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**Thoughtful Realism**

**Romans 12.3**

**Series: The Pure Gospel**

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**The Village Church**

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I. Introduction

- A. Charles J. Guiteau became famous
  - 1. For all the wrong reasons
- B. Charles Guiteau had an inflated view of his own importance
  - 1. How he thought about himself was the cause of his own demise
    - a. And the demise of others
- C. Guiteau was convinced, as a young man, that he was an especially gifted and influential person
  - 1. And he tried to exercise his special gifts in a variety of enterprises
  - 2. He tried theology
    - a. He never created a following
  - 3. Then he tried law, developing a law practice
    - a. But again, failing miserably at that
  - 4. He then developed a practice of bill collecting
    - a. Which he should have known something about, since he himself often didn't pay his bills
  - 5. So, no matter what he tried, he failed
    - a. But not matter how often or how much he failed, it never dampened his estimation about himself
- D. Eventually, he tried his hand at politics
  - 1. The 1880 election was not like the elections we've experienced lately in the age of heightened media coverage – from the television age and especially into the digital age
    - a. Where so much is orchestrated and produced for public consumption
  - 2. This was the age of smoke-filled rooms and horse-trading among factions
  - 3. The Republican primary was contentious, pitting two candidates, each with his own set of baggage, against one another
    - a. The front-runner was Ulysses S. Grant, and he was supported by those who advocated continuing the spoils system which had come to dominate politics in those days
    - b. Against Grant was Chester A. Arthur who wanted to eliminate the spoils system

- c. Emerging unintentionally as a contender, and associated with neither faction, was James A. Garfield, who supported John Sherman
  - 4. At the Republican Convention Garfield gave a speech for Sherman
    - a. The upshot of which is that the speech was so powerful and persuasive that many in the convention began to call for Garfield's nomination, rather than any of the other candidates
    - b. Even the candidate he was supporting
  - 5. Long story short, after 36 ballots Garfield went from no votes, to winning the nomination
    - a. And eventually, in a close election, defeated the Democrat Winfield Hancock
- E. Enter Charles Guiteau
  - 1. He had become involved in politics, and chosen sides, and was convinced that he could be the king-maker
  - 2. He chose the side of Grant, and even wrote a speech in favor of Grant
    - a. A speech which he never had the chance to give
    - b. And alas, Grant lost the nomination and Garfield became the Republican candidate
  - 3. So, Guiteau took the Grant speech and reworked it – replacing references to Grant with Garfield
    - a. Even then, his editing job wasn't very good
    - b. He didn't eliminate references to Grant's accomplishments; merely ascribed them to Garfield
  - 4. And even that speech was never delivered in public
    - a. Although he did have a couple hundred copies of it printed and passed around
    - b. Printed – but without paying the printing bill!
  - 5. But, with his thinking as convoluted as it was, Guiteau was convinced that he had been largely responsible for Garfield's election
- F. So he began campaigning for a position in the new administration
  - 1. He sincerely believed he would be awarded a diplomatic post in Vienna for his impressive accomplishments on behalf of the President
  - 2. But if that didn't work out, he would be satisfied with one in Paris
  - 3. He pestered the White House staff until he was banned from the waiting rooms
- G. Whereupon, he made up his mind that he needed to take matters into his own hands
  - 1. He changed loyalties once again, this time from Garfield to his Vice President – Chester Arthur
  - 2. And on July 2, 1881, as Garfield was preparing to go on vacation at the Baltimore and Potomac Railroad Station, Charles Guiteau put two bullets into James Garfield
    - a. It took two months, but eventually, Garfield succumbed to his wounds

3. And Charles Guiteau proudly took responsibility for another significant accomplishment
- H. Such was a man who thought more highly of himself than he ought to have thought
  1. And the deluded way he thought about himself led to his insanity
    - a. And to the second presidential assassination in our nation's history
- I. We all, as we've learned in our study of Romans, have a sinful nature
  1. And our sinful nature affects our thinking
  2. Our tendency is for us to think more highly of ourselves than we ought to think
  3. Maybe not to the degree that Charles Guiteau did
    - a. After all, most of us have not done what he did
  4. But if our self-appraisals are inaccurate, it is not good for us
    - a. Nor is it good for the church
- J. **Romans 12:3** (ESV) —
  1. 3 For by the grace given to me I say to everyone among you
  2. not to think of himself more highly than he ought to think,
  3. but to think with sober judgment,
  4. each according to the measure of faith that God has assigned.

## II. **"Therefore" Revisited**

- A. Now, before we get into our text, let's rewind and remind ourselves of where we've been in our study of Romans
  1. It's been several weeks since we were in Romans
    - a. Knowing how much we all need to remember things – here we go
- B. We're in the 12<sup>th</sup> Chapter
  1. Which begins what is usually recognized as the beginning of the "practical application" portion of this epistle
  2. In the first 11 Chapters we've examine the essential elements of the gospel of Jesus Christ
    - a. The good news that God was in Christ reconciling the world to Himself, not counting men's sins against them
  3. In the first 5 chapters we learned about the sinfulness of humanity
    - a. How sin is both universal and pervasive in the human race
    - b. Universal – that sin affects everyone without exception
    - c. Pervasive – that there is no human faculty that is not affected by sin
  4. We also learned that behind this sinfulness is a lack of true righteousness
    - a. That God is altogether righteous; we are not
  5. But God has provided His righteousness for us
    - a. And He has done so in Jesus Christ
    - b. Jesus Christ – the incarnate Son of God, the God-man
    - c. Who lived a sinless life; a life of complete righteousness
    - d. And it's His righteousness that we so desperately need, for even our best deeds are as filthy rags before the Holy and righteous God

6. And the means by which God has provided Christ's righteousness for us is by faith in Christ
    - a. God has provided righteousness for all who believe in Christ by imputing the righteousness into our account, as it were
    - b. Transferring the righteousness of Christ to us by faith
    - c. And Paul calls that "justification"
    - d. All who believe in Jesus are said to be justified by faith
  7. And just as Christ's righteousness has been transferred, or imputed, into our account, our sin has been imputed, or transferred, onto Christ
    - a. So, Christ took upon Himself the just punishment for our sin on the cross
    - b. Dying for all who would ever believe in Him
  8. And these chapters detail that by grace, through faith – and not of works – we have peace with God
    - a. No longer enemies
    - b. But friends; indeed, members of the family of God
    - c. Children of God
    - d. Joint heirs with Christ
- C. Then Chapters 6-8 continue to expand on the benefits of our salvation, the blessings of having been justified by faith
1. Our union with Christ is the hallmark of these chapters
    - a. In which, by the Holy Spirit, we are spiritually united with Christ
  2. And the Spirit of God indwells the believer, enabling us to live the righteous life that Christ lived
    - a. Because the Spirit of Christ lives within us
  3. Of course, these chapters recognize the continuing presence of our sinful natures
    - a. But we no longer have to obey the desires and inclinations of the flesh
    - b. Living by the Spirit we no longer fulfill the lusts of the flesh
    - c. And can live victorious lives over sin
- D. Then in Chapters 9-11 Paul unpacks what for these believers in Rome – in which both Jews and Gentiles make up the church there – see as the elephant in the room
1. The elephant in the room is the question of Jewish unbelief
  2. Even though Jesus, who came as a Jew, came to Jews first
    - a. Most Jewish people in the 1<sup>st</sup> Century did not believe in Him
  3. As John says in His gospel, "He came to His own, and His own did not receive Him"
  4. But Paul, whose heart goes out to his Jewish kindred, longs for their salvation
    - a. And in these chapters he demonstrates through the OT scriptures that God is not finished with the Jewish people
    - b. That He has used Jewish unbelief as a catalyst for Gentile faith

- c. And that He uses Gentile faith in Yahweh to provoke the Jewish people to jealousy, prompting their return to Yahweh by faith in Messiah Jesus
- E. All of which leads to the glorious doxology at the end of Chapter 11
  - 1. **Romans 11:33–36** (ESV) —
    - a. 33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!
    - b. 34 “For who has known the mind of the Lord, or who has been his counselor?”
    - c. 35 “Or who has given a gift to him that he might be repaid?”
    - d. 36 For from him and through him and to him are all things. To him be glory forever. Amen.
- F. That brings us up to Chapter 12, the great fulcrum of this most important of all NT books
  - 1. And the most important word in that 1<sup>st</sup> verse is **“Therefore”**
  - 2. As we learned a few weeks ago, we always need to ask what the “therefore” is “there for”
  - 3. We learned that for believers in Jesus, because of what God has done in and through Jesus Christ for believers as described in Chapters 1-11, *therefore*, certain things must be expected
- G. **Romans 12:1** (ESV) —
  - 1. I I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.
  - 2. If you are a believer in Jesus Christ, because of what God in Christ has done for you, you must present your bodies – your lives, your selves, but especially your physical bodies – as living sacrifices
    - a. Set apart for God and for God alone
  - 3. That, Paul says, is your “spiritual worship” or “reasonable service”
    - a. **Logikos latreia (Gk)**
    - b. Logikos = logical, reasonable
    - c. Latreia = used for both worship and service, which are essentially synonymous in God’s economy
  - 4. Then Paul says this, as his second imperative in response to all God has done – “therefore”...
  - 5. **Romans 12:2** (ESV) —
    - a. 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
    - b. Paul said earlier that we are predestined to be conformed to the image of Christ
    - c. Here he tells how that will happen
    - d. It will happen by the renewing of our minds
  - 6. Our minds become central to our transformation

- a. And this morning, we continue to see how our minds are to work as that transformation takes place
  - H. **Romans 12:3** (ESV) —
    - 1. 3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.
- III. **Mind Renewal 101 – Thinking About God**
- A. Now, before we unpack that verse, let's put the whole curriculum before us
    - 1. Yes, God is the cosmic professor
      - a. And He has developed a curriculum for the training of our minds
    - 2. And there are two required courses in this curriculum
  - B. The first course in God's curriculum for mind renewal is Mind Renewal 101
    - 1. And the course title is Thinking About God
    - 2. A.W. Tozer: What comes into our minds when we think about God is the most important thing about us.
  - C. We know intuitively that this is true
    - 1. And Paul certainly wants us to understand this important truth
  - D. Let's rewind a bit once again
    - 1. And recall that we concluded Romans 11 just before Advent – back in November
    - 2. But you may also recall that I couldn't leave Romans 11 completely behind
      - a. So after Advent, beginning in January, I began a mini-series entitled "The God We Worship"
      - b. We spent three weeks unpacking that wonderful doxology Paul had used to conclude Chapter 11
    - 3. Why return to that doxology?
      - a. Because so much of that doxology is about who God is
      - b. And unless you know who God is, you cannot understand the gospel that Paul presents in Romans
  - E. Those verses speak specifically about several attributes of God
    - 1. It speaks of His **knowledge**
      - a. For God knows all things and everything
      - b. He knows the end from the beginning
      - c. He knows every square inch of the universe He created
      - d. And He knows you and me – inside and out
      - e. He even knows our thoughts before we think them
      - f. In other words, He knows our minds
    - 2. This passage also speaks about God's **wisdom**
      - a. God's purposes and plans are always good
      - b. In fact, they are always the best possible plan for His glory and for the ultimate good for His children
    - 3. That text also speaks about the **judgments** of God
      - a. How unsearchable are His judgments

- b. That we, with our puny, finite minds, cannot begin to conceive or imagine God’s determinations
      - c. And His judgments turn out in the final analysis to be always right and good and true
    - 4. And the **ways** of God are explored
      - a. The manner by which God orchestrates history to its appointed conclusion are inscrutable
      - b. We cannot understand what God is up to
      - c. But God’s ways are always perfect
      - d. They are most appropriate courses of action for the accomplishment of His redemptive purposes
    - 5. That text also talks about the **mind** of God
      - a. And that He is unique, in a class by Himself
      - b. The incomparable God
      - c. His **benevolence** and providential care for His children cannot possibly be repaid
    - 6. And for all that, God is the **source** of every one and every thing
      - a. “For from Him and through Him and to Him are all things”
      - b. So that we are compelled to give Him glory forever!
  - F. Only a God like, One who deserves our worship
    - 1. Who is altogether holy and righteous and good
    - 2. Is the God who demands and commands our obedience
      - a. Who has the right to reign and rule over us individually and collectively
  - G. That’s Mind Renewal 101
    - 1. How we think about God

#### IV. **Mind Renewal 102 – Thinking About Ourselves**

- A. Now, the second course in God’s curriculum for Mind Renewal is how we think about ourselves – Mind Renewal 102
  - 1. **Romans 12:3** (ESV) —
    - a. 3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.
- B. **The Priority of Thinking**
  - 1. The first thing we notice about this verse is how much Paul makes of thinking
    - a. Listen to the number of times Paul mentions thinking in this verse
    - b. See if you can count them
  - 2. “For by the grace given me I say to everyone among you not to **think** of himself more highly than he ought to **think**, but to **think** with sober judgment, each according to the measure of faith that God has assigned”
  - 3. So, how many did you count?
    - a. Three? Did everyone get three?

- b. That's a lot of thinking in just one verse, don't you think?
  4. But actually, three is the wrong answer
    - a. The right answer is even larger
    - b. The answer is four
  5. Of course, you'd have to know a little Greek to figure that out
    - a. So part of our curriculum is a little lesson in Greek
  6. The Greek word for thinking is **"phroneo" (Gk)**
    - a. And Paul is actually engaging in a play on words in this one verse based on the word "phroneo"
    - b. He uses the Greek root phroneo four times
    - c. And two of those times he adds a prefix
  7. So, I'll read the verse again using phroneo, and let you have another crack at counting; see if you do better this time
  8. **"... I say to everyone among you not to huperphroneo than he ought to phroneo, but to phroneo with sophroneo..."**
  9. So, now, how many did you get?
    - a. That's right – four times Paul uses the Greek word for "think" to tell us how we are to regard ourselves
    - b. That's a whole lot of thinking going on there...
  10. Now, what does it all mean?
    - a. Well, we know what "phroneo" means; it means "think"
    - b. That used twice
    - c. So you have two other forms
  11. "Huperphroneo" uses the prefix "huper" in the Greek
    - a. "Huper" in the Greek is the basis for our word "hyper"
    - b. And when it's translated in Latin it comes out as "super"
    - c. Like "Superman" or "supercharged"
  12. So, Paul says, do not "hyperthink" about yourselves
  13. Then, the other form is "sophroneo"
    - a. That actually means "sober thinking"
    - b. So, instead of hyperthinking about yourselves, you should think soberly about yourselves
  14. So, in addition to thinking about God, how we think about ourselves is critical to the renewal of our minds
- C. **Paul's Authority**
  1. So, let's unpack this verse now that we've seen the centrality of thinking in it
  2. **"For by the grace given to me..."**
  3. This phrase speaks of Paul's apostolic authority
    - a. The authority of Paul as God's mouthpiece to bind your consciences, and command obedience
  4. Why?
    - a. Because God, in His grace, intervened in the life of a Christ-hating, church persecuting Pharisee into the gospel-preaching church builder

- b. And he describes himself this way in the first Chapter of Romans:
- 5. **Romans 1:4–6** (ESV) —
  - a. 4 ... [Jesus] was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,
  - b. 5 **through whom we have received grace and apostleship to bring about the obedience of faith** for the sake of his name among all the nations,
  - c. 6 including you who are called to belong to Jesus Christ...
- 6. So, when Paul speaks, he speaks as God’s ambassador
  - a. And he carries the authority of God
  - b. Because God in grace has transformed Paul into apostleship

D. **Universally Applied**

- 1. Then, when Paul speaks, his message has universal application to all believers
- 2. **“For by the grace given to me I say to everyone among you...”**
- 3. So, there is no exception among Christians
  - a. If you are a believer in Jesus Christ, this verse applies to you
- 4. You may have been able to say before you wandered into this service this morning, “Oh, I didn’t know this verse!”
  - a. In other words, you may be able to claim ignorance
- 5. But it would have been a culpable ignorance
  - a. You’ve been a Christian for some time, perhaps
  - b. You’ve had ample opportunity to read your Bible
  - c. You’ve listened to many preachers
  - d. You’ve been involved in Bible studies
  - e. And you should have known what the Bible says about how to think about yourself
- 6. But now that you’ve aimlessly wandered into these walls this morning, now you hear this message
  - a. And you’re no longer ignorant
  - b. You’re accountable
  - c. Because Paul’s message applies to “everyone among you”

E. **Humble Thinking**

- 1. So, what is Paul’s message; what is his requirement, his command?
- 2. It is, essentially, for us to engage in humble thinking
  - a. The way he expresses it is quite memorable
- 3. **“...I say to everyone among you not to think of himself more highly than he ought to think...”**
  - a. In other words, “Don’t hyperthink about yourselves; don’t superthink about yourselves”
- 4. This is the kind of thinking that Charles Guiteau spent a lifetime perfecting
  - a. But in fact, our tendency is to think more highly of ourselves than we ought to think
  - b. How do we do that?

- c. Remember Elizabeth Barrett Browning's poem: "How do I love thee? Let me count the ways..."
  - d. Well, we could easily turn that around: "How do we think more highly of ourselves than we ought to think? Let us count the ways..."
- 5. Some have inflated opinions about themselves because of the families they were born into
  - a. Perhaps the families were notable in terms of their achievements, and it's easy to ride the coattails of their accomplishments
  - b. We're better than those other people, because of our name
- 6. Others engage in hyperthinking because of their associations
  - a. It's not what you know, it's who you know
  - b. And we are willing to drop names of the important people whom we know – and we imply that these important people know us!
- 7. Many people have high opinions about themselves because of having acquired an exceptional education
  - a. The more letters one has after their names, the more important they presume to be
  - b. Let me tell you, having spent a career in academia has eradicated that notion for me
  - c. I have a Ph.D. and I spent the better part of my life hanging around lots of other Ph.D.'s
  - d. And quite honestly, the more time I spent around such people (including me!), the less impressed I became
  - e. But many people in the world fashion themselves to be more important because of their educational attainments
- 8. Still others think more highly of themselves because of their positions
  - a. Positions of power and influence
  - b. Perhaps in the corporate world as CEO's or executives or even managers
  - c. Or in politics in terms of political power
- 9. Now, these are worldly ways of thinking to be sure
  - a. But such worldly ways of thinking can easily infiltrate the church
  - b. Remember Paul's admonition to the Corinthian church which was infected by such thinking
- 10. **1 Corinthians 1:26–29** (ESV) —
  - a. 26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.
  - b. 27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;
  - c. 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are,
  - d. 29 so that no human being might boast in the presence of God.

11. And finally, it's possible for believers to hyperthink about themselves by using a false humility
  - a. That is, to act like we're really humble, when in our heart of hearts we are seeking to evoke words of praise or admiration from others about us
  - b. In other words, pride is hiding in the background
  - c. We're proud of our humility!
  - d. One might say derogatory things about themselves so that others might say, "No, you're not like that at all! You're really wise (or intelligent, or attractive, or kind, or whatever)!"
  - e. That's useful to build up our egos!
12. It's really easy to evoke that kind of response out of people
  - a. A lot of times when I meet a stranger, and they ask me, "How are you?", I answer, "Better than I deserve"
  - b. I wish I had a nickel for all the people, who know nothing about me, who try to talk me out of it, who say, "No! I'm sure that's not the case!"
  - c. But you see, I know that is the case
  - d. I'm a sinner by nature; I deserve to go to hell
  - e. And the only reason God doesn't send me there this very moment is because of His grace and mercy for me through Jesus Christ
13. So, people who respond that way not only don't know me; they don't know God
  - a. Because if they knew God, and they knew the human condition, they would know better than to try and talk me out of my sober recognition of my own value
  - b. Knowing God – that's Mind Renewal 101
  - c. Knowing ourselves – that's Mind Renewal 102

F. **Sober Thinking**

1. Now, the alternative to not hyperthinking about ourselves is interesting
  - a. You might think that Paul, the king of contrasts, would set thinking too highly over against a virtue like self-demeaning, self-flagellating, self-abnegation
  - b. But that's not what he does
  - c. He doesn't advocate its opposite: hypothinking
  - d. Thinking of ourselves with as low an opinion as possible
2. No, the contrast with hyperthinking is **sophroneo: sober thinking**
  - a. Which, in terms of the Greek text means having an accurate appraisal of who we are
  - b. In fact, the word "phroneo" means thinking, but it also means "an **estimate**" or "an appraisal"
3. So, instead of thinking more highly of ourselves than we ought to think, we are to have an accurate estimate of who we are
4. **Ray Stedman** (late; former pastor in Palo Alto, CA) would say that every morning when he got up he would remind himself of three things:

- a. First, **I am made in the image of God.** I am not an animal and I don't have to behave like an animal. I have an ability within me, given to me by God himself, to respond and relate to God. Therefore I can behave as a man and not as a beast.
  - b. Second, **I am filled with the Spirit of God.** The most amazing thing has happened! Though I don't deserve it in the least degree, I have the power of God at work within me. I have become, in some sense, the bearer of God, and God himself is willing to be at work in me through the problems and pressures I go through this day.
  - c. Third, **I am part of the plan of God.** God is working out all things to a great and final purpose in the earth, and I am part of it. What I do today has purpose and significance and meaning. This is not a meaningless day I am going through. Even the smallest incident, the most apparently insignificant word or relationship, is involved in his great plan. Therefore all of it has meaning and purpose.
5. According to Stedman, this reminder gives us "confidence without conceit"
    - a. It is thoughtful realism
    - b. It takes seriously our sinful nature
    - c. But at the same time, it does justice to the work of God in our redemption
  6. One of the more recent contemporary hymns that I've come to love is written by Keith and Kristyn Getty: **My Worth is Not in What I Own**
    - a. **Two wonders here that I confess**
    - b. **My worth and my unworthiness**
    - c. **My value fixed, my ransom paid**
    - d. **At the cross**
  7. That is a marvelous expression of thoughtful realism
    - a. Our worth
    - b. And our unworthiness
    - c. My value fixed
    - d. At the cross
  8. Sober thinking about ourselves affirms our value in the sight of God
    - a. Without vain conceit
    - b. And without self-abnegation
  9. **1 Corinthians 4:7** (ESV) —
    - a. 7 For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

G. **Measured Thinking**

1. Finally, Paul concludes this text this way:
2. **Romans 12:3** (ESV) —
  - a. 3 For by the grace given to me I say to everyone among you
  - b. not to think of himself more highly than he ought to think,
  - c. but to think with sober judgment,
  - d. **each according to the measure of faith that God has assigned.**

3. This is measured thinking
  - a. And it points toward what Paul next addresses in Romans 12 – the giftedness of each member of the body of Christ
4. And the essence of that next section is that everyone has gifts
  - a. But everyone's gifts are different
  - b. There is a diversity of gifts in the body of Christ
5. So, as we think soberly about who we are, we are to think according to the measure of our faith
  - a. Faith, in the restricted sense, of the measure of our giftedness within the body of Christ
6. We are to know who we are in Christ
  - a. And we are not to overestimate our value
  - b. Nor are we to diminish our value as a member of the body of Christ
  - c. But we are to see how our gifts and abilities emerge in and through the interdependent gifts and abilities of our brothers and sisters
7. We don't say, our gifts are better than others
  - a. We say, our gifts are different than others
8. We don't say, I don't matter in the body of Christ
  - a. We say, God has given, by His grace, certain gifts and He is able to use them in this local body of Christ for His glory and for the good of the church
9. We measure our self-assessments according to the faith God has assigned
  - a. That's right – God has assigned us our gifts
10. The most immediate example that comes to mind is our TVC staff
  - a. I can't begin to tell you what a joy it is to work with our staff
  - b. We have nine people on our staff
  - c. And every one of us is different
  - d. There is no one who can do what the others can do
  - e. Oh, there is some overlap in some roles – when one of us is away, there are others who can carry on in some measure
  - f. There is some cross training that goes on; that's necessary, of course
  - g. But, by and large, each one of us is unique in our capacities
11. There's not an ounce of jealousy among us, in which one of us really wants to do what another does better than we could do
  - a. And that's the way the church is supposed to function
  - b. And it's a beautiful thing
12. And while we're talking about beauty, I'll throw this in – no extra charge
  - a. One of the best pictures of this kind of thing is the choir
  - b. Why do we have the choir?
  - c. Lots of churches have done away with choirs
  - d. But we still have a choir
  - e. Why?
13. Because in the choir you have a whole lot of people
  - a. With different voice types

- b. Some women sing high – sopranos
  - c. Some women sing lower – altos
  - d. Some men sing higher – tenors
  - e. Some men sing lower – basses
  - f. Many of the singers have very different vocal qualities
14. But under the excellent direction that we have, together that create beauty in worship that none of them could do by themselves
- a. So, it doesn't matter whether you like music or hate music
  - b. The choir should speak to you about what the body of Christ is like

V. Conclusion

- A. So, what does Mind Renewal look like?
  - 1. Humble thinking
  - 2. Sober thinking
  - 3. And measured thinking
- B. Proverbs 23:7 (NKJV) —
  - 1. 7 For as he thinks in his heart, so is he....