

THE ORCHESTRA

A few weeks ago, on July 4th, my wife and I attended a concert of patriotic music presented by a woodwind orchestra of 40 to 50 musicians. As a smaller woodwind orchestra, the orchestra featured only the woodwind instruments like flutes and clarinets and brass instruments like trumpets and trombones. That orchestra did not have stringed instruments like violins, violas and cellos, which comprise a significant part of a complete orchestra.

The woodwind orchestra played brilliantly, and the beautiful harmonious music was so enjoyable to hear. It was indeed inspirational to hear the beautiful music being produced by so many different musical instruments with so many musical parts, all coming together in one harmonious sound.

During this wonderful concert, I started thinking how the church of the called-out ones of our Heavenly Father is very much like an orchestra playing beautiful music.

Brethren, in my message today entitled "The Orchestra", I would like to explore the concept of comparing the called-out ones of our Heavenly Father ("the Church") with an orchestra. We will explore this concept in five points.

The first point in comparing the called-out ones of our Heavenly Father to an orchestra is:

1) Each musician is skilled in his instrument

Each musician in an orchestra has to be skilled in his or her instrument. Novice musicians do not have the skill set to play their instrument with the other members of the orchestra. Playing wrong notes or playing with wrong timing can destroy the cohesion and beauty of an orchestral piece of music.

The same is true with the called-out ones, the members of the Church. Please turn with me to 1 Corinthians 3. The Apostle Paul wrote to the congregation in Corinth concerning being masters of the faith and not babes.

1 Corinthians 3:01 – "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. **:02** – I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. **:03** – For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Please turn with me to Hebrews 5. Again we can read of the warning concerning members using milk and being unskillful in the faith and in correct doctrine.

Hebrews 5:11 – "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. **:12** – For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. **:13** – For every one that useth milk is unskillful in the word of righteousness: for he is a babe. **:14** – But strong meat belongeth to them that

are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.”

Again, in order to be a successful contributor to an orchestra, each member must be skillful in his or her musical instrument.

Please turn with me to 2 Timothy 2. Again, Paul discusses striving for masteries in the faith.

2 Timothy 2:03 – “Thou therefore endure hardness, as a good soldier of Jesus Christ. **:04** – No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. **:05** – And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.”

Brethren, in order for a musician to be skillful on his or her instrument, daily practice is required. I learned to play the guitar 50 years ago. I have three 12-string guitars at home, which I love to play. Over the past decades, I have performed special music at services. I have played in country bands and have performed for dances. In learning the guitar, you have to learn finger patterns to form chords. Each finger has to be on a certain string on a certain fret on the guitar neck. At the beginning, it is very tedious and slow to change from chord pattern to chord pattern. You strum, and then you stop, while you get your fingers to go to their proper places on the guitar neck. This cycle repeats itself over and over and over again.

Then, with daily practice, the changes in chords become easier and faster. And then, over time, the changes in chords are done without any stopping. Your fingers become accustomed to moving from chord to chord without have to stop and without having to think and concentrate. This is what is called “muscle memory.” This is how people can sing and talk while they are playing the guitar.

The same is true for us as called-out ones. Let’s continue in 2 Timothy 2. We should be studying each day, meditating each day, and praying each day to sharpen our skills in rightly dividing the word of our Heavenly Father. The Apostle Paul discusses this exercise in 2 Timothy 2.

2 Timothy 2:15 – “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. **:16** – But shun profane *and* vain babblings: for they will increase unto more ungodliness.”

Brethren, do we study deeply enough, often enough, and thoroughly enough to where we have “muscle memory” in doctrinal proofs and in recalling scriptures? Where are we in our abilities to rightly divide the word of truth?

Just like a guitarist or other musician, are we getting more and more proficient in our doctrinal soundness and in our abilities to prove to others the bases for our beliefs?

Please turn with me to Colossians 3. The Apostle Paul exhorts the Colossian brethren to be diligent and to serve Jesus with all our heart and soul.

Colossians 3:23 – “And whatsoever ye do, do *it* heartily [*the Greek means with all your soul*], as to the Lord [ὁ Κύριος *with the definite article “the” – Jesus Christ*], and not unto men; **:24** – Knowing that of the Lord [Κύριος *without the definite article “the” – God Our Father*] ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”

So, Colossians 3:23-24 could be better written: “And whatever you do, do it with all your soul, as unto Jesus the Anointed One, and not unto men, knowing you will receive the reward of the inheritance from our Heavenly Father: for you serve Jesus the Anointed One.”

Brethren, are we serving our Lord and Savior Jesus the Anointed One with all our might and heart? Are we serving our Heavenly Father with all of our heart, and mind, and soul? Are we striving to better ourselves spiritually by growing ever closer to our Heavenly Father?

Please turn with me to 1 Peter 3. The Apostle Peter exhorts us to be ready to give an answer to others for what we believe.

1 Peter 3:15 – “But sanctify the Lord God [Κύριος ὁ θεός in many Greek texts – *Kurios ho Theos – Yehovah the God – God Our Father*] in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

So, we are to be prepared to give an answer to others. Can we do that? Can we explain to others our belief in the identity of our Heavenly Father and of Jesus the Anointed One, our belief in the plan of salvation, our belief in the Gospel, and our belief in our incredible future, both as called-out ones and as humanity as a whole? Are we honing our skill set to do this?

Again, in order to be a successful contributor to an orchestra, each member must be skillful in his or her musical instrument. Likewise, each one of us as called-out ones must be skillful in rightly dividing the word of truth.

The second point in comparing the called-out ones of our Heavenly Father to an orchestra is:

2) Each musician plays his own part

A symphony orchestra usually has approximately 80 musicians, each playing his or her own instrument. These instruments include the stringed instruments like violins, violas, and cellos; woodwind instruments like flutes, clarinets, oboes, piccolos, and bassoons; brass instruments like trumpets, trombones, French horns, and tubas; and percussion instruments like snare drums, bass drums, cymbals, and timpanis.

Each member in the orchestra playing his own individual instrument and playing his own part in performing the musical number contributes to the beauty of the sound of all the instruments playing together.

In the middle of the performance, a member of the orchestra does not suddenly get up and say “I don’t want to play the trumpet anymore! I want to play the violin!” That would just be silly and would cause total upheaval in the orchestra.

However, have we experienced this same concept in the Churches of God? Please turn with me to 1 Corinthians 12. The Apostle Paul addressed this same issue to the Corinthian congregation.

1 Corinthians 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. **:13** – For by one Spirit are we all baptized into one body, whether we *be* Jews or Gentiles, whether we *be* bond or free; and have been all made to drink into one Spirit. **:14** – For the body is not one member, but many. **:15** – If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? **:16** – And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? **:17** – If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? **:18** – But now hath God [*ὁ θεὸς* – *ho theos* – *the God* – *God Our Father*] set the members every one of them in the body, as it hath pleased him. **:19** – And if they were all one member, where *were* the body? **:20** – But now *are* *they* many members, yet but one body. **:21** – And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. **:22** – Nay, much more those members of the body, which seem to be more feeble, are necessary: **:23** – And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. **:24** – For our comely *parts* have no need: but God [*ὁ θεὸς* – *ho theos* – *the God* – *God Our Father*] hath tempered the body together, having given more abundant honour to that *part* which lacked: **:25** – That there should be no schism in the body; but *that* the members should have the same care one for another. **:26** – And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. **:27** – Now ye are the body of Christ, and members in particular. **:28** – And God [*ὁ θεὸς* – *ho theos* – *the God* – *God Our Father*] hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. **:29** – *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? **:30** – Have all the gifts of healing? do all speak with tongues? do all interpret? **:31** – But covet earnestly the best gifts: and yet shew I unto you a more excellent way.”

In an orchestra, one member not playing the right notes can ruin the beauty of the musical piece that is being played.

Please turn with me to Ephesians 4. The Apostle Paul wrote to the called-out ones in Ephesus that the whole body is fitly joined together with many different members all doing their part.

Ephesians 4:14 – “That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; **:15** – But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: **:16** – From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

So, brethren, we all have our own part to play in being part of the called-out ones or being part of the Church. As we have previously read in 1 Corinthians 12:18, our Heavenly Father has placed us within the body of the called-out ones as it pleases Him. He has a specific purpose for each of us.

Please turn with me to Romans 12. The Apostle Paul wrote that we all have our own particular and individual gifts.

Romans 12:04 – “For as we have many members in one body, and all members have not the same office: **:05** – So we, *being* many, are one body in Christ, and every one members one of another. **:06** – Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; **:07** – Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching; **:08** – Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”

Brethren, we all have our own role to play with our own individual and unique gifts that our Heavenly Father has given us. Do we use those individual and unique gifts to serve one another and to glorify our Heavenly Father? Or do we discount those unique gifts and wish for a different gift? That would be like a very skilled trumpet player in the orchestra hating his trumpet and wishing instead to play a different instrument that he has not mastered. That would be silly.

Again, in an orchestra, individual musicians are in the orchestra to skillfully play their instrument. As we discussed earlier, in the middle of a concert, a saxophone player cannot just tell the conductor, “I don’t like playing saxophone anymore. I want to play the clarinet.” That would be chaos.

Please turn with me to Isaiah 45. Yet, in a way, do we do that same thing in the Church? Do we basically tell our Heavenly Father that we do not like the part that He has called us to. We want a different part. We don’t like what He is making with us. The prophet Isaiah describes that attitude in Isaiah 45.

Isaiah 45:09 (New Living Translation) – “What sorrow awaits those who argue with their Creator. Does a clay pot argue with its maker? Does the clay dispute with the one who shapes it, saying, Stop, you’re doing it wrong! Does the pot exclaim, How clumsy can you be?”

Have we ever had that conversation in prayer with our Heavenly Father? Do we feel that He has somehow made a mistake with us? Are we not happy with our calling?

Brethren, just as a musician is invited to be part of an orchestra to play his specific instrument, we have been invited to be part of a special group of called-out ones of our Heavenly Father to participate and perform a specific function to serve the brethren.

The third point in comparing the called-out ones of our Heavenly Father to an orchestra is:

3) Each musician plays from the same music score

Could you imagine if during the concert, the individual musicians started to play different songs from one another? Each trumpet player would be playing a different song from one another, while each trombone player played a completely different song from one another, while each violinist played a completely different song from one another, and so forth. What kind of unharmonious chaos would that be? It would be frightfully awful! The resulting cacophony of sounds would definitely not be something that would be pleasant to hear.

Yet, this is exactly what often happens within the Churches of God and with the called-out ones. Please turn with me to 1 Corinthians 1. The Apostle Paul addresses this unharmonious chaos in his epistle to the Corinthian congregation.

1 Corinthians 1:10 – “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.”

Paul exhorts the Corinthian brethren to all speak the same thing with no divisions. He is basically telling the Corinthian brethren to read and speak from the same word, or in music terms, from the same score or music sheet. Speaking the same thing is a unifying measure within the confines of the called-out ones.

Please turn with me to Ephesians 4. Again, the Apostle Paul exhorts the brethren to be unified.

Ephesians 4:01 – “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, **:02** – With all lowliness and meekness, with longsuffering, forbearing one another in love; **:03** – Endeavouring to keep the unity of the Spirit in the bond of peace. **:04** – *There is* one body, and one Spirit, even as ye are called in one hope of your calling; **:05** – One Lord, one faith, one baptism, **:06** – One God and Father of all, who *is* above all, and through all, and in you all.”

So, Paul exhorts us to have unity of the Spirit in the bond of peace. Please turn with me to Psalm 133, and we will read one very powerful and familiar verse.

Psalm 133:01 – “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

That unity can only come if we are reading and speaking from the same “sheet music.” And exactly what is that “sheet music”?

That sheet music is the Bible. So, who is the author and composer of the music score? God Our Father wrote the score. The Bible are the words of our Heavenly Father.

Just as an orchestra is united together in playing different parts of the same sheet music, we as called-out ones should dwell in unity together playing our different parts reading from the same sheet music, the Bible, the very word of our Heavenly Father.

Please turn with me to Revelation 1. Most of our Bibles (especially the King James Version) has the title of the book of Revelation as being “The Revelation of St. John the Divine”. The Churches of God have historically countered this false title by stating the first five words of verse 1. But then, they historically have stopped after the first five words. Let’s read the entire verse.

Revelation 1:01 – “The Revelation of Jesus Christ, which God [ὁ θεὸς – *ho theos* – *the God* – *God Our Father*] gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:”

So, whose words are the words in the book of Revelation? They are the words that God Our Father gave unto Jesus the Anointed One who then gave them to the Apostle John.

Please turn with me to 2 Timothy 3, where the Apostle Paul shows the authorship of the Bible.

2 Timothy 3:16 – “All scripture is given by inspiration of God [God-breathed – breathed by God Our Father], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **:17** – That the man of God [ὁ θεὸς – *ho theos* – *the God* – *God Our Father*] may be perfect, thoroughly furnished unto all good works.

So, all original scripture of the Bible is given by our Heavenly Father. He is the author and composer of the “music score”. And we, as member of the orchestra, should all be playing from the same music score and sheet music that we have in front of us.

The fourth point in comparing the called-out ones of our Heavenly Father to an orchestra is:

4) Each musician focuses on and follows the conductor

Every orchestra has a conductor, who directs all the musicians in the orchestra. The conductor starts each musical number in the concert. He establishes the tempo for each song by waving his wand up and down before the orchestra

starts playing. The conductor is not just doing this to wave his arms; rather, he is establishing the beat and the tempo for the orchestra to begin and to continue during the song as he continues to direct the orchestra with his wand.

The conductor will motion for certain instruments to begin their parts. He will motion to the musicians to either get louder or softer. He is in full control of the orchestra because the musicians focus on the conductor and follow his lead and his direction.

Brethren, who is the conductor in the called-out ones of our Heavenly Father? Who is the conductor of the Church? Our conductor is Jesus the Anointed One.

Please turn with me to John 12. Jesus exhorted us that we should follow Him, so that where He is, we should be there also.

John 12:26 – “If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.”

We are to be “on the same page” as Jesus is. Just as a musician focuses on the conductor, we need to focus on Jesus and His example to follow Him as He followed His Father’s will. Jesus left us a wonderful example to follow.

Please turn with me to 1 Peter 2. The Apostle Peter tells us that following Jesus will bring suffering in our lives. This suffering is part of our calling from our Heavenly Father.

1 Peter 2:21 – “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: **:22** – Who did no sin, neither was guile found in his mouth: **:23** – Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: **:24** – Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. **:25** – For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

Again, we should follow Jesus as our conductor and shepherd, even though following Him in His footsteps will entail suffering.

Please turn with me to Hebrews 12. The author of Hebrews exhorts us to focus on Jesus as we live our daily lives.

Hebrews 12:01 – “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, **:02** – Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

In verse 2, the verb “looking” is the Greek verb “ἀφοράω” (aforáo – Strong’s # 872 – meaning to fix your eyes on, to look away from all else. The New Living Translation translates this first part of verse 2 as “We do this by keeping our eyes

on Jesus, the champion who initiates and perfects our faith.” The New International Version translates this as “Fixing our eyes on Jesus, the pioneer and perfecter of faith.”

So, verse 2 is stating that we should keep our eyes focused on Jesus, just like the members of an orchestra keep their eyes focused on the conductor to take his lead in the performance of the song.

The fifth point in comparing the called-out ones of our Heavenly Father to an orchestra is:

5) Each musician is helped by the conductor

A conductor knows all the instruments and how the instruments interplay with one another. He is an accomplished musician. He usually can play several instruments. The conductor has the experience and the skill where he can help his musicians when they are having problems with their part and are troubled or discouraged with mess ups and errors.

Please turn with me to Hebrews 4. Like a very experienced conductor in an orchestra, Jesus the Anointed One has “been there, done that”.

Hebrews 4:14 – “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. **:15** – For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **:16** – Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

So, there is nothing happening to us which has not happened to Jesus. Jesus is there to help us when we are having problems with our part or when we are discouraged with our own mess ups and errors.

Please turn with me to Hebrews 5. Jesus never sinned and was always obedient to His Father. However, as a human on this earth, He still learned obedience.

Hebrews 5:05 – “So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. **:06** – As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. **:07** – Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; **:08** – Though he were a Son, yet learned he obedience by the things which he suffered; **:09** – And being made perfect, he became the author of eternal salvation unto all them that obey him; **:10** – Called of God an high priest after the order of Melchisedec.”

Our conductor has undergone everything that we are undergoing, and He succeeded in all He did. He humbled Himself and willingly allowed Himself to be put to death.

Please turn with me to Matthew 20. Jesus accurately described his upcoming fate to His disciples.

Matthew 20:18 – “Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, **:19** – And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”

Jesus knew the prophecies of His impending suffering written in Isaiah 52 and 53. Please turn with me to Isaiah 52.

Again, from Isaiah 52 and 53, Jesus not only knew that He would be killed on Passover day, he also knew the incredible and horrible suffering that awaited Him on Passover day.

Isaiah 52:13 – “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. **:14** – As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: [the New International Version states: Just as there were many who were appalled at him, his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness.] [Skip] 53:03 –He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. **:04** – Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. **:05** – But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. [Skip] :10 –Yet it pleased the LORD [Yehovah – God Our Father] to bruise him;”

Please turn with me to Matthew 27. On the last night of His physical life, Jesus went to the Garden of Gethsemane to pray to the Father.

Matthew 26:36 – “Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. **:37** – And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. **:38** – Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. **:39** – And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. **:40** – And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? **:41** – Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. **:42** – He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. **:43** – And he came and found them asleep again: for their eyes were heavy. **:44** – And he left them, and went away again, and prayed the third time, saying the same words.”

Jesus knew what awaited Him. He knew the horrible suffering that He was going to have to endure within the next 15 to 18 hours. Jesus was human. He did not

want to suffer and die. But He yielded totally to the will of His Father. And as we read in Isaiah 53:10 that it pleased our Heavenly Father to bruise His Son.

Yes, our conductor has “been there, done that”.

Please turn with me to Hebrews 2. Jesus is uniquely able to help us in our trials and tests.

Hebrews 2:17 – “Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. **:18** – For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

The Greek verb for the King James verb “to succour” is “βοηθέω” (boathéo – Strong’s #997 – meaning to help, to come to the aid of, to urgently supply what is needed).

Hebrews 2:18 (New American Standard Bible) – “For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”

So, Jesus the Anointed One, our conductor, is able to come to our aid to urgently supply whatever is needed when we are having difficulties.

As a result, the Apostle Paul wrote something very crucial and very comforting in his epistle to the Philippians. Please turn with me to Philippians 4, and we will read a very short but powerful verse.

Philippians 4:13 – “I can do all things through Christ which strengtheneth me.”

Do we truly believe that? Do we understand that Jesus understands everything that we are battling, every trial that we are undergoing, every temptation that we are fighting, every pull of the flesh that we experience. He understands all this, because He, as a flesh and blood human, experienced all of these same trials as we are experiencing, yet without sin, without ever succumbing to the trial or temptation, and without ever breaking our Heavenly Father’s laws and precepts.

Please turn with me to John 10. Jesus said that He was the good shepherd.

John 10:14 – “I am the good shepherd, and know my *sheep*, and am known of mine. **:15** – As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”

Just as a conductor cares deeply about his musicians and sacrifices for his orchestra, Jesus is our good shepherd and He laid down His life for us. He loves us and cares deeply about us. He wants us all to succeed.

What a wonderful conductor that we have in Jesus the Anointed One. He is the wonderful conductor who helps us all to play the musical score written by our Heavenly Father.

In today's message, we have explored 5 points in comparing the called-out ones of our Heavenly Father to an orchestra. Those points are:

- 1) Each musician is skilled in his instrument – The musicians in an orchestra cannot be novices in playing their instruments, or else the orchestra suffers as a whole. Likewise, we must be skilled in our calling and in our understanding of the doctrinal truths to which our Heavenly Father has opened our eyes. Where are we in our mastery of the basic tenants of our faith? Can we prove to others in scripture what we believe and the hope that is within us?
- 2) Each musician plays his own part – Each musician has his or her own part to play in the concert. There is one body but many parts. Likewise, are we content in playing the part that the Father has given us to play? Do we find ourselves wanting to play another part instead of the one given to us by the Father?
- 3) Each musician plays from the same music score – In an orchestra, each musician plays from the same music score, although they may be playing different parts. Otherwise, there would be chaos. Likewise, are we following the teachings and instructions that we find in the Bible (our musical score), the very word of our Heavenly Father? Or are we starting to play some other musical score?
- 4) Each musician focuses on and follows the conductor – Just like a musician focuses on and follows the conductor, we should focus on and follow the example of Jesus the Anointed One. What is the focus in our lives? Are we distracted? Are we playing our instruments to a different beat than our Conductor? Are we following as we should?
- 5) Each musician is helped by the conductor – Jesus the Anointed One is our good shepherd and our great conductor. He has “been there, done that” in all aspects of our lives. He has suffered what we are suffering. He gave His life for us, and He is able to supply what we need to overcome our trial, our test, our suffering, and our sin. Do we have faith in and take comfort in that Jesus is indeed our Conductor?

Brethren, large orchestras will play musical scores which form a symphony. Famous symphonies include Beethoven's 5th Symphony, Beethoven's 9th Symphony, Brahms's 4th Symphony, and Dvorak's 9th Symphony. We may not know these symphonies by name, but we are all familiar with their music.

The English word “symphony” is derived from the Greek word “συμφωνία” (sumfonía) which is a compound noun formed with “συν” (sum) meaning “together” and “φωνία” (fonía) meaning “sound”. So, the word “symphony” literally means “sound together”. The connotation of the Greek word is one of agreement and of harmony.

Brethren, as members in our Heavenly Father's orchestra, with Jesus the Anointed One as our conductor, let's strive to play our part, let's strive to play in unity, let's strive to follow our conductor, and let's strive to produce beautiful harmonious music together which will be pleasing in the sight and ears of our Heavenly Father.