

1 Timothy 3.14-15 The Nature of the Church

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[0 : 00] So there's many different institutions that go by the label of a church. If you were to drive around town and find different buildings that have the label church on it.

If you go inside, you'll find that while they all have the label church, many different buildings and many different institutions conduct themselves very differently.

For example, if you were to go to the Roman Catholics and go inside, you'll find that they have all the bells and smells of Rome.

Or if you go to a church that's seeker sensitive, you go inside, you'll find that what they do is that they seek to cater to entertain the unbeliever. Or if you go to an Anglican church, for example, and you go inside, you'll find that they have images which they bring into the worship of Christ.

Or if you go into a charismatic church that has the label of church on it, you'll find that they follow all the whims of their wills claiming to be divinely moved to disorder and chaos.

[1 : 12] So with all these different institutions with the label of church on it, and they all conduct themselves in a different way, how are we to know how we are to conduct ourselves?

That is, how are we ever to know what is proper order and conduct for the holy worship of the almighty God? This is a very important question to ask.

So let's find out. In 1 Timothy 3, verses 14 to 15, we will start by reading the whole chapter. This is a faithful saying.

If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless. The husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach, not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous.

One who rules his own household well, having his children in submission with all reverence. For if a man does not know how to rule his own house, how will he take care of the church of God?

[2 : 25] Not a novice, lest being puffed up with pride, he fall into the same condemnation as the devil. Moreover, he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

Likewise, deacons must be reverent, not double-tongued, but not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience.

But let these also first be tested. Then let them serve as deacons, being found blameless. Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things.

Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

These things I write to you, though I hope to come to you shortly. But if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

[3 : 44] And without controversy, great is the mystery of God. God was manifested in the flesh, justified in the spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.

Our great God, we thank you that we have divine testimony, that we may know how we ought to conduct ourselves in the house of God, which is the church of the living God, the one true living God.

We pray, Lord, that our worship would be acceptable to you. We pray that as we seek to understand your word, that you would illuminate your word to us and that you would grow us, not only in our knowledge of truth, but our understanding and wisdom and prudence that we may be faithful in our lives and in worship to do your will.

I pray these things in Jesus' name. Amen. So this morning our focus will be verses 14 and 15. And in these two verses, what's going on is that the apostle writes to fortify the church in knowledge and conduct as the truth-bearing assembly in the presence of the living God.

So I'll say that again. The apostle writes to fortify the church in knowledge and conduct as the truth-bearing assembly in the presence of the living God. So we'll divide it up into three parts.

[5 : 10] First of all, the necessity of writing. Secondly, the purpose of writing. And third, the reason for instruction. So verses 14 to 15, first of all, the necessity of writing.

Look at verse 14. It says, These things I write to you, though I hope to come to you shortly, but if I am delayed.

Now, some background to Paul writing this letter to Timothy in Ephesus, which I think helps really understand a bit of the tone of the letter, is that on Paul's third missionary journey, he spent some time in Ephesus.

And if you remember from last week in the New Testament reading in Acts 19, that he reasoned in the synagogues for three months, and that he reasoned or taught in the school of Tyrannus for two years.

And then in Acts 20, he says roundabout for three years. So two and a half to three years, he spent time in Ephesus teaching them.

[6 : 22] So he has built rapport, he's built relationships, he knows them personally, and in knowing them, it's his desire to come and to see them in person. He would prefer to come and see them in person.

It's his desire, it's his intent, it's his plan to come see them and to fortify them. Now, notice that while he hopes to come to see them, it's his plan.

It says, But if I am delayed. That word if, it's a conditional statement. His desire is conditional. He desires, he hopes to, but if I am delayed.

There's conditionality of his plans. So why do you think he was so uncertain? If he hoped to, if he wanted to, and if he knew them, why wasn't it just, I will come and see you?

Why was there conditionality upon his desire, upon his hopes to come and see them personally?

Well, it's understood that Paul wrote this letter from Macedonia.

[7 : 26] Macedonia to Ephesus was, depending on which journey he took, 600 or 700 kilometers. Now, for Paul in this time, to make the journey of 600 or 700 kilometers, what could possibly go awry for Paul in such a journey?

Well, prior to writing this, in 2 Corinthians 11, 24, the apostle Paul itinerizes some of the hardships that he had experienced in the ministry.

From the Jews, five times I received 40 stripes minus one. Three times I was beaten with rods. Once I was stoned.

Three times I was shipwrecked. A night and a day I have been in the deep. In journeys often. In perils of water. In perils of robbers. In perils of my own countrymen.

In perils of the Gentiles. In perils in the city. In perils in the wilderness. In perils in the sea. In perils among false brethren. So as we read, as Paul has itinerized the hardships he's experienced in his ministry and his journeys, I think it's safe to say that he might be delayed.

[8 : 37] As he has a journey of 600 to 700 kilometers, there is uncertainty there that he might be delayed. And as it turned out, Paul didn't make it to Ephesus. He ended up being arrested and imprisoned in Rome again.

This second imprisonment in Rome was of harsh conditions. And it was there, imprisoned in Rome, the second time that he wrote 2 Timothy. And 2 Timothy was the final and last letter that Paul wrote before being martyred under the persecution of Nero.

So the Apostle Paul, while he's writing 1 Timothy, realizes that he might be delayed. So if he is delayed, if he does not make it to Ephesus, what should be done?

When there is not an apostle present in person, this is why we have the writings of the Apostle. This is why the Apostle Paul writes, I write these things to you, though I hope to come to you shortly.

But if I am delayed, I write. So the Apostle Paul writes to fortify the church in knowledge and conduct as the truth-bearing assembly in the presence of the living God, which brings us to our second point, the purpose of writing.

[9 : 58] Looking at the necessity of writing, now the purpose of writing. In verse 15, Now, I want to pause on that when he writes, I write.

What's so significant about Paul writing? In other words, what authority does Paul bear in writing to Timothy, in writing to the church for church conduct? In the immediate circumstance, there are false teachers in the church that need to be stopped.

The false teaching needs to be stopped. And the misuse of the law needs to be stopped. And the right use of the law and the gospel understood.

And that there needs to be qualified men in the position of elders as overseers, as bishops, as pastors. But what authority does Paul have to do so?

If there's this change that needs to be done, if those who are leaders need to be stopped, if their teaching needs to be stopped, what authority does Paul have that trumps the authority of those who are already there and their false teaching?

[11 : 05] And without going over all the details, when we first started 1 Timothy of Paul's apostleship, a quick refresher or reminder about what authority Paul has to write authoritatively about church conduct in the house of God is, first of all, his apostleship.

And without, again, going into all the details of an apostle, you can go back to the beginning of 1 Timothy. But Paul identifies himself as an apostle. An apostle brings, is a messenger.

And a messenger brings a message from someone who has authority. And the message that they bring has the authority of the one who sends them. So Paul, an apostle of Jesus Christ, brings the message of Jesus Christ with the authority of Jesus Christ.

So being an apostle, his authority is the authority of Jesus Christ. And then you've also possibly probably heard the word inspiration, the inspiration of scripture, that scripture, the word of God, is inspired.

So when the apostle pens these letters, he's inspired by God. So there are two authors. There's the human author who penned it, but there's also the divine author that inspired it.

[12 : 25] And inspiration means that all of scripture, all of the Bible, while there are various human authors that penned various books, there's the divine author that inspired it, not only the ideas contained in the scripture, but every word by inspired judgment of the writers.

So, an apostle inspired by God, I want you to think about a question, and then we're going to work through it.

The question is, in your Bible, there's perhaps some letters that are in red. The words which are directly spoken by Christ, all his time on earth, are in red.

Are only the red letters, the word of God? Are only the red letters, divine testimony? Do letters in black have less authority than the letters in red?

Well, in 2 Timothy 3.16, as we consider apostleship, and being inspired by God, in the writing of the letters that we have in the canon, in the Bible, 2 Timothy 3.16 says, all scripture is given by inspiration of God.

[13 : 48] All scripture is inspired by God. All scripture is breathed out by God as the divine author. So, are the red and black letters equally the word of God?

Yes. All scripture is given by inspiration of God. Now, some background to inspiration. In John 16.12, Jesus speaking to his disciples, and so Jesus speaking in reference to the apostles.

This isn't in reference to everybody, whoever hears, but to the apostles. He says, I still have many things to say to you, but you cannot bear them now.

However, when he, the spirit of truth has come, he will guide you into all truth. For he will not speak on his own authority, but whatever he hears, he will speak, and he will tell you things to come.

He will glorify me, for he will take of what is mine, and declare it to you. So, I'm going to pause there. So, the spirit of truth, the Holy Spirit, the spirit of God, guides the apostles into all truth, by taking what is Christ's, and declaring it to them.

[15 : 02] Again, the spirit of God takes what is Christ, declares it to the apostles, and guides them into all truth. The text continues, all things that the Father has are mine, therefore I said that, he says it again, he will take of mine, and declare it to you.

The spirit of God has taken what is Christ, and declared it to the apostles, and it's the inspiration of the writing, of the books of the apostles.

So, are just the letters in red, the words of Christ. Again, the spirit of God, takes what is Christ, and declares it to the apostles, and they have written it down.

So, all of it, is the words of Christ. The words of red, are immediately, through Christ, and what's by the apostles, is immediate, through the apostles.

So, 1 Timothy 1, 21, on inspiration, for prophecy never came by the will of man, but holy men of God spoke, as they were moved, by the Holy Spirit.

[16:15] So, Paul, as an apostle, has the authority of Christ, being inspired, and moved, by the Spirit of God, Paul has, the authority, to write. And having, the authority, to write, he does write, and he provides, the purpose, for his writing.

In 15, but if I am delayed, I write, so that. Now, where it says, so that, this is a purpose clause, means that what is to follow, in our text, is the purpose.

The purpose, for why he writes. I write, so that, you may know. In other words, it's not arbitrary, it's not up to preference, or, or to will worship, of how the church, is to conduct itself.

Rather, it is of divine command. So, I write, so that you may know. Being inspired, by the Holy Spirit, led into all truth, with God, being the divine author, we have here, divine testimony, of how, the church, ought to conduct itself.

I write, so that you may know, how you ought to. Now, that word, ought, we, we, we probably use it, in a way that, doesn't have the sense, of how it's intended here.

[17:36] We, tend to use that word, more of, an ideal, or as a, as a goal, something you should aim for. You ought, to do it that way, as a ballpark.

That's not how it's intended, to be understood here. B-dag, which is, a, a Greek, a Greek lexicon, it, it provides, the meaning, it gives us the meaning, of what's intended here, of the, the Greek word, that's used.

The Greek word, that's used, the meaning of it, is this, to be under necessity, of happening. It is necessary, one must, one has to, denoting, compulsion, of any kind.

So, when it says, ought to, this is the, divine command, of what is necessary, what the church, must do. And notice, there's no disclaimer, provided. There's no, but, or there's no however.

It's not, you ought to, but, if, if people don't want to, and if they'd rather do something else, there's none of that. It doesn't say, but if nobody meets, the qualifications of elder, then put somebody, that doesn't meet, the qualifications.

[18:42] There's, there's, no exemption. It's a divine command, under necessity, of what the church, ought to do. Denoting, compulsion, of any kind.

So, I write, so that you may know, how you ought to, conduct yourself. Conduct in the church, that is, instruction, of what makes, a church, the church of a living God.

So, there may be many buildings, that have the label, of church on it, but having, the label, of church on the building, doesn't make it, the church, of the living God, as opposed to, a social club.

So, for example, let's say there, there's a group of, believers, true believers, who like to praise God, and they also, happen to like, to eat pancakes.

And they decided, that they wanted, to get together, and enjoy eating pancakes, and praise God for it. None of those things, are wrong. It's not wrong, to be a Christian. It's not wrong, to enjoy pancakes, together, and it's not wrong, to praise God, together.

[19:46] But that doesn't, make it a church. And those aren't, the means of grace. So, while this is, a rather simple, illustration, I hope it gets the point, of even more, complex things, which people attribute, as divine worship.

It's the means of grace, that constitutes, what is worship. and we have instruction, in God's word, of what makes, a church, the church, of the living God.

There may be, buildings, that say, church, on the outside, inside, but they may not, have the presence, of the living God, inside. The apostle writes, to fortify the church, in knowledge, and conduct, as the truth-bearing, assembly, in the presence, of the living God.

And that brings us, to our third point, the reason, for instruction. So, we saw the necessity, of writing, the purpose, of writing, and now, the reason, for instruction.

Why, should Timothy care? If, if there's already, the leaders, who are there, and they have, their false teaching, why should Timothy care? If there are, elders, who are not qualified, why should Timothy care?

[20:59] If there are, qualifications, of what, elders need to be, why should Timothy care? And if Timothy, should care, why should the church, at large, care?

Or why should the church, today care? Why should, we care about, right doctrine? Or why should we care, about right conduct? Why should we care, about what the qualifications, are for, overseers?

Why should we care, what the qualifications, are for deacons? I write, so that you may know, how you ought, to conduct yourself, in the house, of God, which is the church, of the living God, of the pillar, and the ground, of the truth.

Now, there are here, three different ways, in which he describes, what the true church is. That it is, the house of God, it is the church, of the living God, and it is the pillar, and the ground, of the truth. So first of all, let's consider, the house of God. I think there's some, some deeper meaning here, especially, in this time, that they would have understood, when he said, that it is, the significance of saying, it is the house, of God.

[22 : 03] Now, if you remember back, in the Old Testament, well, let's go back, to Egypt, Egypt, and God, led the Israelites, out of, the house of bondage, and slavery, in Egypt, through the wilderness, and in the wilderness, at Sinai, was delivered to them, the Mosaic Law, and through the Mosaic Law, they had the, the tabernacle, and the tabernacle, as you remember, was, a portable, temple sanctuary, for the, the, the presence, and the glory of God, to dwell, with his people, the dwelling of God, with his people.

And as they moved, through their wilderness wanderings, the, the tabernacle went with them, and then, and then, the, the conquest, with Joshua, taking the land of, of Canaan, and the, the, the inheritance, of the tribes, into their, the various locations, and, in those days, everyone did what was right, in their own eyes, because there was no king, in Israel, and we know how that went, and, subsequent to that, we have, the, the monarchy, first with Saul, and then after Saul, David.

And David, was a man after God's own heart, and, now, the people of Israel, no longer wandering in the wilderness, but in the land, they no longer needed, a portable, temple sanctuary.

So, David had built himself, a great house, and David wanted to build, a house for God. And do you remember, what the Lord's response was? In 2 Samuel 7, 12, the Lord responded, to David, and said, before I read this actually, in much of the Old Testament, there is, temporal, meaning, but, a fuller sense, of, fulfillment, in Christ, and his kingdom.

So, keep that in mind. 2 Samuel 7, 12, I will raise up, your offspring, after you, who will, go out, from your own body, and I will establish, his kingdom.

[24 : 12] He, will build, a house, for my name, and I will establish, the throne of his kingdom, forever. I will be a father to him, and he will be a son, to me.

So, here we see, from the line of David, an offspring of David, in the Davidic monarchy, someone who will be, a son, to God, whose kingdom will be forever, he will build, a house.

Now, Matthew 16, 16, 13, Jesus, speaking to his apostles, he says, who do people say, that the son of man is?

And then in 16, Simon Peter answered, and said, you are the Christ, the son, of the living God. So, the word Christ, means, Messiah, anointed one, which they understood, would be from, divinic monarchy, would be from, an offspring of David.

So, you are the Christ, the son, of the living God. We've heard living God, recently in our text, haven't we? And then, further in 18, on this rock, being Peter's confession, on this rock, I will, build my church.

[25 : 32] So, here we have one, the Christ, the anointed one, the Messiah, who would be, from the divinic monarchy, who is, the son, of the living God, will build, my church.

What is the church? The church is, the house of God. So, the church, the church that Christ, builds, is the house of God, which is the church, of the living God.

So, we have here, the metaphor, of, of a, of a, of the church, being a house, which is, is furthering, what we've already, heard in, in chapter three, when it speaks of, the qualifications, of an elder, he must rule, his household, well, and the reason is given, for if a man, does not know, how to rule, his own house, how will he take care, of the church of God?

So, there is a relationship, between house, and the church, of God. And then that metaphor, is here enlarged, a metaphor, of a household, for, to, to give us, the understanding, of it being, a pillar, and ground, or foundation.

So, we're understanding, a house, and we're understanding, that this house, has pillars, or, a sure foundation. This, to the, to the Ephesians, would be of great, significance, because, if you remember, when we read, in Acts 19, there was a riot.

[27 : 02] Why was there a riot? Because, what Paul was teaching, was causing, a great uproar, because, of the temple worship, of the temple of, Diana, or Artemis. And that it was, taking away the revenue, from those, who made idols, and, earned a living, off of making idols.

So, Ephesus, was the location, of this temple of Diana. And the temple of Diana, was one of the seven wonders, of the ancient world. So, it was, something to behold. It was something, quite spectacular. And what it was, was a marble structure, that was 377 feet, by 180 feet, and it had 127 marble pillars.

And these marble pillars, were 60 feet high, and four feet on diameter. 127 of them. So, it was this spectacular thing, to behold, one of the seven wonders, of the world, and it was, of the ancient world.

and it was, the location, of temple, worship, of the presumed, goddess, Diana, or, Artemis. Which, is the background, of Acts 19, of the riot, that occurs there.

[28 : 14] Although, it had these, impressive pillars, 127, impressive, 60 feet high, pillars of marble. There was no divine life, in the temple. There was no living God, in this temple.

Impressive as it was. So, these pillars, to further understand, the meaning of pillar, if we go back again, the Old Testament, remember when God, led the people of Israel, out of Egypt, out of the house of bondage, and slavery.

How did he lead them? Do you remember? It was by a pillar, of cloud in the day, and a pillar, of fire, by night. So, a pillar, to lead them, and a pillar, to give them light.

And the house of God, is the pillar, and ground, of truth. To lead them, and to give them light. A pillar, supports a structure, so that it is immovable.

I imagine that this temple, of Diana, with a hundred, and twenty-seven, sixty-foot-high, marble columns, would have, been immovable.

[29 : 24] The true church, that is immovable, follows Christ's commands, as the house of God. The one, true, living God. Not like, the temples, of lifeless, idols.

Now, the word church, we might associate, when we hear church, we associate the building. If, on a Tuesday, you drive through town, and you see a building, that says church, like, oh look, there's a church there.

But, there's nobody in the church. The church, isn't the building itself. The word church, what the word church, actually means, is assembly.

It means congregation. So, it's the assembly, that congregates, inside the building. The building is just the location, for the people to, to congregate, or to assemble, inside.

That's not the architectural, materials, but the orderly conduct, and spiritual schematics, that make it the church. That make it the pillar, and ground of truth.

[30 : 27] So, the properly ordered, congregation, upholds the truth, and doctrine, and in conduct. So, if you take away, a pillar, if you take away the support, what's going to happen?

If you take away, proper conduct, and you take away, the support, that makes it immovable, then it's just a matter of time, before shifting, and collapse.

So, if the pillars, uphold the structure, take out one of the pillars, the structure is eventually, going to collapse, when there's some sort of, shifting, or earthquake, or what have you. Take away, right use of the law, the structure is going to collapse.

If you take away, the gospel, the structure is going to collapse. If you take away, God's order from creation, as man, as head, and as woman, as helper, the structure is going to collapse.

If you take away, qualifications of those, who are overseers, and those who are deacons, the structure is going to collapse. The true church, must bear witness to, and support, and uphold the truth.

[31 : 33] And in so doing, the church, upholds the gospel, to the world. And, this is where Christ, continues, to be preached, among the Gentiles, which is all nations.

And this is kind of creeping, into next weeks, or into verse, 16. And without controversy, great is the mystery of godliness. God was manifested in the flesh, justified in the spirit, seen by the angels, preached among the Gentiles, believed on in the world.

The true church, must bear witness to, and support, and uphold the truth. And in so doing, the church, upholds the gospel, to the world, where Christ, continues to be preached, among the Gentiles, that is, all nations, and believed on, in the world.

So, a couple of concluding uses, to make of this. And, the, the Reformation, prior to the Reformation, there was no distinction, between, Roman Catholic, and Protestant.

And, prior to the Reformation, and, what caused, or what stirred up, the Reformation, to take place, is that, Rome, was instituting, things, which, were, un, scriptural, unbiblical.

[32 : 52] And, the first step, was, what we call, the normative, principle of worship, where it's essentially, removing of anything, that's forbidden in scripture.

And so, the, the view that's continued, of the normative, principle of worship, is if, if scripture doesn't, prohibit it, then it can be done, in worship. And then, that was furthered, in the Reformation, with the regulative, principle of worship.

And, the regulative, principle of worship, is, is what is in the Reformed, Confessions. For example, the Westminster, Confession of Faith, and, now the Second London Baptist, Confession of Faith. And, the regulative, principle of worship, is that, we will only do, in worship, that which, God commands us, to do, in his, in his word.

Now, Hebrews, 12, 28, says, therefore, since we are receiving, a kingdom which cannot be shaken, let us have grace, by which we may serve God, acceptably, with reverence, and godly fear, for our God, is a consuming fire.

This points to the fact, that God is holy, and it brings to mind, something of the Old, Old, Old Testament. When, the, when the tabernacle, was first established, and the, the glory of God, came, came down into it.

[34 : 09] Nadab and Abihu, offered, what it, says is, unauthorized fire. They, they worshipped, God, they worshipped the right God, and they, they worshipped God, in ways which he had prescribed, but they altered, something of it.

We don't know exactly, what it is, but it says, unauthorized fire, or strange fire. There are, numerous instances, in the Old Testament, where, they, worshipped, God, not exactly, to how he commanded.

Nadab and Abihu, being one of them, and the result was, that God, consumed them, with fire. God is holy, and God demands, to be treated as holy, and he is to be approached, not on our terms, but on his terms, for our God, is a consuming fire.

So, to further illustrate this, I want to ask the question, is in your house, who sets the terms? If, Amazon delivery driver, came and dropped off a package, and he started telling you, that your house, needs to be, changed, and this is how your, house needs to be run, well, he doesn't set the terms, in your house.

So, who sets the term, in your house? The head of the home, sets the terms, in the house.

Likewise, who sets the terms, of God's house?

[35 : 33] The metaphor of house, is carried over, from man's house, to God's house. So, who sets the terms, in God's house? Well, the answer is the same. The head of the house, sets the terms. And who is the head, of God's house?

It's Christ. The second line of Baptist confession, in chapter 22, paragraph one, it says, the acceptable way, of worshipping the true God, is instituted, by himself.

And so, limited by his own revealed will, that he may not be worshipped, according to the imagination, and devices of men, nor the suggestions of Satan, under any visible representations, or any other way, not prescribed, in the holy scriptures.

So, the commission of the church, isn't, you do you. That's, the motto of the world. And the church, goes against the grain, of the world, and against the grain, of culture.

The commission of the church, is to carry forward, Christ's commands, to the apostles, which, if you remember, the commission, was to make disciples, and do what? To teach them, to observe, all that Christ, has commanded.

[36 : 44] So, our second concluding use, is, I want to ask the question, what exactly, is the church? Hopefully, from what we've covered today, you understand, that the church, isn't the building, but the church, is the Lord's people, who are assembled, in the Lord's house, on the Lord's day, where, we are in the presence, of the Lord.

What makes the church, a spiritual temple, is believers, as living stones, built on the teaching, of the apostles, with Christ, as the cornerstone. So, merely coming to church, doesn't make somebody, united to Christ.

Christ. And this is why, we need to have, both, right conduct, and, right doctrine. Why it's necessary, to have right conduct, and, right, sorry, right doctrine, and right conduct.

So that the church, is to, stop, the misuse, of, of the law. The misuse, of the law, would prohibit, somebody, from being, united to Christ.

That we are justified, by our works, is not the way, to salvation, is not the way, to be justified, to Christ. And if we think, that we will stand, before God, justifying ourselves, by our own works, that is, renouncing Christ, and we will be condemned.

[38 : 06] We must, renounce, our own efforts, to be justified, by God, and embrace Christ, and his righteousness, instead of, renouncing, Christ's righteousness, in hopes, of our own, providing us, justification.

So, that's why, right doctrine, is necessary, because, somebody, cannot come, to a saving knowledge, of Christ, through the misuse, of the law. We need, the gospel.

So, the church, needs to stop, the misuse, of the law, and hold fast, the pattern, of sound words, rightly dividing, the word of truth. For example, that, Christ Jesus, came into the world, to save sinners, of whom I am chief.

The only way, to be united to Christ, the only way, to be, living stones, as members, of, the body of Christ, that constitutes, the spiritual temple, which is, the church, of the living God, is to embrace, the Lord Jesus Christ, to receive him, and rest on him alone, for salvation.

If you have not, received Christ, if you have not, rested alone, on Christ, for salvation, receive him, though all who call, the name of the Lord, all who believe on him, shall be saved.

[39 : 25] Let's pray. Lord, you are a great God, you are eternal God, you are a holy God, you are to be revered, you are a consuming fire. We thank you, Lord, that you have given us, divine testimony, of who you are, of how we may be right, before you, and how the church, ought to conduct itself.

We praise you, for the church, for the body of Christ, for the manifestation, of the body of Christ, here on earth, where through the means, of grace, the presence, of the living God, dwells with the people, of God, and nourishes, leads, and provides light, to us.

So Lord, I pray that you would, indeed do so today, that you would bless, your people. I pray that you would, help us to continue, to contemplate, to meditate, on the things, of your word, and that you would, help us to, to be faithful, in these things.

I pray these things, in Jesus name, Amen.