

Works of the Flesh / Fruit of the Spirit

Part 12

Scripture: Galatians 5:16-26

Scripture Reading: Philippians 2:1-4

INTRO:

Well, one thing I hope is that these messages have been helpful to you so far, because I know that they have been helpful for me, they are difficult messages to hear but they are also difficult messages to preach.

Because as the congregation, you only get the one hour abridged version of these issues here Sunday morning, it is the pastor who has to immerse himself in these thoughts and studies on these topics, not just in the Sunday morning service hour, but hour after hour, day after day, and sometimes week after week. And the contrast from my previous occupation of fixing cars to the studying and preaching, especially with these next few messages is in-comparable. And what I mean by that is, as an auto mechanic, when that clock showed 4:30, my tools went into the toolbox and I washed my hands, removed my coveralls, and I was free.

Free from any thoughts of fixing cars, diagnosing any problems, free from the grime and filth that comes from that occupation.

But now, when the clock shows 4:30, I may leave my keyboard and the screens of my office, but the thoughts are still with me, and especially with this series, because it's not just fixing someone else's problem, it's not just some filth that I can take off and leave in my office, no, every day when I look at this list, studying this list, prepare messages from this list, I see that, it is my own problem, my own filth, my own heart that is prone to wander and sin.

And so it is not only you, the congregation I am preaching to, but also to myself with these words.

Because these next 3 words that we will be looking at from Galatians chapter 5, will probably be some of the most pointed and touchy message that we will cover in this entire list.

Because there is an interesting thing to note here with these next 3 words or sins and that is that they could be grouped together into one category. Not as being the same thing or even that they are similar, but that they are a progression of sins that begin with one which then lead to the next one and how many of the other things in Paul's list stem from these 3 words.

Today we will start with what Paul calls ‘selfish ambitions’, and it is these selfish ambitions that can transition or cause what he next calls dissensions. And then from these dissensions they can produce the sin he calls heresies.

And so, as we go through these next 3 works of the flesh, keep in mind that these 3 sins all go together in that flowing aspect, as some sinful formula where if you start with the first, it will lead to the fulfillment of the second which then will almost always lead to the third.

And to start us off I have put up the quote by Charles Kingsley who said;

If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then nothing to you will be pure.

K. SELFISH AMBITIONS

As I said these messages will probably be one of the most pointed and touchy message that we will cover in this list.

Because as I have said multiple times in this series, very often when we come to such a list as we are looking here in Galatians, we read over them and check them off one at a time saying; nope, nope, nope, they all don't apply to me and we read on.

However, I can almost guarantee you, that almost everyone here who has read through their bible and has come to this verse, these words which Paul calls 'selfish ambitions' that they paused for a moment, and maybe just a moment, and pondered what does he mean with 'selfish ambitions'. Because as with many of the other words we easily pass over them without a second thought... adultery nope, fornication nope, uncleanness nope, lewdness nope, idolatry nope, and most of the time we hardly give them a second thought.

But when we come to this one called 'selfish ambitions', it causes us to stop for a solitary moment and think 'what does Paul mean with these two words?' Out of the whole list this is probably one of the only ones that makes us stop and ponder, even if it is for just a moment, and think 'I wonder what is Paul talking about when he talks about selfish ambitions'.

What are selfish ambitions? Raise you had if this is true...

And why does this one do this more than the others do, why do these two words make us stop for a second longer than most of the other sins he lists? Well I will give you my thought on why they do this,

Slide 2 and it has to do with this guy, remember him?

I portrayed him as having that great struggle we all have in our lives from time to time, a struggle we are all well acquainted with

Slide 3 and it is the struggle between the spirit

Slide 4 and the of the flesh the basic theme of this whole series.

Slide 5 on one side we as Christians want to follow the Word of God, and be obedient to God's will and do what is pleasing in His sight,

Slide 6 and on the other side, we want to follow the world and the lusts and pleasures it has to offer.

And if we try to live in limbo, in trying to fulfill both or try to follow both or at the same time,

Slide 7 we will always come to a place in our hearts, where there is no peace.

Not when we are awake

Slide 8 or especially when we try to sleep.

As I said in the first message, we have all been there, we all know what it feels like, I have been there, you have been there and I know we all really don't like to be in that situation.

We all know very well what is like Paul when he says;

14 For we know that the law is spiritual, but I am carnal, sold under sin.

15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

Slide 9 And so far, with each work of the flesh that we have already looked at

Slide 10 I have asked you to really open yourself to your own heart

Slide 11 to look deep down into your soul to see if the beginnings of some of these sins are there, things we have allowed into the depths and recesses' of our soul in regard to these sins.

Slide 12 and to check if there are things there, that are not supposed to be there. Harmful things that if left alone or allowed to grow would turn into an outward work of the flesh and sin.

And here is why I think these two words catch us more than some of the others right off the bat, and it simply is because it begins with the word...

Slide 13 Self. Self instantly implies it is something about me. Not something I'm doing or are not to be doing, nor something external to my life, but me, the self, that part of me that is me.

Slide 14 It actually says it is something, selfish about me. Without even the pastor having to telling you that it has something to do with the real you, the word itself already reveals this to you. That in that one word we already know its pointing to me on the inside,

Slide 15 that this word is looking at something that is on the inside, something hidden, something that others may not know about, something about me.

Unlike some of the other words were we had to dig away the layers to get to the root or heart of the issue, this one comes right out in the open and hits you right where you are you, and right away says it is something selfish about yourself,

Slide 16 and when it says selfish ambitions

Slide 17 we know right away it is looking for something in my heart and it is probably going to find something that is not good.

Slide 18 Because if we are honest with ourselves, we all know we are not perfect on the inside, there are some dark places we do not want to expose to the light. Therefore when it talks about selfish ambitions as a sin, my selfish ambitions, right away we fear, at what it may be referring to on the inside.

And we begin to ask ourselves what are selfish ambitions? What does Paul mean? Am I not to be ambitious about things, why does he call it selfish, is it the selfishness that is sin or the ambition that he is talking about? Well for many, those thoughts may only linger a few seconds and then they move on. For some it may come back to them every time they cross these words in scripture. But it is still something that is often overlooked and probably seldom explained or checked out and most of the time we are simply left wondering ‘I wonder what Paul is referring to?’

Because most of us don't really want to look at ourselves on the inside do we? We don't want to because we are always fearful of what we may find in that chamber of self, if we really look.

However, if we just read on by we will never really get to the bottom or truth of what Paul is warning us about, we may never really comprehend what he was getting at and we may never get to the understanding of what this sin of selfish ambitions really is.

And never conform that part of you to the image of Jesus Christ.

You see, this word is used only 7 times in the New Testament, and 7 times of these 7 times it is portrayed as something that is not good. This is one of those things in Paul's list, in which there is no good thing or virtuous aspect. Unlike hatred or jealousies, where there can be a good side to them as in hating sin or being jealous of your spouse, there is nothing good ever spoken of by what Paul calls selfish ambitions. This thing called selfish ambitions or sometimes translated as self-seeking is **always** bad, always sinful as with the sins of adultery or fornication and is never portrayed as something good in man.

Listen this selfish ambitions is... and hear me correctly, is always bad. There is no good aspect or application with this work of the flesh.

Because if I were to start and ask you this question, what is one of the greatest measuring rod used here in North America and probably most of the world in regard to our social status with others? Isn't it about how successful you are?

We compare ourselves amongst ourselves, as to how much more we have over other people, how big a income we have over the rest of the population, how big a name we have out there in the world as to who we are, and what we have done in getting ahead as compared to where others are in society.

But this is not always good, as Paul says in 2 Corinthians 10:12;

For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

Because what is the biggest factor that get people to such levels of fame, such levels of success, to get that one up over the rest of the world... you'll hear it over and over again from the millionaires, and from the 'successful' people in our world...

And it is your ambition...

The preach that you have to want it enough; you have to be willing to work at it so hard so that nothing else matters, is the common theme out there.

Quoting Kevin O'Leary, our own Canadian multimillionaire, in a tweet he made on twitter earlier this year said;

You may lose your wife, you may lose your dog, your mother may hate you. None of those things matter. What matters is that you achieve success and become free. Then you can do whatever you like.

Now don't mistake me or miss quote me here, we are commanded to work, we are called to provide for our families, scripture has commands us in verses like 1 Timothy 5:8 which says;

But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

But what scripture does not promote is this thing Paul calls selfish ambitions or self-seeking. And much of the difference between what we would call normal moving forward in our life, in work, in pay and sustainability and this thing called selfish ambitions would be this; at what cost are we moving forward with your ambitions, and what means am I willing to use to get there, and with what motive.

And one of the basic points I want to bring across with this message and the next two is the question, 'what am I living for?' What is my aim in life as a Christian, and I don't mean my 5 year outlook for my finances or my family, and I don't mean what the next phase of life is to look like.

Because years will come and go and phases of life will always be changing and we need to have a plan and be prepared for such things in life. But what is my ultimate aim or goal in life... what am I living for and how am I living to get it?

Because that is the base idea of this work of the flesh that Paul is referring too. It is the selfish ambitions, the self as being the center or focus in everything, whether it be in finances, in business, in employment, in family, in life, in society, it is that complete consuming selfishness and the disregard of all others around us that becomes is the central part of this sin.

And I'll try and explain it as best I can in the definitions so that you do not get lost in the process.

Slide - 19 The Greek word that Paul uses here in the text of Galatians chapter 5 verse 20 is eritheia *er-ith-i'-ah* Strong's 2052.

Slide - 20

And it is translated in the New King James Version 4 times as selfish ambitions, and 3 times as self-seeking.

But here with this word is also one of those cautionary things I want you to pay attention to, and it is this, in some of the problems this word runs into in some of the other versions.

Now if that is something that doesn't interest you, you can probably get away with about a 5 minute snooze right now and not miss much.

For example, this is one of those word problems the King James Version runs into from time to time, and just a note here, it should be a reminder to people that the King James Version, is just that, another version, because if we look at the King James Version for a moment,

Slide - 21

it translates this word *eritheia er-ith-i'-ah*, twice as contention and 5 times as strife. And right away you should be thinking to yourself 'didn't we cover contentions and strife in a previous message?' yes, we did, 3 words back when we covered the word contentions in the list.

Slide - 22 I gave you this chart and explained it from Proverbs 17 verse 14 which says;

Slide - 23

The beginning of strife is like releasing water; Therefore stop contention before a quarrel starts.

Slide - 24 If you remember, this word contentions was the word eris *er'-is* which we looked at 3 messages ago and was the contentions of the red stop sign in the chart. The place where we are to stop contentions before they turn into a quarrel.

Slide - 25 But in the King James translation and also in some others eritheia *er-ith-i'-ah* is translated as contention and strife, why, I don't know but somewhere in the past the translators thought it to be this way.

Slide - 26 because both the Online Bible Greek Lexicon and the Strong's dictionary notes begin to say that eritheia *er-ith-i'-ah*, is 'perhaps the same as the Greek word erethizo er-eth-id'-zo Strong's number 2042'.

Slide - 27 This erethizo er-eth-id'-zo, is defined as 'to stir up or provoke',

Slide - 28 and both dictionaries say that 'erethizo er-eth-id'-zo is a prolonged form of 2054 eris er'-is. Prolonged meaning it is a continuous state of strife or contentions.

Slide - 29 And it is this word eris *er²-is*, as we noted earlier that the King James Version translates to contention ... which would be correct.

Slide - 30 but then in turn the King James translators uses this mix up to translate the word eritheia *er-ith-i²-ah* to contention or strife.

Slide - 31 and in my estimation and understanding this is all not a correct understanding of the word, eritheia *er-ith-i²-ah*.

Eritheia *er-ith-i²-ah* is not the same thing as eris *er²-is*.

Slide - 32 Even though in the King James Version and in some others they are translated to some of the same words,

Slide - 33 and just to show you the problem that comes from doing this is that, the word eris *er²-is* is translated as strife 4 out of 9 times and twice as debate, and twice as contention and once as variance in the King James Version.

Slide - 34 And the word eritheia *er-ith-i²-ah* in the King James Version is translated strife 4 out of 5 times and once as contentions.

Now I hope you can see how this could create problems. But you see this problem is then made worse when the words are only 2 words apart in the sentence as in Galatians 5:20 and in 2 Corinthians 12:20

Because what happens is one of the words then becomes a redundant word in the language, it would be as if translating and reading verses of Galatians chapter 5 verses 19 and 20 like this, I'll only put up verse 20 on the screen;

Slide – 35

*19 Now the works of the flesh are evident, which are:
adultery, fornication, uncleanness, lewdness,*

*20 idolatry, sorcery, hatred, strife, jealousies, outbursts of
wrath, strife, dissensions, heresies,*

Now do you see the problem? It does not work, they cannot mean the same thing, and as we will see in a moment they do not mean the same thing.

The Online Bible Greek Lexicon's goes on with the definition of the word and says;

Slide - 36 the word eritheia *er-ith-i'-ah* is;

Slide - 37

1) electioneering or intriguing for office

Slide - 38

1a) apparently, a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts

And just a note here, the idea of 'low arts' is what we would view as actions that are never too low for a person.

In business it would be saying something like 'stooping that low to make a profit'. And the final part of the definition says it is;

Slide - 39

1b) partisanship or fractiousness

This word is found before New Testament times only in Aristotle where it denotes a self-seeking pursuit of political office by unfair means.

And this is the underlying thought of the word, that it is the disregard of ethics in getting ahead, that disregard of others in advancing ones point our purpose, and a focus for selfish gain and selfish gain only.

Slide - 40 Vine's dictionary says it;

Denotes ambition, self-seeking, rivalry, self-will being the underlying idea in the word; hence it denotes party-making.

Slide - 41 And here is where vine's definition makes the distinction of it being linked to contentions, it says;

It is derived, not from eris, (which is) strife (or contentions as we saw earlier),

Slide - 41

but from erithos, (meaning) a hireling; hence the meaning of seeking to win followers, *or* "factions,"

Vine's says it is seeking to hire or gain followers for selfish means, as he says in the beginning 'a form of party-making', or the emphases of self over all others. And just a note here, you will note that 'erthos' doesn't have a Strong's number attached to it and that is because it is not a word used in the bible.

Theological dictionary of the New Testament says that eritheia *er-ith-i'-ah* is:

1. from eritheuo 'to work as a day-laborer'; this has to do with the work or disposition of the day-laborer.

It then comes to denote the attitude of self-seekers...
who demean themselves for gain.

It then it goes on to say;

As in Romans 2:8 where it refers to the "despicable nature" of those who do not obey the truth but seek immediate gain.

The idea is "base self-seeking," the "baseness" that cannot shift its gaze to higher things.

EOQ

To put that in a nut shell would be saying it has to do with the disposition of the worker, one who has demeaned themselves for gain and have a contempt for daily wages and a mindset so focused on self and success that it has no regard for others or cannot see the bigger picture of God.

Paraphrasing the REV bible commentary it also says;

The Greek *word* is *eritheia* came to mean that which is done solely for interested motives ("What's in it for me?"). Hence the meaning: to gain a position...not in order to serve the state, but to gain honor and wealth. From that developed two other meanings:

1) dispute or intrigue to gain advantages; or 2) personal ambition, the exclusive pursuit of one's own interest.

Its meanings include selfishness, selfish ambition, rivalry, base self-seeking, and the use of dishonest means to get personal gain (particularly in political circles).

EOQ

Slide - 43 It then becomes this sin of selfish ambition with the intent of getting ahead no matter at what cost or sacrifice of others.

Slide - 44

As the quote from Kevin O'Leary went;

You may lose your wife, you may lose your dog, your mother may hate you. None of those things matter. What matters is that you achieve success and become free. Then you can do whatever you like.

The ultimate aim is success and freedom so you can do whatever you like, including sin, no matter at what cost or harm to others, or even to the sacrifice or detriment of self or one owns character. It is as our Lord Jesus Christ said in Matthew 16:26;

"For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"

You see its not just being ambitious about something in life, but this selfish ambition this self-seeking with disregard to others or self and where nothing is too low in getting ahead in our pursuits be it in finances, prestige, fame, success or freedom as Kevin O'Leary implies;

to get to position in life so you can do whatever you want no matter what it takes.

Sermon index.net describes this by saying;

Eritheia describes personal gratification and self-fulfillment at any cost, which are the ultimate goals of all fleshly endeavors. Eritheia has no room for others, much less genuine humility. It is that ultimate self-elevation rampant in the world today which is the antithesis of what the humble, selfless, giving, loving, and obedient child of God is called to be in Christ and only possible in the power of His Spirit.

EOQ

Slide - 45

And so with all that word study aside and all those definitions stuffed into our minds, we need to look at our own heart, in regard to what Paul calls selfish ambitions.

I have to ask myself, what are my motives, what are my goals, and what am I sacrificing in order to get there, and what lows am I will to stoop to achieve it.

And with that we need to ask ourselves; are my goals lined up with the will of God. Are my motives pure in His sight. Am I willing to serve other ahead of myself and see that they meet their goals ahead of mine? All these things must be taken to consideration when we are looking at this thing of selfish ambitions.

Because as I said in the beginning, this word eritheia *er-ith-i'-ah* this self seeking at the cost to others is never ever spoken of in a good way, it is always bad and sinful.

Lamentations 3:40, 41 says;

40 Let us search out and examine our ways, And turn back to the LORD;

41 Let us lift our hearts and hands To God in heaven.

Oswald Chambers says in his book ‘approved unto God’

Praising God is the ultimate end and aim of all we go through. “whoever offers praise glorifies Me.” (says the Lord) What does it matter whether you are well or ill! Whether you have money or none!

It is all a matter of indifference, but one thing that is not a matter of indifference, and that is that we are pleasing to the ears of God.

God does not expect us to imitate Jesus Christ: He expects us to allow the life of Jesus to be manifested in our mortal flesh.

EOQ

And then the question is, what is the description of your life?

Side - 46

Is the life of Jesus manifested in your mortal flesh or primary aim or goal of all your ambitions? Is this the primary aim of my Christian walk?

Slide - 47

Is His word filling my soul in all that I do, is the bible my ultimate guide to my life and the standard to all that I am? Oswald ask the reader in his book?

Am I learning how to use my Bible? The way to become complete for the Master's service is to be well soaked in the Bible,

Our Lord wants to give us continuous instruction out of His word; continuous instruction turns hearers into disciples.

Slide - 48

Or am I still filled with the selfish ambitions of this world, in getting ahead, in getting recognition, in getting famous or rich so that I can do whatever I want, no matter what the cost. That even if everything around me is ruined, my aim is for me to do whatever 'I' want to do.

And with that thought I want to read a longer section by Oswald Chambers from the same book 'Approved unto God' a man who gave up much in his pursuit in following Jesus and heeded the concerns of others above himself. Taken from the chapter 'The Complete Christian, Conformed to the Master's Standard.'

And as I read this, I want each one of us to only look at ourselves, at our own heart and not to the others around us. He writes this;

Jesus Christ's standard for the *Christian* is Himself.

Am I allowing His standard to obsess me? Am I measuring my life by His all the time?

The one standard put before us is Our Lord Himself; we have to be saturated in this idea, in thinking and praying, and allow nothing to blur the standard.

We must lift up Jesus Christ not only in the preaching of the Gospel but to our own souls.

If my mind and heart and spirit is getting fixed on one Figure only, the Lord Jesus Christ, and other people and other ideas are fading, then I am growing in grace.

The one dominant characteristic in the life of the *Christian* is that Jesus Christ is coming more into *prominence*.

The motive is not a sentiment but a passion, the blazing passion of the Holy Ghost in the soul of the *Christian*; not- "because Jesus has done so much for me," that is a sickening, unscriptural statement.

The one attitude of the life of the *Christian* is Jesus Christ first, second, and third, and nothing apart from Him.

And just to bring into light that last paragraph of Oswald's thinking is that; do we love Jesus simply because of what He has done for us, that it is some exchange program He gave His life so we may keep ours in eternity? Or do we love Jesus, because of who He is, love Him because He is almighty God, that Jesus Christ is God first, second and third and that nothing is to be merited above that, not even my salvation which I did not even deserve. Yes He is my savior, but above and before that He is God.

Oswald goes on to say;

The thing that hinders God's work is not sin, but other claims which are right, but which at a certain point of their rightness conflict with the claims of Jesus Christ. If the conflict should come, remember it is to be Jesus first. Luke 14:26

And he references Luke 14:26 which says;

"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

He then goes on to say;

As a Christian I have to separate myself for one purpose - for Jesus Christ to use me for what He likes.

Imitation, *in* doing what other people do, is an unmitigated curse. Am I allowing anyone to mould my ideas of Christian service? Am I taking my ideas from some servant of God or from God Himself?

We are here for one thing only - to be vessels "meat for the Master's use." We are not here to work for God because we have chosen to do so, but because God has apprehended us.

Taken complete control of us using us for His purpose, but very often when it comes to serving our God;

...we are apt to limit God by saying, "Oh, I'm not built like that"; or, "I have not been well educated." Never limit God by those paralyzing thoughts; it is the outcome of unbelief.

What does it matter to the Lord Almighty of heaven and earth what your early training was like! What does matter to Him is that you don't lean *on* your own understanding, but acknowledge Him in all you ways.

So crush the threshold of your mind any of those lame, limping "I cant's," or say "you see I am not gifted."

Are you going to let God help Himself to your life, or are you taken up with your own conception of what you are going to do?...

The life God places in the Christian is the life of Jesus Christ, which is continually changing spiritual *immaturity* into a glorious practical character.

(Italic words are add or changed from the original to better explain meaning of the text in sermon form)

EOQ

Slide - 49

And with that I need to ask myself, am I giving up all my ambitions for Jesus, to put Him first in everything? To put the needs of others before myself, so that in everything I am, I am for that obsession to be like Jesus, to be saturated with the standard of Christ?

Am I don't mean the ambitions of getting things accomplished around your house on a Saturday afternoon or your 5 year outlook for your family or providing for them. But as Oswald Chambers says;

Are you going to let God help Himself to your life, or are you taken up with your own conception of what you are going to do?...

Am I going to let God have total control of my life in all that I do, so that when I look at my own self, into my own soul, I honestly ask the question, what am I seeing?

To make sure there is nothing of self in me but rather all of Jesus and the filling of the Holy Spirit.

Am I completely ‘sold out’ for Christ or am I still peddling selfish sins of fleshly desires from this world.

Am I still filled with that party making potential of securing my own aims and ambitions and pleasures in this life in living with the disregard for others in the process?

Or is it all for Jesus in all that I do, Jesus not only first but first and second and third and nothing apart from Him.

And if you think that is too hard of a task, to live a life all for Jesus, to surrender all to our savior, that such a call is too much and seems impossible, well listen to Oswald Chambers in this final quote from his book where he says;

Never sympathize with a soul whose case makes you come to the conclusion that God is hard. God is tenderer than anyone we can conceive of, and if a man cannot get through to God, it is because there is a secret thing he does not intend to give up.

EOQ

God is not hard, He is perfect in love, perfect in care, perfect in wanting to help his children, and nothing, hear me now, NOTHING can stop the love of God from coming to you except your own selfish ambitions, your own secret sins, worldly things you do not intend to give up.

Slide - 50

Because one thing is sure, if we give Him total control, if we let Him lead and guide our life completely, and we follow His commands in fulfilling His will, by being in the word, being in prayer and walk in faith, His peace will fill us, peace that surpasses all understanding and we will be ready, ready for the Masters use.

Ready for whatever it may be that He wants us to do, fully and wholly trusting the Lord Jesus Christ for everything. For nothing is too big or too small for Jesus.

He is our helper, He is our guide, He is our God and He will take care of everything in our lives **IF** we let Him. I have said in the last while, if we never give God the opportunity to help us, He never can. If we ourselves always manage to meet our own means by ourselves He never gets to help us in our time of need.

And so as we look at the things of our own heart, let Jesus in, let the Lord Jesus Christ be the keeper of your soul, and guide to your life, and let Him rid our minds and hearts of any selfish ambitions that may be lingering there, the sin of putting our ambitions ahead of other ... ahead of God.

And be filled with what he wants us to be filled with. And do what He wants us to do. Because if we don't we will fall right into the next sin of dissensions, which we will look at next time.

Well may the Lord give us wisdom in these things and that we may be pleasing in His sight.