

Audio Transcript of Sermon
October 17, 2026
Walk in the Spirit

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Bread is part of most people's diet, and many buy bread instead of baking it themselves. Imagine mixing yeast with warm water and sugar to activate it and then adding the flour and any other ingredients to make the bread. After letting it rise for a bit, the risen dough is divided into loaves and then allowed to rise again. After the dough has risen a second time the dough is baked in an oven until done.

Imagine what it would be like if you went to the oven to get the baked bread only to find instead of bread there was a pot roast. Imagine how confusing that would seem if during the entire time the smell coming from the oven was the smell of baking bread. Virtually all people when they put bread dough in the oven to bake fully expect to take baked loaves of bread from the oven. I've never met anyone who puts bread dough into the oven expecting to remove a pot roast and I'm thinking you probably haven't either.

In the spring, when we plant gardens, we expect plants to grow that match the seed. If we sow marigold seeds, we expect marigolds to grow, and if we sow cucumber seeds, we expect cucumbers to grow. I've never met a person who sowed marigold seeds expecting cucumbers to grow nor have I ever met a person who sowed cucumber seed expecting marigolds to grow. As people we are conditioned to cause and effect relationships, and when causes and effects don't align that gives us reason to suspect that something isn't quite right.

Spiritually, it works the same way. People who live their lives focused on doing what is sinful tend to live their life aligned to that which is sinful, and people who live their lives focused on doing what is righteous, tend to live their life aligned to that which is righteous. This is what Paul was talking about when he told the Galatians that if they walked in the Spirit, they would not fulfil the lust of the flesh. Let's read what Paul wrote in Galatians five starting with verse sixteen.

Galatians 5:16-26

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

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

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

19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

When some read the verses we just read, they think of themselves as a person of faith, or they think of another person of faith, and remember that people of faith can and do sin, and so the idea of walking in the Spirit and not fulfilling the lust of the flesh is confusing. Compounding their thinking are the following verses which show exactly what the fruit of the Spirit is. Verse twenty-two.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance: against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

25. If we live in the Spirit, let us also walk in the Spirit.

26. Let us not be desirous of vain glory, provoking one another, envying one another.

They recognize that even though we are developing the fruit of the Spirit, sin is still part of the lives of people of faith. When Paul wrote that we are to walk in the Spirit so that we do not fulfil the lust of the flesh, did he mean we would never ever sin as Christians, or did he mean something else? In John's first letter we can easily read that if we say that we have no sin, we deceive ourselves, and the truth is not in us. We can also see that Jesus Christ will cleanse us of our sins with our confession of that sin, a confession that is predicated on repentance. First John one verse eight.

1 John 1:8-10

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

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

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

Going back to the letter of Paul to the Galatians where he wrote that if they walked in the Spirit, they would not fulfil the lust of the flesh, and comparing that to what John wrote in his first letter affirming that sin is still part of the human condition should lead us to further examine how these align with each other. Many assume the Bible is a book of contradictions, and we must affirm the Bible is a book of Spiritual alignment. Understanding walking in the Spirit will cause us to not fulfil the lust of the flesh while also understanding from John that sin is part of our life while looking for alignment between the verses should lead us to focus on the word fulfil. Paul wrote that if we walk in the Spirit, we would not fulfil the lust of the flesh. Paul did not write that if we walk in the Spirit, we would not ever sin.

The word fulfil, as used by Paul in, “fulfil the lust of the flesh,” is the Greek word *teleo*, which implies something that is finished and concluded. For instance, when Jesus was about to die during crucifixion, He knew all things were accomplished, and then He said, “It is finished,” right before He died. Accomplished and finished are translated from the same Greek word, *teleo*. John nineteen verse twenty-eight.

John 19:28-30

28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

When Paul was writing to Timothy, Paul encouraged Timothy to be an effective minister explaining the Word of God was always in season. He was showing that for the faithful there was never a time to take a break from faith. He then added

that he had finished his course, fought the good fight, and had kept the faith. Paul understood a crown of righteousness was laid up for him and for all who are faithful. Second Timothy four verse one.

2 Timothy 4:1-8

- 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;**
- 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.**
- 3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;**
- 4. And they shall turn away their ears from the truth, and shall be turned unto fables.**
- 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.**
- 6. For I am now ready to be offered, and the time of my departure is at hand.**
- 7. I have fought a good fight, I have finished my course, I have kept the faith:**
- 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**

When Paul wrote that he had finished his course, finished is translated from the Greek, *teleo*. Another passage that uses the word finished also translated from *teleo* is from the passage of the two witnesses in Revelation. No harm comes to the two witnesses until they finish their testimony. Revelation eleven verse one.

Revelation 11:1-7

- 1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.**
- 2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.**
- 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.**
- 4. These are the two olive trees, and the two candlesticks standing before the God of the earth.**

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Teleo implies something finished, and it also implies something that is accomplished. If something is accomplished, it has been done. Something that has been accomplished is no longer in the process of being done, because it has been done. What we are seeing is that *teleo* shows a result, a completion, a final product. When Jesus was teaching the disciples about His impending death, He told them of things that, “must yet be accomplished,” showing not a process, but the finality of what would soon happen. Let’s read Luke twenty-two starting in verse thirty-five.

Luke 22:35-38

35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

36. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

In an earlier passage recorded by Luke, Jesus again used the same language of things that shall be accomplished. While Jesus spoke of the many things that would happen, each of these many things were each yet to be accomplished. Their fulfillment would come when these things had been done. Luke chapter eighteen starting with verse thirty-one.

Luke 18:31-34

31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33. And they shall scourge him, and put him to death: and the third day he shall rise again.

34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Paul would recite what happened to Jesus when he preached in the synagogue at Antioch. He recalled for the congregants how the people of Israel left Egypt with the help of God reminding them that they wandered in the wilderness for forty years. He then showed them how God then destroyed the nation already inhabiting the land and how for a little more than four centuries the nations was governed by a series of judges until Samuel came along first anointing Saul as king and then David. Paul then showed that through the descendants of David would come the Messiah, Jesus, and how Jesus remained alive until all was fulfilled that was written of Him. He added that after Jesus died, He was buried in a sepulcher until God raised Him from the dead. Acts thirteen verse thirteen.

Acts 13:13-30

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18. And about the time of forty years suffered he their manners in the wilderness.

19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.
20. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.
21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.
22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.
23. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:
24. When John had first preached before his coming the baptism of repentance to all the people of Israel.
25. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.
26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.
28. And though they found no cause of death in him, yet desired they Pilate that he should be slain.
29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.
30. But God raised him from the dead:

Teleo is used in many other New Testament passages. When James wrote that if we fulfil the royal law according to the scripture, *teleo* is the Greek word for fulfil. In this passage we are to fulfil the royal law by loving our neighbor as ourself. James was not writing as if this is something we would one day hope to do way off in the future, but something that we should have already been doing. He then went on to compare loving our neighbor as ourself to the sin of giving preferential treatment to other people by loving some and withholding love from others. James two verse eight.

James 2:8-13

8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12. So speak ye, and so do, as they that shall be judged by the law of liberty.

13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

The passage from James gives us something to think about. Even though *teleo* refers to something as if it has already happened, for us each day, week, month, and year in the future has not yet happened. It is like for us each day moving forward we must recognize that even though we have already loved our neighbor as ourself without giving preferential treatment, it is like we must recommit to this each day moving forward. For us it is not good enough that yesterday we loved our neighbor as ourself without preferential treatment. Each and every day must be a day where we love our neighbor as ourself without preferential treatment. For us it is not sufficient that we previously did what was expected of us by God. Each day for us must be a day where we have done and do what is expected of us by God.

Several prophecies from the Book of Revelation in addition to the prophecy of the two witnesses that we looked at earlier also use the word *teleo*. For instance during the time of the seven last plagues, no man is able to enter into the temple until the seven plagues of the seven angels are fulfilled. Revelation fifteen verse five.

Revelation 15:5-8

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

From Revelation, we can see that God can even use enemies of faith to fulfil His will. Prophecy gives us the imagery of two beasts, one which seems to act politically, and one that seems to act religiously. These two beasts influence world leaders to make the faithful to be enemies of the state, including a final attempt to overthrow Jesus Christ. These will make war with the Lamb, a reference to Jesus, and Jesus will overcome them. The time of that process will be a rough experience for the faithful with the faithful not taking the mark of the beast and being financially isolated in society. This beast is a global beast with the whore of the beast touching everywhere where people live. This whore is the false religious extension of the beast. Eventually these world leaders part ways with this false religious organization, as they give their kingdoms to the beast, until the words of God are fulfilled. Revelation seventeen verse fourteen.

Revelation 17:14-17

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Later in Revelation we see that an angel comes down from heaven with the key to the bottomless pit and having a great chain in his hand. That angel seizes Satan and puts him into that bottomless pit until the one thousand years are fulfilled. Revelation twenty verse one.

Revelation 20:1-3

- 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.**
- 2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**
- 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**

When Paul wrote the Galatians telling them that if they walk in the Spirit, they would not fulfill the lust of the flesh, he was describing the conclusion of faith that we recommit to each day of our life. He was showing that those who are led by the Spirit do Spiritual things and those that are led by the flesh do lustful things, and Paul was explaining this in terms of a final result, and yet a final result we commit to each day. Just like if we bake a loaf of bread, we expect to pull bread from the oven and not a pot roast, if we live a Spiritual life we will in the end not fall to that which is physical.

Yet, we find ourselves as still imperfect walking in the Spirit while still living in a physical body. Paul wrote about that dilemma that he faced in his own life and plainly wrote that he did not do what he wanted to do and found himself doing those things which he hated. He concluded that even when he wanted to do good, evil was present with him and that evil was present through his body, which was at constant opposition to the Spiritual life he knew he had to live. He knew Jesus Christ would deliver him from his body of death, but he also knew he had to walk in the Spirit, not physically walking in the Spirit, but walking in the Spirit with his mind so that he could serve the law of God knowing that his body would only serve sin. Romans seven verse fourteen.

Romans 7:14-25

- 14. For we know that the law is spiritual: but I am carnal, sold under sin.**
- 15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.**
- 16. If then I do that which I would not, I consent unto the law that it is good.**
- 17. Now then it is no more I that do it, but sin that dwelleth in me.**
- 18. For I know that in me that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.**

- 19. For the good that I would I do not: but the evil which I would not, that I do.**
- 20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.**
- 21. I find then a law, that, when I would do good, evil is present with me.**
- 22. For I delight in the law of God after the inward man:**
- 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.**
- 24. O wretched man that I am! who shall deliver me from the body of this death?**
- 25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.**

Paul did not give up on walking in the Spirit. Paul did not conclude there was no benefit in walking in the Spirit. Paul understood that the spiritual battle we each face is a spiritual battle that is limited by our physical bodies. Anything that impacts us physically also could by extension impact us spiritually. For instance, if our diet and health changes, that could impact our ability to think clearly, and if our ability to think clearly is impacted, that could by extension impact what we do Spiritually. Take for example the prophet Elijah, who fled for his life from Ahab and Jezebel when Jezebel threatened to kill him. After running to get away for a full day, Elijah was tired, hungry, and thirsty, and any of these can impact how we think. When combined, these become even more powerful in their ability to play with the human mind. In Elijah's situation, he was ready to die. How did God respond? He let Elijah sleep, and when he awoke, an angel fed Elijah and gave him something to drink. Amazingly, rest, food, and something to drink changed how Elijah felt. First Kings nineteen verse one.

1 Kings 19:1-8

- 1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.**
- 2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.**
- 3. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.**
- 4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and**

said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

5. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

Remembering the constant struggle that Paul mentioned between our bodies and mind, and the example of the prophet Elijah, it's important for us to remember that when our body is stressed, it can by extension impact us spiritually. But even that does not give us an excuse to continue in sin. Paul showed we are not to continue in sin that grace may abound. Instead we are to reckon that we are dead to sin and alive to Jesus Christ. In other words, we are to live our lives knowing we are to be walking in the Spirit. There is never an excuse for us to be walking in the flesh fulfilling the lusts of the flesh. Even though there is that constant struggle between what is Spiritual and what is sin, we always fight sin. In our Spiritual fight, we have to be like a professional athlete, who continues to play even when they are losing. Should sin overtake us on occasion, we do not give up spiritually. We continue to fight, and we continue to walk in the Spirit. We never surrender to sin that grace may abound. Romans six verse one.

Romans 6:1-11

1. What shall we say then? Shall we continue in sin, that grace may abound?

2. God forbid. How shall we, that are dead to sin, live any longer therein?

3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

- 7. For he that is dead is freed from sin.**
- 8. Now if we be dead with Christ, we believe that we shall also live with him:**
- 9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.**
- 10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.**
- 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**

Walking in the Spirit means we are aware that what defiles us comes from within us and not something outside. The Pharisees and some of the scribes confronted Jesus because the disciples did not adhere to ceremonial handwashing. In the eyes of the Pharisees and these scribes, ceremonial handwashing prevented them from becoming defiled. In their mind, they could only become defiled if some dirt entered their body while they ate. That's a backhanded way of showing they saw themselves as already being pure, and all they were doing was playing defense through this ceremonial handwashing. Jesus taught that their thinking was flawed and because their thinking had much religious influence it also caused many to have their religious thoughts go astray.

Jesus plainly taught that there is nothing that a person could possibly eat that would spiritually defile them. He explained that anything that is eaten eventually gets passed from the body. He then went on to explain that it is from the heart, what we think of as the mind with all of its emotions, that spiritual defilement comes, and that spiritual defilement comes from within, not from another person or anyone else. Think about what the Bible calls adultery, what the world calls having an affair. It takes two people. Both have to agree to it, so defilement starts within for both. If one person forces themselves on the other, that's called something else in the Bible, and legally in most countries, that is a very serious crime. Jesus taught defilement comes from within. Mark seven verse one.

Mark 7:1-23

- 1. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.**
- 2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.**

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.
4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.
5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.
7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:
11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.
12. And ye suffer him no more to do ought for his father or his mother;
13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:
15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
16. If any man have ears to hear, let him hear.
17. And when he was entered into the house from the people, his disciples asked him concerning the parable.
18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;
19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20. And he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

Peter explained the need to not only have faith, but to add to the faith we have, and he began by adding virtue. A married person with virtue will reject an offer for an extra-marital affair. To virtue will be added knowledge, meaning the person will have a good understanding of what is in the Bible and what is expected of us Spiritually. Self-control will become part of who we are, as will patience, godliness, brotherly kindness, and love. These all need to be part of us so that we are Spiritually fruitful and knowledgeable about Jesus Christ, and so that we will be part of the Kingdom of God making our election and calling sure. Second Peter one verse two.

2 Peter 1:2-11

2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance patience; and to patience godliness;

7. And to godliness brotherly kindness; and to brotherly kindness charity.

8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Paul wrote that we are to walk in the Spirit so that we do not fulfil the lust of the flesh. The Greek word *teleo* shows us this is the final result that we can expect, and from other passages we also know it is incumbent upon us to each day to recommit to walk in the Spirit so that we do not fulfil the lust of the flesh.

Because we are human, we know we are subject to the limitations of the human experience, much like the prophet Elijah was ready to just die simply because he was tired, hungry, and thirsty. After a rest and something to eat and drink, his attitude changed. Paul understood that he was limited by his body and felt like his body and mind were in a constant battle, and Paul took comfort knowing that Jesus Christ would save him from his body. Finally, Peter showed how we must diligently exercise faith, and to faith we must add virtue, self-control, patience, godliness, brotherly kindness, and love, adding that if we do these things as we walk in the Spirit, we will make our election and calling sure giving us our entrance to 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.