

foreign [Music]

[Music] well greetings Brethren and welcome to another Wednesday night bible study where we study the scriptures a line upon line um hopefully you saw pastor Murray on Friday evening during the London campaign which was a hope in a hopeless world I just thought he gave a just a phenomenal opening uh presentation to the whole concept of Hope particularly among Believers and and the risk of hopelessness so hopefully you saw that if you didn't it is on our Rumble

Channel pastor Murray will not be with us this evening thank you so much to those of you who are here live I I

really do prefer um to do it live rather than to to skip a week so I'm glad that there was a consensus around that uh this evening God willing we're going to uh finish uh

First Peter chapter four in fact we barely started it last week but God willing we'll finish it uh this evening

uh well let's let's say uh opening prayer I'll check the chat if you could just confirm that I am coming through

clearly hopefully I realized that the video is not fantastic but hopefully the the audio is clear loving father we pause to acknowledge you and to thank you just so so amazing what a privilege it is as we watch the world around us unravel as we see

just uh human beings made in your likeness in your image just lose their minds lose their morality engage in depravity in child sacrifice and to do

this globally we're just so grateful father that we understand your word and that we're growing in the grace and knowledge of Our Lord we also understand that it comes at a cost at a price and we pray

father through the power of your holy spirit that we will be more than willing to pay whatever that price is as long as

we are in your grace in your favor We Praise You Lord and we ask your

blessing and our study now in Jesus holy name amen so let me just check to make sure that oh very good thank you loud and clear wonderful thank you Brethren alrighty

Let's uh jump in let me share my screen

very good so again it's just hard to cut in so I just try not to go back too far

but we had finished up with the that Christ after he was resurrected he went

and he preached unto the spirits in prison we covered that last week which sometime or some time ago they were

disobedient so these angels these Fallen Angels were disobedient and I think this

is pointing back to the time in Genesis 6 but certainly we know the time period

because Peter tells us that when Once the long-suffering of God waited in the

days of Noah so God there was something happening in the days of Noah which was

outrageous and as outrageous as it was and and clearly influenced by demonic activity

and by the Angels who were disobedient as outrageous as it was

God was patient and this was all happening in the days of Noah while Noah Was preparing the ark and probably being ridiculed and then he goes on to say you're talking about this time we're in few and again this is in the context of the messaging that he's been giving us so far around the fact that God is placing a Cornerstone in Zion that is a stone of stumbling and a rock of offense and now in that context he's reminding us that in in at the time of God's long-suffering in the days of Noah Noah Was preparing this Ark wherein few not many few that is to be more precise eight Souls were saved by water and this few should call to mind many are called few few are chosen and so in the context of what Peter is saying here this is a going to be a trying time and few Will Be Chosen Few will be saved and so he says here they were saved by water and then he goes on to say to sort of bring it up today so we're going back in time to uh Noah's day and now he brings it forward to our day with this allusion to baptism and then he goes then he explains it so this um these people in the ark know his family that were saved by water the like figure so it's really symbolic now the like figure we're unto even baptism does also now save us and again the implication is many are called few are chosen so this baptism process to save being saved by water is for the few and this um baptism is not the putting away a filth of the flesh but the answer of a good conscience toward God and I believe I must mention this last week this is also or we could also point to the foot washing ceremony that we just came through with the Passover service where the purpose of that ceremony is not to clean filth or dirt off the feet it is symbolic it's a it's a symbol of consecration and Christ himself said you are clean by the word which I have spoken unto you and so it's God's word that that cleanses us and it's the understanding of God's word so two people could be baptized if one of them has no clue what all of this means then the baptism doesn't take it's it's not valuable two people could have their feet washed if one of them doesn't understand what it means it's not valuable so so yes the ceremony is important but the understanding of that ceremony is where is where God's spirit can be activated in the mind so he says the answer of a good conscience toward God by the resurrection of Jesus Christ and that is our hope we're talking about Hope in a hopeless World This is Our Hope the fact that we worship Jesus Christ we worship a God that understands us a high priest that came to Earth that that manifested himself as a human being that gave up all of his divinity in order to be the author of our salvation and so we are anchored in the knowledge of his resurrection from the dead who has gone into heaven and is on the right hand of God angels and authorities and Powers being made subject unto him so all of that we covered last week but let me just spend

a bit of time talking about the days of Noah just I didn't actually have this reference last week but it is interesting that Peter in encouraging the early church and us by extension that the people that he believed would be facing the end time and the return of Christ he points to the time of Noah he was taught by Christ and what Christ taught him was that but as in the days of as the days of Noah were so shall also the coming of the son of man be so what do we know about the days of Noah that that there was extreme depravity in the Earth what do we know about the days of Noah there was extreme violence in the Earth what do we know about the days of Noah there was extreme demonic activity influencing humans in the earth and so this is no small statement that Christ was teaching his disciples that the same way it was in the days of Noah that's the same way it's going to be at the time of Christ's return and this this just this verse alone is fascinating for those who who believe in evolution mankind is just getting better and better and better and Christ called it two thousand years ago that mankind is going to get worse and worse and worse through the Demonic spiritual influence similar to the days of Noah this is just absolutely amazing he goes on to say for as in the days that were before the flood they were eating and drinking marrying and giving in marriage until the day that Noah entered into the Ark in other words they had no idea God's Wrath hit a boiling point we we heard from Peter it's a God we we serve a god of long-suffering he was patient he it was what was happening on the Earth was outrageous and yet God was being patient patient patient until he acted with decisiveness and judgment but he was patient but they had no idea about how how outrageous they were and how angry and wrathful God was so they're just business as usual and and it shouldn't surprise us then love it Brethren it shouldn't surprise us then if in this end time we have a world that is just it's that's lost its mind that is fully engaged in depravity with no sense of Shame with no sense of embarrassment in fact they're proud of it that shouldn't surprise us what also shouldn't surprise us is that there's only going to be few that truly understand God's word there's only going to be few that are truly obedient to God's word and so we he must be highly motivated highly motivated Christians to conform to the mind of Christ so as we learn these instructions and pastor Murray is helping us through the count the Omer count to Pentecost and pulling out the op the Covenant obligations that we have to each other if we're truly motivated

to conform to the mind of Christ we're taking this study very seriously and we're making sure we're on the right side of these instructions if we're really not that motivated then it's in one ear and out the other and we're still having these blow-ups we're still having Envy evil speaking uh we're just we're just not conforming to the mind of Christ and that tells God everything he needs to know because what Peter's saying is few that is specifically eight out of whoever knows how many maybe I'm gonna Hazard a guess at least a billion maybe two billion people on the Earth at that time not sure I'm gonna guess a billion and eight were saved and God's Wrath was Unleashed on the rest and Christ is telling us this is the way it's going to be in the end time so we see this baptism Covenant then as being part of the Ark community so that's how we have to see this now let's get into chapter four so with that as context he comes into chapter four and he says for as much then as Christ has suffered for us in the flesh arm yourselves likewise and I did do a search in here yes here it is suffer and hopefully you can see that and if you just look at the analytics here so this is the density of suffering in just the Epistle of First Peter it's a book about suffering it's it's very dense it starts he begins to talk about suffering and then it just jumps and climbs as you get into chapter three we're into chapter four now and it just keeps intensifying how much he is focused on Christian suffering it's all about Christian suffering so there's something that uh the uh the Apostle Peter wants to get across to us who are alive just before the return of Christ that suffering is a part of this journey and that's very hard to hear but he wants us to hear it in the context of the joy of Christ in the in the context of the Hope in Christ so he says for as much then now that you understand because the chapter 3 was about the suffering of Christ wrongfully unjustly for as much then as Christ has suffered for us in the flesh he didn't suffer for himself he suffered for us arm yourselves likewise and that's a that's a military term yeah that's that's a that's an instruction for for soldiers arm yourselves arm yourselves likewise and and that'll be clear I know many of the Brethren who listen to us are are Americans who have the right to the the Second Amendment have the right to bear arms we don't have that in Canada and most of the world doesn't have that so just want to be clear this is not an instruction around physical arms Military Arms weaponry it's it's an instruction about the state of mind and so he's talking about state of mind and he's saying for as much then as Christ has suffered for us in the flesh arm yourselves likewise with the same mind remember this instruction began informing us that we are are a royal

priesthood and in the to the intent that we are to offer up spiritual sacrifices well this is the same instruction to us as Royal priests that we need to be prepared to offer spiritual sacrifices and as we do that and and gain traction and momentum in doing that ultimately it's to be able to offer ourselves up for unjust suffering following the footsteps of Christ so he says arm yourselves likewise with the same mind and we could go to Philippians 2 to to get some insight into this mind of Christ but it's a it's a mind that's willing to suffer for others it's a mind that esteems others better than itself and so this is the mind that we have to develop and so we have to arm ourselves likewise in the same way with the same mind why for he that has suffered In the Flesh has ceased from sin we covered this last week basically this type of suffering that Peter is speaking of has has a way of sharpening the mind and focusing the mind you know Christians as Christians as human Christians we can get caught up in very Petty unimportant things we can be competitive we can be envious we can hold grudges basically we can be immature but when we face this type of suffering all of a sudden all of that pettiness it just doesn't matter anymore it just doesn't matter anymore I'm sure you've had this experience you know in fact the lockdown that we experience globally I think a lot of us realized you know what my fam my God my relationship with God my relationship with my family my spiritual family and my physical family these are the things that really matter everything else is like okay it's fine but it's really not important and we needed that lockdown to suddenly reprioritize in fact a lot of people just did secularly a lot of people have changed their careers they've changed jobs they've just downsized because in the secular World they have begun to question well what's really meaningful here so suffering has this way of focusing the mind and when we suffer this type of suffering that Peter is speaking about we're not caught up with silliness anymore including the lusts of the flesh we just we let all of that nonsense go and it's like okay if I'm gonna die here I better get right with God that's really what he's speaking of here verse two that so uh he that has suffered In the Flesh has ceased from sin that he no longer should live the rest of his time in the flesh to the lusts of men and and the lusts of men including our own lost personal our own lust but often because of our lusts we have to satisfy the lust of other men over us that because we want something we end up enslaving ourselves to other men's desires to help them get what they want so we can get what we want and it's like once we're sharpened and focused we can say no we're not doing this do your worst I'm we're just not going along with this anymore that he should no longer live the rest of his time in the flesh to the lusts of man but rather to

the will of God again suffering is a blessing it doesn't feel like it you know gotta admit uh going back to 2016 I'd rather hoped that Donald Trump would win the U.S election because I I saw what he was doing for the economy and I know what how evil inflation is I know how devastatingly evil a ruined economy is what how it brings out the worst in mankind and and how it's just it's just evil and and and these people are deliberately inflicting this evil upon the Western World so I'd rather hoped that you know he would get in power and the economy would be robust and we could preach the gospel and go about our Christian lives in an abundant economy but abundance has a way of causing people to be somewhat complacent and so we don't want to suffer but God wants what's best for us he says you know you how can if you being evil know how to give good gifts to yours to your children well how much more will God give good gifts to his children and so if we ask for uh bread is it going to give us a stone is he going to give us a scorpion so the suffering that's coming is undesirable physically but it might be highly desirable spiritually and we just have to keep our Focus so so it has a way of converting the soul and focusing the soul so that we can focus on the will of God regardless of cost he goes so this military illusion he also spoke in training of Timothy he says to Timothy in second Timothy 2 and verse 4 no man that Wars entangles himself with the Affairs of this life so so once you realize okay I'm not all about this life I'm not going to get entangled why that he may please him who has chosen him to be a soldier and so that's what we're seeing here arm arm ourselves in in the mind the state of mind so that we are serving the will of God and not the lusts of men we're no longer puppets to men or even to our own desires back to First Timothy 4 verse 3. for the time past of our life may suffice us to have wrought the will of the Gentile so he is speaking to a gentile audience and yeah you know we've all had our past where we were just living according to the Natural man's code of behavior and it was spiritually ridiculous we were spiritual fools uh so that should suffice us to say yeah we we had that life uh when we walked in lasciviousness lusts excess of wine revelings banquet we thought we were cool hey party Friday night you go in yeah I'm going can't miss it be there or be square we thought we were cool we were fools we were spiritual imbeciles uh so you know they had this life banqueting and not only all of that abominable idolatries of which we know are going to be all around the world at the at the time of Christ's return that Satan is going to pull the whole world under his influence so there'll be these abominable idolatries so he's saying you Gentiles you've had that life we're in now as we consider this ridiculous Behavior this spiritually ridiculous Behavior wherein they think it's strange

that you run not with them to the same excessive riot  
speaking evil of you you realize this is abominable behavior and you've turned  
your back on it and because evil is good and good is evil  
when they see your good works they think you're evil and so they're speaking evil  
of the Christian Covenant Community and they just think it odd why why are  
you not normal he says  
who shall give account to him that is ready to judge the quick and the dead  
nobody escapes the Judgment all judgment has been given to Christ nobody escapes  
the Judgment of Jesus Christ so everybody will have to give an account  
and that's going to be a horrible day when people have all of this abominable behavior and then  
they have to stand  
before the Lord he says for for this cause  
was the Gospel preached what's the cause that everybody has to give an account  
both the living and the dead have to give an account to Christ for this cause  
was the Gospel preached also to them that are dead  
that they might be judged according to men in the flesh but live according to  
God in the spirit this is a little bit difficult in the um King James because of the  
the tense the heiresse tense which allows for a bit  
of interpretation in terms of is it the simple past tense or is it something that started in the past  
but continues  
to the present and I think the complete Jewish Bible does a better job on this verse and so  
does the Darby and the new King James I think there's a few that do a better job of interpreting  
this verse he says this  
is why Christ was proclaimed to those who have died  
so there's some brethren that have died but they had the gospel preached to them before they  
died  
everybody's going to have to give an account to the Lord and so the gospel was  
preached to those who have died it was so that although physically they would  
receive the Judgment common to all Humanity so so they were maybe put to  
death or they may have died of natural causes but in any case it's account it's a  
a continental man wants to die so although physically they'd received the Judgment common to  
all Humanity they  
might live by the spirit in the way that God has provided so the gospel we have  
Brethren who are in the grave the gospel was preached to them and although they were subject  
to  
judgment that caused them to die at the same time because they received  
the gospel and their minds were conformed to it they will be Resurrected and they will live  
according to God in  
the spirit but the end of all things is at hand this is it  
this this is this is the end now Christ has come he has fulfilled the Covenant  
requirements he died he was crucified  
as the the lamb the Passover Lamb and now he is resurrected that's it now  
let's just go to the finish line now he didn't understand that God  
the the long-suffering of God here we are two thousand years later but I think

we can look around the world and just see there really is no turning back now  
uh the the these evil men have just they're just accelerating in their evil  
I just I cannot see how it can come back so it looks like you know we don't want to set dates  
but it does look like we don't have a much more time I mean in fact maybe in our lifetimes  
certainly well we can be  
clear uh that seem very very likely that Among Us are  
the people who will live into the time of Christ's return maybe even some of us who are older  
will also see and Usher in  
the return of Christ it's just it just everything is the end is the end of all things is at  
hand I know they've been saying this for many many years but I think we have to have some  
sense of you know what  
um we cannot be scoffers we have to believe the word and it's coming because the end of all  
things is at hand  
be you therefore sober and watch onto prayer  
so there's a silliness and a levity  
that shouldn't be amongst the Covenant Community that's not to say that we  
can't have fun we can't have laughter we can't enjoy one another's company we can't have happy  
homes of course we need  
all those things but there's a sobriety that we have there's a sense of a burden of carrying  
this truth in the end time and being prepared to suffer for it so so we have to be sober and watch  
under prayer keep keep our spiritual life healthy and our communication with Christ and God  
healthy and above all  
things so so that make that a priority but even higher than that above all  
things have fervent agape among yourselves that this is there is  
something about the relationships we have with each other  
and the Agape that we practice with each other  
that is the highest priority in our Christian walk and many of us don't understand  
that many many Christians certainly have seen many many Brethren just feel like they can  
dispense of the community  
that they can treat people in the community any way they want and it just doesn't matter God  
tells us through John if a man say I  
love God and hates his brother he's a liar so God is looking for something in this uh Passover  
ceremony that we go  
through annually it's it's to sharpen the mind and get us to understand what God is looking for  
and again  
um Deacon Jones message or just the title Passover finally I got it where  
there's this there's this epiphany that the the wiring in the brain is working on making these  
connections and then  
finally there's this I got it I understand now uh that's where we have to get to  
where we just we understand and we have this fervent Agape amongst  
ourselves and we're really happy to sacrifice for each other and to spend time together in  
our in our little communities you know we can't we can't it's it we can't really practice Agape  
with someone  
Halfway Around the World it's much harder and challenging to practice Agape with



somebody right beside you with all of their flaws that's the real challenge to practice Agape so what's the deal with saying charity begins at home so you can be a nice person on the street you can just bend over backwards to be nice to strangers that's not really the acid test the acid test is how do you treat those who are closest to you those that you rub shoulders with and you may be some of the things they do are not to your liking maybe some of the things they do are just wrong and flawed how do you treat them that's that's really what we're after here above all things at the highest priority so I'm just reading the scripture have as your highest priority having fervent Agape amongst yourselves for agape shall cover the multitude of sins so what does that mean well we are not perfect we are not perfect we all are going to make mistakes but if we're all practicing fervent agape that Agape will withstand sin within the Covenant Community but what do I mean by sin look at Galatians 5 verse 13. for Brethren you have been called unto Liberty only use not Liberty for an occasion to the flesh so the flesh is constantly looking for opportunity this fleshly mind that we have is constantly looking for opportunity it has to be reigned in that's the discipline of unleavened bread how we learn to to rein in this leavened nature so so don't yes there's freedom in Christ but don't use that freedom as an occasion for the flesh uh you know handling the word of God deceitfully uh having a cloak of maliciousness these are these are phrases from scripture instead by Agape serve one another Again part of this study that Pastor Murray is taking us through serve one another through agape why for all the law is fulfilled in one word even this you shall love your neighbor as yourself this is the priority this is what God is doing this is why we're in these communities to develop this god-like character but then he goes on to contrast what God really wants with what is natural and what he doesn't want in verse 15 however if you bite and devour one another and again pastor Murray is taking us through these alelan scriptures but this is one of what not to do so if we're in these communities and we're bickering and we're biting and we're insulting and we're speaking evil of one another be careful be careful that is not what God wants and and what should we be careful of well Paul tells the Galatians here and Us by extension if we're going to behave this way where it's hard to bite and devour someone that's Halfway Around the World much easier when they're within biting distance so those Brethren that are within biting this distance if we bite and devour one another beware beware this is such a Stern warning take heed that you do not destroy one another this kind of behavior you will destroy each other and render each other unfit for the kingdom of God and and you will qualify each other for the Lake of Fire

that's the warning so love will cover a multitude of sins  
Peter told us don't return evil for evil railing for  
railing rather blessing that that's the covering the multitude of sins this I  
said then walk in the spirit and you shall not fulfill the lust of the flesh which is what Peter has  
been trying to  
convey to us that we just have to operate at this higher level as Royal  
priests and that when we're spoken evil of when we are bitten and devoured we don't  
return railing for railing we don't return evil for evil we return agape  
and we're willing to cover this sin and and Matthew 18.  
we practice Matthew 18 Matthew 18 is is a form of agape this is what we do in the face of sin  
in Proverbs 19 and verse 11 Solomon writes the discretion  
of a man defers his anger so you hear  
Through the Grapevine somebody saying some very nasty things about you not impossible in  
the Church  
of God not impossible so you hear this it's not as outrageous as it sounds uh and it makes you  
angry  
but with wisdom with discretion you can defer that anger  
and it is it is it is his glory to pass over a transgression  
this is how love covers a multitude of sins so yeah we're dealing with weak people we're dealing  
with flawed people  
we're dealing with dysfunctional people we're on a journey together and if we're all having this  
fervent Agape all of  
these things can be overlooked and dealt with appropriately and then he goes on to say  
use hospitality one to another without grudging  
use Hospitality one to another without grudging and in this Hospitality that  
Peter is speaking about is not what we're used to in the Western World so  
when I read you know use Hospitality I want to open my home have Brethren over have a meal  
enjoy one another's company  
treat them well and create an experience maybe for Brethren who don't normally spend time  
together for them to get to  
know each other and bond and maybe that's the first time they really spend any real time  
together and then they go  
on they develop a lovely relationship that that's how I think about Hospitality lovely evenings  
together  
days together days you know spend time uh even what we do with our our potlucks  
some of these uh our sisters and spend a lot of money to bring a lovely meal uh  
to the service so that we can have a lovely meal afterwards that's all hospitality and all that  
matters  
but what Peter is really talking about here in the first century is to actually accommodate  
brethren  
to have them stay in your home maybe they're on a missionary journey and they  
need somewhere to stay for a month maybe a year and and they don't have hotels the way  
we do today and so Brethren are putting up other brethren for weeks on end months on end

in some cases maybe years on end that's the kind of hospitality that Peter's talking about to provide to one another without grudging that that's a really tall order and not everybody has this this gift this ability I I know uh Brethren I just hope I don't embarrass them but there are some brethren uh we've got the the wilcoxes and the townsheds in Ottawa boy oh boy talk about Hospitality you know they'll give you their own bed to sleep in they'll feed you to you know really support and as a minister serving there I was just overwhelmed by their Hospitality in Kawartha Lakes The wilshaws Unbelievable in their Hospitality I think this level of hospitality is a gift not everybody has it you know I think for me the idea of having somebody in my home for a year I'm a private person I'm just not not good at that maybe I have other gifts I wouldn't say that's a gift of mine but I can see with these other brethren it's just it's easy for them but all of us have to develop this service some people have it as a gift all of us have to have it as a service and to do it without grudging he goes on as an example here Paul as an example calls out Gaius who then was also called out by John in Romans 16 and verse 23 Gaius was Paul's host and that's the kind of hospitality that Peter is talking about it's not that oh have had you over for a nice meal which is wonderful and I certainly have something I love to do but it's that he's his host so when Paul is traveling and spending time in in Rome or in Ephesus or wherever he is this man gave us and it's not just Paul so Paul leaves and there's another Minister coming or another brother brother or sister coming and gaze his home is just open gay is my host end of the whole church so talk about Hospitality he salutes you in third John John calls out gas I'm not sure if this is the same person I wouldn't be surprised if it was the Elder unto the well-beloved guess someone who's just out there serving the Brethren and well Beloved the Elder unto the well beloved gayest whom I love in the truth and then dropping down to verse 5. beloved you do Faithfully whatsoever you do to the Brethren and to strangers so you've got your community you know your community but then there's also Brethren coming in that if you don't really know uh and you're you're serving them which have borne witness of your Agape your fervent agape they have borne witness they've come back and told me about the level of hospitality that you provide they've borne witness of your Agape before the church whom if you bring forward on their Journey after a Godly sort you shall do well so to bring forward on their Journey means you equip them with what they need for the road so not only did you put them up it reminds me when I used to visit my grandmother in England you know not only did she accommodate me

but when it was time to leave she stocked me up with with food items I'm going to be on the train for a few hours she stocked me up and gave me things to give to my wife's family and bring back from my own family that that sort of generosity and and also within her community uh the door was just open all day long different Church sisters and brothers popping in and she was always feeding them it's that level of hospitality that Peter is encouraging us to get to with one another hard to do in a western context but within this Western Civilization we have our Covenant Community and this is this kind of fervent Agape that he's looking for back to First Peter 4. as every man has received the gift every man every every person every brother every sister has received so it's impossible to have the Holy Spirit and not be gifted in some way so if we've been bapt if we've repented we've been baptized we've had the laying on of hands and we've received the Holy Spirit we are gifted and so in this fervent Agape that we're to have for one another he says as every man has received the gift even so Minister the same one to another and this is not the alelan one to another it's more like even so Serve Yourself in the sense that we are the body of Christ and when we serve the body of Christ we're really serving our own body so every one of us in practicing this fervent agape every one of us has received the gift and even so we should serve we should Minister the same that that same gift one to another so whatever gift you have serve the body with it and whatever gift I have I'm to serve the body with it as good stewards of what we have to use these gifts every one of us has received we at least one we have to use these gifts that we have received as good stewards of the manifold or diverse grace of God what does that mean well in First Corinthians 12 Paul explains that to one is given the gift of healing to another the gift of faith and each one A different gift severally as he he gives it to to he divides it up no one person has everything all of us have something but all of us lack and need to look to each other for what we lack and so whatever we have received we are to use that to serve the body to demonstrate that we are good stewards of this diverse grace of God it's a diverse Grace talk about diversity that's the big thing now well there's diversity in God's grace meaning what he gives to me he may not give to you or he may give it to you but give it to you in a different way or at a different level so whichever way we're demonstrating the diversity of God's grace then he goes on to explain further what he means by ministering our gifts to one another he says in verse 11. If any man speak let him speak as the Oracles of God if meaning it's a diverse Grace not everybody has this gift of speaking and he's saying if you don't have this gift of speaking don't try to shoehorn it into your life it just may not be in God's plan to give you or me this particular gift there's a

diversity of God's grace but somehow this particular gift of speaking everybody wants it everybody wants to be on stage everybody wants an audience and pardon me when I'm speaking hyperbolically not everybody may be not you but human nature being what it is you know we see maybe see people see pastors on stage and we want that Limelight but that might not be our gift so the ability to teach is not something we can conjure up it's something that God gives us and he doesn't give it to us for ourselves he explains he gives it to us to minister what he's given to us to others and he gives them gifts we don't have so that we can be ministered to by them so we can't allow ourselves to be seduced into pursuing gifts that we just don't have that we haven't been given that gift it's dangerous it's dangerous for us and it's dangerous for the body not only is the body ill-served by the fact that we don't have this gift but the body is also ill-served by the fact that we're not developing the gift that we do have so the body is being deprived of the gift that we have been given and it's being compromised by a gift that we don't have so if any man speak meaning really if if any man has been gifted with that ability to teach let him Teach as the Oracles of God in other words develop this gift in such a way that you can speak God's will into the lives of brethren that you can share God's revelation into the lives of Brethren and in so doing Brethren are strengthened and edified and prepared for whatever the future holds take it that seriously that you speak for God so do do the work do the study be a student so that you can be a good teacher put in the legwork the knee work put in the effort and if you're gifted you can do this if you're not gifted it's a burden you don't want to do this you just want to just want to get up and speak so that's one gift then he says if any man Minister and this is more now speaking at the level of diakonet If any man serve let him do it as of the ability which God gives as I mentioned earlier some people just have this Incredible Gift of service a gift of hospitality you could call there some brethren I know I could call them right now and say you know I'm in a spot of trouble do you mind driving halfway across the city and come and help and they would drop everything and they would do that it's just it's just in their nature it's it's a giftedness we're all gifted different ways so if if you have this ability to minister to serve do it as of the ability which God gives again this is a a gift that we have to develop and hone in order to operate at that level why that God in all things may be glorified through Jesus Christ when we serve in our lane when we serve according to our true giftedness it's it's it's evident and and God is glorified through the body of Jesus Christ to whom be praise and Dominion forever and ever amen so here in Romans 12 Paul is basically saying the same thing he

says for Romans 12 and verse 3. so again we can look at First Corinthians 12 and Romans 12 for these gifts

for I say through the grace given unto me this diverse Grace and I've got a part of it 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 we we should not be declaring what our gift is I shouldn't come to you say oh by the way I'm gifted in this area by serving in the way we are gifted it is the Brethren who will come to us and say brother sister I was really blessed when you did such and such no like really I just want you to know how impacted I was and if you start hearing this over and over from different Brethren different times and it's consistent that's telling

you supernaturally God has given you something and you need to develop that thing to the level of you know if it's speaking speaking the Oracles of God if it's serving serving according to the supernatural ability that God gives it

it's a you have to hone this gift but it's not for me to say oh I have this gift and to think of myself more highly

everybody out of the way I need to do this thing rather to think soberly according as God has dealt every has dealt to every man The Measure of Faith and again this is the diverse grace of God each man is given something slightly different so that there would be no Schism in the body we're not competing with each other we're complementing each other

in First Corinthians 12 I want to just pick up the last verse of First Corinthians 12 and the first verse

of First Corinthians 14. First Corinthians 13 is an inset chapter it's a it's a tangent so we sort of can take that out and just read read the passage so he explains all the gifts in First Corinthians 12 and then after explaining all the gifts he says covet earnestly the best gifts so

there is a gift that he's saying all of us should try to pursue and and it's not preaching from the podium that's a gift that's given to certain men to to teach the church and and we have to acknowledge whether or not we are in that category and if we are we better be willing to put our neck on the chopping block we better have some courage and some backbone it's not about Glory I think some people misunderstand

and think oh I want to be in the Limelight oh yeah really he got a Target on your back and you better have the courage and the conviction to be in the Limelight so it's not about everybody needs to be

in the Limelight but there is a gift that Paul is encouraging the Corinthians and Us by extension that all of us should be pursuing so but before he shows that gift what that is he says yet I want to show into you a more excellent way so pursue the gift but there's a way you should pursue it and that's the tangent that he goes into First Corinthians chapter 13 which

is often read at weddings but in context he's not talking about marriage he's really talking about Agape fervent agape

and how there's a way to pursue gifts the way the pardon me for the I'm down  
in the city here pardon the siren in the background um no doubt more abominable Behavior  
so he's saying here there's a way to pursue the court the way the pursuit  
gives the way the Corinthians were where it's competitive and showy  
and he's saying look I'm afraid of telling you guys what the best gift is because you're going  
about  
it the wrong way so before I tell you what the best gift is let me explain to you how to pursue  
these gifts and that's  
what First Corinthians 13 is all about having a commitment to Agape and and a  
whole way about you of agape and once you understand that now I can tell you  
what the best gift is so covet so here are all the gifts you try as whatever  
gift you have develop that but then also covet earnestly really desire to have  
what the best gifts so what is that well after he explains Agape he's then able  
to tell them what the best gift is so follow after Agape that's what chapter 13 was all about make  
sure you  
understand Agape that's the excellent way now let me get back to what I was saying that you  
have to covetly Earnest  
or earnestly covet the best gifts what is that so follow after agape and desire  
spiritual gifts figure out how you've been gifted and develop that but really if you want to know  
the best  
gift what to covet earnestly rather that you may prophesy  
which is to speak under inspiration not not to preach under inspiration  
not to run around saying you're a prophet or a prophetess but just the ability to always be  
immersed in the word of God and that in every conversation you just  
have this ability to conjure up the mind of God that somebody a brother or sister comes to you  
and says you know I'm facing this  
particular situation I'm not really sure what to do the scriptures just come together and you're  
able to speak under  
inspiration that kind of personal edification to the Brethren that's the  
best gift that you can direct people to the word of God  
but do it within the context of agape and this prophesying though is not that  
everybody needs to be at the podium preaching that's not what he's talking about that's a  
separate gift it's just  
the ability to speak in everything we do to be ready to speak  
under inspiration now in this context then of developing  
our giftedness he says and let me just quickly see here  
you know I have a bit more to do here I think I think I'll stop here so this is a new  
um train of thought and this is now you know that the whole notion around  
suffering is intensifying but rather than  
um try to rush this let me uh pause here and we will come back to this God  
willing um I think it's next week I know I have some yeah God willing it'll be next week  
so hopefully you have uh been edified uh by the study this evening let me just  
quickly check and see if there's anything I should be aware of in the study

um oh speaking of learning to speak under inspiration again through this period of the the count  
uh where we're  
including which we're setting up the technology to include brethren in our after sermon  
discussion where we all  
learn to uh speak under inspiration so uh I think pastor Murray is  
organizing a different Brethren at different times and it's just a more intimate setting and this is  
something  
that we've been doing for years so that everybody learns men women are  
young people older people everybody learns to speak under inspiration so if  
you'd love if you'd like to join us we'd love to have you uh please reach out to pastor Murray  
and uh brethren we love  
you uh we thank you we appreciate so much your support uh let's really digest  
the words of the Apostle Peter in his epistle uh just really wonderful that  
we're studying this in the spring holy day season so we can have a lot of  
clarity about Who We Are but also what we've been called to and to take it all in context  
because  
it's all leading to unspeakable joy we love you Brethren God bless you God  
willing you'll be able to join us on Sabbath for our service God bless you