth of the Bible transforms who they are as they spiritually grow and others who can't comprehend what they read or hear very quickly lose interest. In between is the mass of humanity. We are reminded not to cast our pearls before swine and similarly the truth of God, which is of much greater value than pearls, will not always be appreciated as we appreciate and value the truth of God.

Instead of being frustrated by those who do not value the truth of God, we can look to the Book of Revelation and see that what is written in the prophecy is that the unjust are to be allowed to remain unjust, that the filthy are to be allowed to remain filthy, and that the righteous and Holy are to remain righteous and Holy, knowing that the reward that Jesus brings are for those who do God's commandments, who have access to the tree of life, who will live in the New Jerusalem. Revelation twenty-two verse ten.

Revelation 22:10-15

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

We might be wondering what will become of the people who do not value the truth of God, and we will look at that more next week. For those of us who see ourselves as part of the household of faith, we need to remember that Jesus taught that not everyone who calls out to Jesus will enter into the Kingdom of God. We must also be doing the will of God. There will be many who will claim they are doing the will of God because they prophesy and inspire people

regarding the faith. There will be others who will claim they are doing the will of God because they can exercise demons and perform miracles, but the will of God in the simplest form as referenced by Jesus is not doing iniquity. Lucifer was created in perfection until iniquity was found in him. We cannot be doing iniquity. We must be doing righteousness, and if we value the Kingdom of God and God's righteousness above all else on earth, doing righteousness is exactly what we will be doing. Matthew seven verse twenty-one.

Matthew 7:21-23

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.

If we value the truth of God, we accept that others will not value this and might even persecute us for the truth. But if we value the truth we will also be prepared to answer questions asked of us regarding the truth. Not casting pearls before swine does not mean we decline to answer questions asked of us regarding the truth. When we do answer, we do not respond with an air of superiority. Instead we answer with gentleness and respect. First Peter three verse thirteen.

1 Peter 3:13-17

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

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

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

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

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

As we respond to questions about the truth, we need to be aware that some may be asking questions in an attempt to separate us from the truth. Peter also writes of false prophets and teachers who seek to destroy the truth. Second Peter two verse one.

2 Peter 2:1-22

1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

We cannot allow ourselves to become a notch on a belt for a person seeking to remove the faithful from the truth, knowing that God will deliver us from the evil we face in life as much as God delivered Lot and his family from the evil they faced. Verse four.

4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7. And delivered just Lot, vexed with the filthy conversation of the wicked:

8. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;

9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

We will encounter those who will claim to be spiritually strong but who pursue the affairs of this life and do not live being led by the Holy Spirit. We cannot allow ourselves to be influenced by these people. Verse ten.

10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

Remember Balaam and his donkey? People who claim to be spiritual but who do not value the Kingdom of God and God's righteousness who instead value the affairs of this life are just like Balaam. They might not have a donkey to rebuke them, but they will be rebuked at some point by God. Verse fifteen.

15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16. But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

We cannot become a person who claims to be spiritual and led by the Holy Spirit when in reality we are focused more on the affairs of this life being led by human instinct and lust. If we allow ourselves to be focused more on the affairs of this life while being led by human instinct and lust while claiming to be spiritual, we are compared to a dog that eats its own vomit and a pig who doesn't value jewelry preferring to roll around in the mud. Verse seventeen.

17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

18. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

We must beware of those who seek to separate us from the truth. The truth that we have points us to seeking first the Kingdom of God and God's righteousness knowing that forgiveness of sins comes through the death and resurrection of Jesus Christ. We seek what is eternal and what is to come. While we live in the world, living in this world is not our spiritual objective. We seek eternal life. Philippians three verse one.

Philippians 3:1-14

1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2. Beware of dogs, beware of evil workers, beware of the concision.

3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7. But what things were gain to me, those I counted loss for Christ.

- 8. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,**
- 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:**
- 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;**
- 11. If by any means I might attain unto the resurrection of the dead.**
- 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.**
- 13. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,**
- 14. I press toward the mark for the prize of the high calling of God in Christ Jesus.**

Knowing there are false teachers and false prophets, and knowing that there are so many who do not value the truth of God, we do not give up. We do not throw away the truth and we do not force the truth of on others. We do not cast the great pearl of salvation before swine. Instead, we press toward the mark for the prize of eternal life and our place in the Kingdom of God that comes through the calling we have been given.

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.