

## Different, but one

*Corinthians Explained*

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**Bible Text:** 1 Corinthians 12:12  
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### **Bethel Netherlands Reformed Congregation**

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Congregation, the text for this evening's hour sermon is 1 Corinthians 12 and our main text is verse 12. 1 Corinthians 12:12.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

So far.

"Different, but one" is the theme for tonight's sermon. Different, but one. Four thoughts. United in Christ, one in Christ, the verses 1, 2 and 3. Secondly, united in the Spirit; in verses 4 through 11 we find many times the word "Spirit," emphasis on the Holy Spirit, united in the Spirit. In the third place, united as a body; in verses 12 through 27 often we read about the body and the members. And the last thought, the fourth, different responsibilities in verses 28 through 31. Different, but one: united in Christ, united in the Spirit, united as one body but different responsibilities.

Congregation, we know in the congregation of Corinth there was tension, people fighting, there was jealousy and disagreement and it was not nice. The congregation was supposed to be one body in Christ, in the Holy Spirit, but you did not see much of it at that time. Tension, there was division, jealousy, some felt superior to others and said, "You know, I can speak in tongues and he can understand it." And another one is able to do miracles and they were competing with one another. Some felt neglected, ignored, as if they didn't count, but at least they had contact with each other but yet tension and differences in opinion and jealousy and anger.

The apostle emphasizes that the believers are one body and that all the different gifts are still from the same Spirit, but he begins reminding the Christians in Corinth of their offspring, of their origin, what happened to them. So he begins in verse 1, "Now concerning spiritual gifts, brethren, I would not have you ignorant." I don't want you to forget. What? Ignorant about what? "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." What does he mean? Well, if they could have been

so ignorant in those days, could they not be ignorant yet? And if they had been so foolish in serving the idols, can they be still foolish? Yes, we can. There can still be in the hearts of God's people so much carnality, so much souls under sin, so much ignorance, so much lack of the real knowledge and the real wisdom. So he warns them, "Do you know where you come from? You're still the same. Be careful. Be on your toes. Be alert because you still have that same heart. Things have changed but you still have that carnality in you."

He reminds the members of the fact that nobody can believe in the Lord Jesus Christ but by the Holy Ghost, that they need that Holy Spirit, the Holy Ghost and Christ work together. So they have all the same Spirit, don't they believe in the Lord Jesus? Without faith in him we do not belong to the living church, he says. That's the point he is making in the first verses. Without the Holy Spirit no room is made in the heart. Without the Holy Spirit the Lord Jesus is not exalted, we don't know him, we are on our own, unconverted, in the darkness, in our animosity. Without faith we don't belong to the church, not really.

So the main matter regarding unity is, what's the main thing? To have unity is believing, believing in that one Savior. No man can say, no man can say, that's verse 3, nobody can say that Jesus is the Lord. Of course, with your mouth you can. Nobody can say it with the heart Jesus is the Lord but by the Holy Ghost. The Holy Ghost needs to teach us that. Without him opening the eyes we don't see it. We need that Holy Spirit. That's why I prayed for the Holy Spirit also tonight, right, to open the eyes, to make room for the Lord Jesus Christ. No man can say or it's artificial. No man can say that Jesus is the Lord but by the Spirit and that means that the spiritual gifts are demonic and common and nothing special if Christ is accursed, if Christ has no place in the doctrine, if Christ is missing. They can do miracles and do wonders and they speak in tongues and make many extraordinary things and the Lord says that means nothing. Without faith in the Lord Jesus Christ, that is Satan work.

So that's why he mentions that we need to be baptized, baptized in a spiritual sense, and need to become alive. Someone with the greatest gifts and the most honor is nothing if he is not a branch in the vine, if he's not a sheep of the Shepherd. It can mean that you are having an influence in the congregation, you can do something for the Lord, if you are dead in sins it's not so, if you're not the sheep of the Shepherd, not a branch in the vine it's all so futile, you have not entered through the door. You don't trust in the Lord Jesus Christ, you have no spiritual life in you.

So the question tonight is to start with: what does the Lord Jesus mean to you? Do you know him? Have you met with him in the Bible? Have you heard his voice as the Shepherd? Do you follow him? Can you miss him? Is he dear to your soul? Precious to you? You say, "He's everything. He means so much to me." What does he mean to you? Is he your prophet to teach you? Is he your high priest? Is he your king? Do you follow him? Do you highly esteem him? The Lord Jesus asked the Apostle Peter, "Lovest thou me?" And if the Lord would ask us, what is our answer?

So no man can say that Jesus is the Christ unless that Holy Spirit comes. Are we without him? Then you cannot have spiritual gifts either. You may have natural gifts, you may be born in a certain way, born with a good understanding, intelligence, or born with a feeling of being social, or you're born with insight and wisdom but that's not what it is here. This is about special gifts of the Holy Spirit. Without Christ we miss them. So our understanding needs to be enlightened.

Are we part of the church, that's the first question. So look at the Heidelberg Catechism, for example, on page 49. Page 49 we read something about the church, "What believest thou concerning the 'holy catholic church' of Christ? That the Son of God, from the beginning to the end of the world, gathers, he gathers, he defends, he preserves to Himself by His Spirit and Word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith," you see, they're united, agreeing in true faith, "that I am, and ever shall remain, a living member thereof." That's the first verses in 1 Corinthians 12. We are living members of the church.

Are we? Let's think back on that time when I was a student, preaching student, and how we went from one congregation to the other, always a different one, 150 congregations, right? You were always new and they looked at you and you looked at them and in the evening after the evening service, in some congregations there was a gathering of God's people in a house, they called it ???. And one of those times was in ???. Also one of the elders was sitting in the living room and I asked a few of them, "Could you please tell me something about how the Lord changed your heart? I'd love to hear that." And the brother of the Reverend was there and he mentioned something. He was a city worker, he was on the dikes, he was cleaning branches and you know in Holland, Holland looks like a park, right? It's not a forest, it's a park with all those exact rows of poplar trees. And so he was one morning working on the dike and he saw a row of those poplar trees and one of them was black, one of them had no green leaf on it at all. He looked at the tree and he saw something, he felt something, "I am like that tree. I am dead. I have nothing. I have no life in my soul." That's, I think if I remember well, how the Lord started his life so that he was not a member of Christ, that he was dead in sins, that he was without God, and he felt horrible and he began to see the living God, to be made alive.

Now are you alive? Would you also have to compare yourself with such a dead, black, poplar tree, so worthless without any green leaf on it? We need the Holy Spirit to give regeneration. It's possible that those dead branches come to life again. Not in nature. In nature when a tree is dead, it's dead. If the root is still alive there's hope, but if the whole tree is dead it cannot be alive anymore. But in a spiritual sense, it's possible that the dead live. The Lord Jesus can say, "Rise from the dead." He has such a power to change people's heart and then they become alive.

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Spirit." By the Holy Spirit. The Holy Spirit leads to the Lord Jesus, to that apple tree, to the beautiful tree filled with fruits and is pleasing to his Father, and to be saved by him. Is that real? That brings us to the second thought: united in the Spirit. The verses 4 through

11 contain seven times the word "the same." Seven times "the same, the same, the same, the same," seven times. And also seven times the word "Spirit, Spirit, Spirit." So no wonder that we have called that piece united in the Spirit. The same, right, people are the same are united in the Spirit. Oh, do we need that Holy Spirit.

In verse 4, 5, and 6, we also see something else, we see the Trinity. Let's read the verses and see if you can find it, the Trinity. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." Do you see the Trinity? The Spirit, the Lord and God. The same Spirit, the same Lord, the same God the Father. So he's emphasizing in verses 4 through 11 that unity in the Spirit is the same.

Also look at verse 11, all those differences he mentions, I think there are 10 of them, the gifts, different gifts, different administrations in the church, different operations, different types of wisdom, sometimes knowledge, faith, healing, miracles, prophecy, discernment. All those gifts are in the church here and there. He gives also the diversity of those gifts to people freely, according to his will. But look at verse 11, "all these worketh that one and the selfsame Spirit, dividing," sharing, "to every man severally as he will." So the Lord gives this one, of his child this gift, and another one that gift.

I find it hard to pinpoint what the Apostle Paul exactly refers to but he does not mean that the one is an introvert and the other one an extrovert, and that the one is by nature patient and the other by nature is social. Those gifts can be used as well, of course, but the apostle is referring to the gifts of the Holy Spirit and they come without preparation. Without preparation. They come suddenly. They come temporarily upon a person and the person receives light and insight or wisdom or faith or insight into the future or discernment.

The Holy Spirit, in the first place, breaks into the heart of sinners, right? When the doors are closed, he opens the door just like that. He renews the heart, just gives a complete different tone to it and a different insight. He testifies of Christ. He makes room for the Savior. He witnesses with their spirit that they are God's people. The Holy Spirit is working hard in the lives of his people.

He creates also life for holiness. All God's children have that in common, they have that same Spirit but there are differences, different charismata, we call it, in particular. Those gifts are different. They have things in common and there are things different. So it refers more to insight, for example, into a particular thing, light on moving or not, having a calling to be a missionary or not, being led a certain way or not, maybe revelation of something that happens in the future. Some of God's people saw it happening, what would come in the second World War and they just counted on it and some felt that they will be protected. I talked to a Vietnam soldier, veteran, years ago and he was in the States, he was chosen to go to Vietnam and he received a word for him, "Thou shalt live and not die." And I believe and he believes it was the Holy Spirit that was teaching him that he did not have to fear. So in particular the Lord gave that courage, that faith. Or receiving faith that the Lord will answer my prayer. It's not saving faith but in particular

faith in something that a child that is going off the deep end will come back to church. The faith that the Lord can give.

By faith miracles can happen. Let me give an example, a little personal. This week, I had to teach Catechism classes, right? The Confession class was canceled but the normal Catechism classes were still there. And on my schedule was the Trinity, I had to talk about the Trinity, and I looked at it and there was absolutely nothing in there. I couldn't do a lesson on that. I looked in my papers from years ago to prepare it and it was impossible to do a lesson on that. I almost panicked. So what do I do? I have to teach a subject and I don't feel anything about it. It absolutely, it was so dark and so impossible. So then you pray, "Lord, help me. Lord, give me guidance. What do I need to talk about tonight?" And then Psalm 42 came to my mind, my dear Psalm 42, and I know quite a bit about that Psalm but it just came in front of me and I had a desire to bring that forth to the young people and I did and it went well. And you know, the refrain, remember the refrain in that Psalm 42-43, "Why art thou disquieted within me? Hope thou in God. I shall yet praise him." It was about David being depressed and down and not being able to come forward. "And all thy waves and thy billows are gone over me." You know, I would not be surprised if some young people needed to hear that. They were so down themselves and they saw the light that David was in that same struggle. And I checked the young people if they had listened and I asked them all the question and they all answered the question well. I felt so blessed. I said, "Lord, thank thee that I could teach this Psalm and I did not prepare it." But the Lord helped out.

So that is the Holy Spirit working not just constantly but time and again, over and over. So in the same way elders, deacons and house visitation may sometimes receive the Holy Spirit and feel kind of that their antennas are up and they can listen. They hear things they normally would not have heard and they just receive insight into what's happening in the family and they look at that man, they look at that woman, look at the child, and just feel a connection and they feel the Holy Spirit guiding them and they are listening and they also say a few words and they may counsel them, they may experience a blessed house visitation that's the work of the Holy Spirit. It's not just entertaining, not just only paying attention to each other, but having a connection, connection about spiritual things.

You know, those chapters like 1 Corinthians 12 and all those different miracles and gifts, those chapters are often abused, especially in Pentecostal churches where you don't count if you don't have that. You have to have those gifts. You have to have them present. You have to have that faith. And if you don't have that faith, then you get sick and then people get sick and when people get sick and they believe it, then they will get better. They over-emphasize that. And on the other side, for some, right, Pentecostals, those miracles, those gifts are everything, and others relegate them to long time ago and explain that the early church needed an extra boost, and after the ball was rolling, so to speak, they did not need those gifts anymore because then the whole Bible was revealed, and they say that we don't need those gifts at all anymore so they don't exist anymore. You don't find it in the church any longer, no miracles, no opening, no prophecies, no prediction of the future, nothing. Well, in my opinion that goes too far as well. I believe the Lord is still doing those miracles. There is still a Holy Spirit, maybe not so extraordinary as in the

Pentecostal churches, be not so over-emphasized, maybe in a more quiet way, maybe in a more common way but the Lord is still the same.

And don't forget what makes it extra complicated what we read in Matthew 24, "For there shall rise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." So the fact that some people can do miracles, I believe miracles happen and they can be from Satan as well, the Lord has told us, and they can be also of the Lord. It just depends. Just as a way to help you out, what's important is also if it is combined with biblical theology. When people speak in tongues, they still try to do and maybe that is also a work of the Holy Spirit, the work of Satan sometimes, but as far as I know, speaking in tongues today goes together with the doctrine without election, for example, usually very free-will doctrines. And it makes it right away suspicious. So when something happens like that, you always ask the question what do they teach there? What's their doctrine? If your doctrine is false, the doctrine is deceiving, not biblical, then you know it already kind of, no hope that this is from the Lord.

Anyway, in Corinth many of these gifts were real and there was friction about them, and Paul therefore states they're all from the same Spirit. The ear, the nose, the hand, the mouth, it all has a function and it's not so important exactly what you have or what you receive once in a while, it's how faithful you are. The Lord Jesus wants us to ask what we need to do in life, what our purpose in life is and also as a church member and as a Christian, and he's able to equip us for whatever it is. So everyone has a calling in a church. Not only office-bearers do but we all do.

So are we united in Spirit? Do we care for the body of the church? Do we care for Christ? That's the question in verses 4 through 11. And then in the third place, united as a body. In verses 12 through 27, we find 18 times the word "body." Eighteen times, that's quite a few times. And in 15 verses, the apostle is explaining of this one body and many members. He talks about members as well, 13 times members, 12 times body, and 13 times members, members of the body. You know what members of the body are, right? My hand is a member. My ear is a member. My nose is a member. They're all members, parts, body parts so he calls it the members of the body.

So one body and many members. Do you hear the contrast? The Spirit has baptized into one body, has baptized into one body, it says. Look at verses 11 and 12, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit," by one Spirit, "are we all baptized into one body," verse 13, all baptized into one body, "whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink," have been made to drink "into one Spirit."

Look at verse 13, I thought what do we make of that, being baptized into one body, and all made to drink into one Spirit? I think it is at least a faint reference to the sacraments, the sacraments of baptism and the sacrament of the Holy Supper because both sacraments

also emphasize the unity, right? The church is baptized in a spiritual sense, baptism speaks especially about them, "for by one Spirit are they all baptized into one body." So baptized in Christ, united with the Lord Jesus in one body, Jews and Gentiles, bond or free, all being made to drink into one Spirit, being made thirsty and thirsty for the living water and to drink it.

All God's children are given to drink of that water of life and that unites them together, right? So the eye has no right to say, "I'm the body." So one member cannot say, "Now look at me, I am the body." Nobody is the body. We are only members, different types of members but not the body itself. And if people say that, draw attention to themselves, that's pride, presumption.

In verse 18 we read that God has placed the body parts where it has pleased him, "But now hath God set the members every one of them in the body, as it hath pleased him." So the ear exactly there on my head, and the nose is here, and my hands are there, exactly in the same place as it pleased the Lord, and so it pleases so in the church to give certain people certain gifts at certain times for his glory and for the unification and the welfare of the church.

And sometimes a body part seems to be futile and worthless. For example, think of the appendix. You know, there are still doctors saying the appendix is the rest of evolution, it has absolutely no meaning, but lately other doctors are convinced it has a real meaning. When people had the flu and all their whole digestive system was kind of in trouble and emptied, they needed a storehouse with good bacteria and that's in the appendix. It saves good bacteria for when the body is healing so then they can spread in the intestines again. So sometimes we think of a person who is a Christian in the first place, that the person is so simple and has no understanding and is nothing like this or that, and maybe we can look down on that person but do you know what? If that person is the appendix, it is a real important part of the body. Looked down upon but yet important. So the most insignificant members still have a function. Do you want to be an appendix? Do you want to be a pinkie? Would you like to be a fingernail?

You know, it's interesting what the body is called here. What do you think the body is called? What is the body, young people, the body of.... The church, you say. It's the church. That's correct, but it also has another name. What is the body called? The body is called Christ himself. He is the body. He is not only the head, the whole church is the body of Christ and all different members have different functions and we're all under or in one body being Christ.

So you can split a church but you cannot split Christ. You cannot split the Savior. So that's why it is important to seek unity in the church also in a time as we live in, right? The time of COVID and confusion, we need to pull together, we need to experience, we need to also believe and work on the unity of the church and to see and to care for one another and to promote the church, and that is exactly the point the Apostle Paul desires to make: with all the differences, the church is one body and the body is Christ.

Christ is the head but the body is also Christ's body and should we not love one another, respect one another, and care for one another? Look at verse 25, "That there should be no schism in the body; but that the members should have the same care one for another." If you are a Christian, I mean, a Christian, right, with life in your soul, with that Holy Spirit, the same Spirit, if you are a member of Christ that's foremost, we cannot just skip that part. We also need to wonder for yourself, "How can I promote the unity of the church? What can I do for God, for his glory, for his honor?" So there should be no schism in the body, "that the members should have the same care one for another." To care for one another in the church.

How do you care? Talk, you communicate, you say, "Read this." You say, "Here is a book." You give someone a call. You pay a visit. You just draw together. You just get to know people. You have a responsibility to the church. You know, sometimes people say to me, "Reverend, in our church we see each other on Sunday in church, you say hardly hello, and you leave, and you don't see them for the whole week anymore. There is absolutely no connection." Well, what do I say? We live in a busy time and I know, but it's not good. There should be more unity, more talking, more communication, more of that what the Apostle Paul talks about, more to care for one another, to see each other's need, to pay attention, be observant and say, "What's happening? I haven't seen that person. I'd like to talk to that person. I would like to help that person."

Think of what Christ said in 1 Corinthians 6, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." Do you see? So Christ is the body and the church are the members of it. Even our bodies are a part of Christ's body if they are made new, united as a church.

It brings us to the fourth thought: different responsibilities. Congregation, in verse 28 the Apostle Paul again speaks about the whole list of responsibilities. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Now is there a difference between this list and the previous one? It seems that he now speaks about more like more about office-bearers, people with a permanent responsibility for something. That's what it looks like, right, someone is not only sometimes an apostle, always an apostle, not only sometimes a prophet, always a prophet.

Yes, it is difficult to exactly know what he's talking about, so what has been done in the past is to compare this piece with Ephesians 4. Let me read Ephesians 4 and then combine those two verses. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." We also know from the Bible that there are elders, where are they? We know about deacons, I don't hear about them. Or do we? It says apostles, I know what he means, the apostles of the Lord Jesus Christ, the planters of the church and they were also involved in writing the Bible. I know what he's talking about when he mentions prophets like Agabus was a prophet even in the time of the New Testament, Acts 21, "And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle,



and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle." He's kind of predicting that the Apostle Paul would be captured. So there was also in those times prophets yet.

So apostles, prophets, teachers. Are those teachers not the ministers, prophets and teachers? Are those helps not the deacons? Are those governments not the elders? I don't know. I don't exactly know what he means, so maybe the safest way to say that all those responsibilities are diverse, there are way more of them, many many responsibilities in all different colors, and here he is only mentioning a few of them, and all of those people have some of those special callings, and special responsibilities.

Remarkable, though, previously he wrote that we need to be content with just being the ear or the hand or the appendix, I added. Here he answered the command to covet earnestly the best gifts. Do you see that in verse 31, "Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way." So at first he says whatever gifts you have, be content, it is the Lord's will, he knows what he's doing. Now he says you have to covet, earnestly covet the best gifts and yet show I unto you a more excellent way even. So in one sense, God's people need to be content with what they are and what the Holy Spirit gives them, at the same time they may not be lazy. They must always be looking out for, "What can I do? What else can I do for the Lord, for his church, for his service, for his glory?" Always looking for something, that's the reason why they're alert, right, for God's glory, to be a prophet, a priest and a king, to look for the best way that they can promote the kingdom of God.

"Covet earnestly the best gifts." The best gift is what is the best for God's glory and honor. "And yet shew I unto you a more excellent way." Studying this, I thought of my father, my late dear father. I was in my late teens and I struggled with the calling for the ministry and I talked to him about it. "Dad, I feel that calling. I feel that urgency I must preach the word of the living God." Do you know what he said? He said something similar to what's in the text. He said, "Pieter, something way more important than you becoming a pastor, way more important is something you should park and say, first, I need to be saved. I need to be saved, that's the most important, and don't be so worried about the future about what you're going to be in the church. First, find out where you are at, just to be saved from the wrath of God." You know, that's so true. You can be so busy with all church things and callings and gifts and what should I do and that's all important, but what about our own soul?

So covet earnestly the best gifts, that's good, and yet shew I unto you a more excellent way. Compare that with the last verse of the next chapter, 13:13, "And now abideth faith, hope, charity, these three; but the greatest," do you see the greatest, more excellent, "the greatest of these is charity." It's love. So maybe the apostle is referring to that. It says the best gifts but the main thing is love, love in the church, love to God, love from God, and love for one another.

So those gifts are not for self-display, not for gratification, not to look good, but to be glorified by people, those gifts are for God's glory, for the welfare of the church.

So what is the best, most excellent thing? Love. Faith, hope, charity, these three; but the greatest of these is charity. So God's people should strive, covet, earnestly covet the best gift, the best gift is love for your neighbor, love for the church, love for the doctrine, love for the day of the Lord. Also consider Martha and Mary, remember the story? Martha being so busy with serving the Lord Jesus and the disciples, and Mary did not do anything, just sitting at the feet of Jesus and was listening. Did she crave a more excellent gift? "But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful," one thing is needful, the excellent thing, "and Mary hath chosen that good part, which shall not be taken away from her." The excellent thing, what is the excellent thing, what is the love? The excellent thing is Christ himself, isn't he, the Savior.

So the question is, beloved congregation, are you a living member of the body of Christ? Are you a fruit-bearing branch of the vine? Because the will of God is that we love one another, that we care for one another in the church, and seek the welfare of the church.

The unity of Christ. The unity of the Spirit. The unity in the body and so many responsibilities. And yet may I also say, young people, young men, we need pastors in the future, right? We need pastors so seek your conversion first, seek to be saved from the wrath of God, seek a new heart, seek that repentance and that faith in the Lord Jesus, that's foremost but then it's an action word to be led by the Spirit, to be helped time and again, and to be carried upon the wings of prayer seeking and it's a good master, it's a good service. You may be disappointed at first in yourself, you know, when I was coming to the Curatorium for the first time, I was 20. In hindsight, I don't understand I even dared to go, the fruit was not ripe at all, but I went. I was not accepted. You come home and you think, "Oh." So again my father said, "Son, it's not so important that you're not accepted yet. Maybe in the future. Seek the kingdom of God and its righteousness and all other things will be added unto you."

So seek what's most important, right? Covet earnestly the best gifts, right, and yet I shew you the more excellent way. "I am the way. I am the truth. I am the life." Amen.