

Works of the Flesh / Fruit of the Spirit

Part 18

Scripture: Galatians 5:16-26

Scripture Reading: 1 Peter 4:1-5

INTRO:

Well we have come to the last one, the last and final work of the flesh of Paul's list here in Galatians chapter 5, and you thought we would never get here. Now I know that this is the last one in Paul's list, but I need to warn you, there will be one more after this one and then the conclusion. And I know, I know what you may be thinking... that revelries is the last one in the list... how can there be one more to what Paul has already said... what does my pastor mean by having one more, there are no more... but you see, there is one more?

At the time of studying this I wasn't sure if this 'one more' would be part of this message of revelries or become part of the conclusion or a separate one altogether. Because there is one more work of the flesh that lies between revelries and the conclusion to this half of this series. And that last one is the three words that Paul uses right after the word revelries and are the words 'and the like'.

Now as we can plainly see it is not a specific work of the flesh as with the things of the actual list itself but there must have been something in the mind of Paul when he added these last three words to his list. But that is something we will cover in the next message of having one more.

For today, we have come to the last mentioned work of the flesh of Paul's list in Galatians chapter 5 verse 21, a list that by now you probably thought would never end. But a study that I hope has shed some new light to some of these words we have been looking at over this entire series.

A list that I hope has given you a new 'in depth look' of your own heart when you read the scriptures. And by now, I hope, it is a list that none of us will simply go over check them off saying nope, nope, nope, doesn't apply to me and read on.

But rather that it has become a list that will make us stop and think of each one of these words the next time we read over them in the future, and that it would be a continual reminder of how the Christian is to always be watchful of the things we allow into our heart.

Today we have the word revelries before us, and a simple thesaurus search says it is things like festivities, celebrations, which sound harmless in itself, but then it also includes words like carousing and partying which then would require a little more context to what this all entails.

I mean, didn't we all just enjoy a variety of Christmas parties over the holidays? Didn't most of us attend some New Years celebration just a week ago? If so, are we now all guilty of this work of the flesh in our festive celebrations of Christmas and the New Year?

Well this is again where context is crucial, context, context, context we always say. What is the context? What is Paul actually talking about, what does this work of the flesh that Paul us addressing here actually imply and does it then apply to my life here today.

Q. REVELRIES

Well if you Google revelries on the internet it says;

Lively and noisy festivities, especially when these involve drinking a large amount of alcohol.

Ok, well that gives us some more context to the understanding of the word, doesn't it?

With such a definition we can see why Paul would place this word next to drunkenness in his list and have these last two works listed next to each other.

Thinking that where the excess of drinking alcohol causing drunkenness will lead to revelries or even the other way around when revelries continue into the night could very likely result in drunkenness if alcohol is present.

If this is the secular thought of what revelries is, we can probably cross off the thoughts of it being harmless festivities and celebrations the way we enjoy harmless festivities and celebrations. And with a description like that, it probably leans more to the things of carousing or partying in drinking large amount of alcohol as the internet says.

Because if we look at revelries in Galatians chapter 5 verse 21 the word Paul uses here is the Greek word komos *ko'-mos* Strong's number 2970. And in the Online Bible Greek Lexicon under definition number 1 it simply says;

- 1) a revel, or carousal

And then under definition 1b it gives an interesting definition in a style which I have not seen in this dictionary before, that instead of giving a word or two or even a sentence to define the word, the dictionary says this;

1a) a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before *the* houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry.

It is almost as if the authors of the dictionary were not happy with a one- or two-word definition but really wanted to impart to the reader their understanding of this action in such a word picture form.

But to add some clarity to this definition, the deity Bacchus as noted in the definition is simply the Roman name for the Greek god Dionysus, *dai·uh·nai·suhs* the Greek god of wine and revelry and quoting the online National geographic article titled “Dionysus, Greek god of wine and revelry, was more than just a 'party god'”, it says;

Dionysus could bring holy ecstasy to his followers and cruel revenge to his foes. Associated with rebirth, he shaped religious practices across the Mediterranean until the dawn of Christianity.

Dionysus was so much more than just the master of the vine; he was also charged with fertility, fruitfulness, theatre, and ecstasy.

Whether called Dionysus (his Greek name) or Bacchus (his Roman one), he is perhaps the strangest of the gods in the vast classical pantheons.

EOQ

He was the Greek god of wine; of fertility and of ecstasy, and you don't have to imagine too far into ancient Greek or Roman mythology to know where people were going and doing with the worship of this god. And when you read some of the Greek mythology and history it is really quite strange the things they believed, followed and practiced in that era of human history. Then again, they would probably say the same of our nation now days where people confess, persuade and believe that a man can be a woman.

But this is the idea that the Online Bible Greek Lexicon's longer definition tries to imply; of people who after supper, at night, in some drunken riotous state, parade through the streets with torches and music in honor of Bacchus or some other deity.

Even Strong's dictionary says that revelry is;

A carousal (as if letting loose) reveling or rioting.

Vine's who usually has much more to say simply says; komos *ko'-mos*

is a revel, carousal, the *association* and consequence of drunkenness.

But there is even a more darker and more sinister side to this komos *ko'-mos* and not only by what the Online Bible Greek Lexicon says it is, but is the idea of how it is described in the HELPS word-studies dictionary, it says that;

komos *ko'-mos* had the original meaning, " of 'a carousal,' such as a party of revelers parading the streets, or revels held in religious ceremonies, wild, furious, and ecstatic"

Although (originally, a village-merrymaking that took place at the gathering of the grapes) – it came to mean a riotous party (a drunken feast) which hosted unbridled sexual immorality; hence, revelings or (debauched "partying").

EOQ

And from such a definition we see that the implication of this word is not just a harmless church Christmas party, or a New Year's gathering with friends minus the alcohol but that this is something that is more off the deep end of partying.

And what helps us to understand this word even further is when we look at the bible and how the word is used in the two other places of scripture and begin to see more of the context in where this word is used.

The first one is by Paul in Romans chapter 13 verse 13 where he says;

Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

Again, notice how the words revelry and drunkenness are mentioned here together, as are lewdness and lust, and strife and envy, implying that each set of these pairs in a sense go together, one with another, but also note the entire context of what Paul is talking about. That one is not walking properly if one participates in these things.

When we look at what is the whole theme of Romans 13:13, we see what the HELPS commentary describes, that revelry and drunkenness along with lewdness and lust are one part and parcel of this kind of sinful lifestyle. That where, you find one you will very likely find the others in such a letting loose kind of lifestyle.

In the last place of scripture this word is used, it is used by Peter in 1 Peter chapter 4 verse 3 and I want you to turn there for a moment. Here in 1 Peter chapter 4 verse 3 we have a similar reproach given by Peter and again, note where the word revelries comes in, as he says;

For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

Peter gives a very similar outline of where this revelries falls into the context of the other sins that are found around it, again lewdness, lusts, drunkenness but then also adds ‘drinking parties’ and ‘abominable idolatries’.

With these verses of Paul and Peter and the context of how they use the word, it gives us an understanding to what this word revelries all entails in the New Testament. That it was not just something of a festive celebration, like a harmless Christmas party or a new year’s celebration with friends. But crosses way over into the realm of carousing or partying which would involve drinking a large amount of alcohol leading to drunkenness and all kinds of debauchery, lewdness and uncleanness, and things we covered in some of the previous messages of this series.

This is what I think Paul and Peter had in mind when they were using the word revelries in their writings.

Now there are those who believe that Peter’s ministry and his letters were greatly influenced by Paul’s writings, which I think could be true, but I think more so that it was the Holy Spirit that inspired both of them, because if you also note verse 4 of first Peter 4 it says;

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

Now, does anyone recognize a word in that verse that we covered last time when we covered Ephesians 5:18 where Paul tells the Ephesians ‘not to be drunk with wine, in which is...

Dissipation, if you remember the view I gave you of my own thoughts of this word where it means wastefulness or as the concluding definition of the Strong's dictionary says properly;

Unsavedness,

In Ephesians with the drunkenness of non-thinking, I said that it could mean wastefulness of mind, wastefulness of salvation, unsavedness of their eternal state. And now Peter uses the same word in his letter saying and if I could add the interpretation I gave last time it would say;

For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries

*In regard to these, they think it strange that you do not run with them in the same flood of **wastefulness, in the same flood of unsavedness**, speaking evil of you.*

Because that is the path of physical drunkenness and drinking parties, and as for revelries if viewed with the definition mentioned earlier, it is just a multiplier of the problem. Taking the one involved in such acts deeper into the sins of the flesh and ways of the world and more and more into the wastefulness of life and farther and farther into the unsavedness of their souls.

And the reason I have you turn to this passage is that in the past there has always been one thing in this passage of 1 Peter chapter 4 that I never really could quite wrap my mind around, and it is the start of verse 3 where Peter says ‘For we have spent enough of our past lifetime in doing the will of the Gentiles’ and then he gives his list of sins he participated in.

And the thing that used to puzzle me is why would Peter use the word ‘we’ as it says in the New King James Version, implying, that he also committed the sins of his list.

Remember this is Peter, Peter who had to be told 3 times with a sheet and voice from heaven saying ‘rise Peter, kill and eat’ kill and eat these unclean creepy crawlies, and birds and four-footed wild animals of the earth... to which Peter responded...

"Not so, Lord! For I have never eaten anything common or unclean."

And when he retells this account of the vision to Cornelius the Gentile centurion he says;

8 "But I said, 'Not so, Lord! For nothing common or unclean has at any time entered my mouth.'

9 "But the voice answered me again from heaven, 'What God has cleansed you must not call common.'

10 "Now this was done three times, and all were drawn up again into heaven.

Now I found it strange that the first apostle that Jesus picked was... on one hand such a devout Jew that nothing common or unclean had ever entered his mouth to... admitting to be a participant of the works of the flesh that he noted in his letter of 1 Peter 4:3 and not only does it sound like he was involved in such things but admitted ‘doing the will of the Gentiles’.

How could such a devout Jew be caught up or even admit to what he says are the will and actions of the gentiles? It used to puzzle me in the past.

However Albert Barns says;

The apostle says *we*, not as meaning that he himself had been addicted to these vices, but as speaking of those who were Christians in general. It is common to say that *we* lived so and so, when speaking of a collection of persons, without meaning that each one was guilty of *all* the practices enumerated.

EOQ

Barns explains that, when Peter says ‘*we*’ it is in the general sense, ‘*we*’ are all guilty of sin in our past, ‘*we*’ are all guilty of sin in one way or another, ‘*we* are all sinners in this world’. Not that every one of us has committed each and every one of the sins listed by Peter and Paul, but that each and every one of us is guilty of sin, in at least one area or another.

As James said, ‘For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all’.

As Christians, we along with Peter can collective say ‘we... have spent enough of our past lifetime in doing the will of the Gentiles’! We may not all have participated in the revelries and drunkenness that Peter talks about in the verses or of these final two Paul talks about in Galatians chapter 5.

But in one way or another ‘we’ have all spent enough of our past lifetime doing the will of the world. And if ‘we’ have put on Jesus Christ, then as Paul says as ‘we’ are not to make provision for the flesh, to fulfill its lusts.

I think as J Vernon McGee does where he says in his commentary;

After we have been converted, we would be very foolish to spend our lives in the things which we did before. In fact, we cannot do that. We are now joined to Christ; we are united to Him, and we cannot run with the world to sinning. We must live today for God.

What a tremendous truth this is! Life is short; time is fleeting, and we must recognize that we are going to come before Him for judgment before long.

“When we walked in lasciviousness, lusts, excess of wine, revelling, banquetings, and abominable idolatries” Simon Peter spell out the sins here.

And then as a personal note he also adds this to his commentary;

Homer Rodeheaver was a person friend of mine, and I loved him in the Lord. Years ago as we were having lunch together; I said to him "Homer, you were with Billy Sunday for so many years. What do you say was the secret of his ministry?" he replied, "he preached on sin, and he always was specific when he spoke about sin. He spelled it out." Simon Peter spells it out here.

EOQ

We are all sinners, and we all need a savior, for we know, we have spent enough of our past lifetime in the habits or practices of the Gentiles, and the apostles tell us that we, meaning all of us, we are all guilty of sin before our God, that we need to repent and turn to Jesus and live right in the eyes of God, and as J Vernon McGee says 'we would be very foolish to spend our lives in the things we did before'.

Because I really do not think that any of us are in the practice of revelries as to what Peter and Paul are implying as with what we see in the definitions we have looked at, that 'we' are not involved with such gross immoral sin.

Because if anyone is caught in the vice of riotous partying as with some drunken fest which hosts all kinds of unclean lewdness, then yes I would say repent, repent from such wicked filthy worldly actions. And that church discipline would be in short order if not done so very quickly.

But now, I don't think any of us are in that kind of sin, in that kind of vice of the flesh. And so again, knowing that we are not guilty of such 'outrageous' sin as mentioned by the apostles and described by the dictionaries we again easily check off the box and move on.

But by now, as with each of these sins listed by Paul, you know already that I have not just allowed you to check off the box and move on, I have always taken you to the place where we are more aware to what the early beginnings of such sins could look like.

If you remember in the previous message I spoke on the sin of drunkenness, how Paul implies that it is the act of physical intoxication of strong drink or alcohol, but then I noted on how drunkenness could also be applied to the Christian as one who, is not physically drunk, but one who is mentally or spiritually drunk.

Drunk with a non-thinking mindset about their Christianity and about what the word of God says. And that it is this lack of thinking that leads many Christians into the acceptance of all kinds of sin and how those sins can creep into the church or into our own hearts if we are not watchful or careful in what we may be involving ourselves with.

Because if we take the view that drunkenness can be compared to a non-thinking Christian in the spiritual sense, being undiscerning and somewhat oblivious to the truths of God's word, then what could the application of revelries be? Or what would the small beginnings of such sin look like in a Christian.

That is a good question, do I simply check this one off and say it doesn't apply to me and read on. Well, when looking at it in the very obvious literal sense I would say yes, in the literal sense of what is described by the dictionaries I hope we can all check this one off and read on. Every instance that the bible uses this word it is portrayed as a very bad fleshly immoral practice.

But if we are not physically going out on the town and carousing around in letting loose with drunkenness, then what is it that I am to watch for in my own life, or how could something like this start as a little thing in my own heart?

And if I were to give you an answer to that question, I would rather ask you the question, what does your life look like if you were to put all of this on a scale, like a 1 to 10 scale?

That if actual revelries would be on one end of the scale, on this end of the spectrum (*showing the far left with the left hand*) with what the definitions refer to as ‘Lively and noisy festivities, especially when these involve drinking a large amount of alcohol’

To what is that perfect image of Christ on the other end (*showing the far right with the right hand*).

And if I would narrow it and say that a spiritual drunk non-thinking Christians is somewhere in this area (left of center) and a wise, knowledgeable discerning Christian is somewhere in this area (right of center) where do I fall into the scale?

Where in my sanctification am I in right now? Because that is really were much of revelries is in contrast too, everything we have seen and heard about this sin is the complete opposite of what would be proper Christian behavior, proper Christian conduct, proper Christian actions or achieving Christ likeness in any way shape or form.

Now I know that almost for certain that none of us are at this far end of the spectrum of revelries (*the far left*) and I also know that none of us will reach this end of the spectrum (*far right*) of being perfectly like Christ before our rapture.

And the question I would ask you is where are you on that scale?

Where am 'I' on the scale? And not only where am I but what direction am I moving, or what direction am I looking?

Am I looking towards Christ, towards the upward call of God, striving every moment of every day to get myself as close to that end of the scale as earthly possible? (*looking to the right*) Or am I slipping in this direction (*left*) and maybe not even slipping but glancing over to that end of the scale in seeing what's all happening over on that end, because we all know that what they always say from that end... that they are always having a better time... right.

Where am I on that scale... with revelries on this end (*left side*) and becoming like Christ on the other? (*right side*) I am somewhere here in the middle, but where in the middle... and what direction am I going... what direction am I looking?

Because there is an interesting side note I want to give to you with this word komos *ko'-mos* revel or revelry and that is when it is joined with the Greek word ado *ad'-o'* which is the Greek word 'to sing' you get the word, komoidia *ko-moi-de-a*, it is not a biblical word but we get the English word comedy from this word. And when we use the word comedy we normally associate it with the lighter side of things of comical entertainment with letting loose in laughter over the entertainment of something funny.

And for starters, if we think along those lines, I could ask you what comedy is entertaining you? What things do you find funny in life? What things do you entertain yourselves with in your home life? Now do not get me wrong here there are some perfectly good and harmless ways for Christians to find enjoyment, and entertainment and comedy but there are also others that would get us moving closer to the line of being on that end of the scale (*left side*).

You see we don't need to be in some nocturnal and riotous procession of half drunken frolicsome fellows, who after supper parade through the streets with torches and music with our friends. No, We can get all that stuff in our home by watching TV.

We can entertain ourselves with all the sins of Paul's entire list just by watching our TV, or our iphone or some other device.

I know you have heard me talk about these things before and the only reason I say it again and again is because they keep coming out with more and more of them year after year and that would be the area of movies and shows. What kind of movies and shows are you watching, what kind of movies are in your home?

What kind of entertainment are you looking for and the question is... is it appropriate.

It used to be that if someone wanted to watch something lewd and crude you had to go out and join the party, then as time progressed all you need to do was go and visit the 'bad' places in society that supplied them, now days you can just sit in your living room and turn on whatever you want to watch. Or hide in some dark corner with your mobile device.

I could say the same thing for music, what music are you listening to, what music are you after? It used to be if you wanted to listen to the questionable stuff, you had to visit the questionable places that played it. Then came the radio, and then the tape players and all you had to do was find that private place to listen to them.

Nowadays you can listen to anything you want with only your phone and your ear buds and nobody ever has to know or hear what you are listening to. For all we know, if we see someone with these things plugged into their ears they could be listening to the very best of gospel hymns, or to music promoting every kind of revelry or uncleanness out there.

Are we appearing to walk on this side of the scale (*right*) while having our eyes and ears filled with what is on that side of the scale? (*left*)

There are so many things that used to be outright taboo in society, but the devil has managed to repackage and redistribute them not only into your own private home or living room, but right into your very own private hands, eyes and ears.

Do I stand over here (*right side of the pulpit*) making myself look and sound like a Christian but continue to be entertained with the things that are portrayed over there (*pointing to the left side of the pulpit*)?

Do I heed the words from J Vernon McGee where he says ‘After we have been converted, we would be very foolish to spend our lives in the things which we did before’, even Jesus himself said to His followers;

*"No one, having put his hand to the plow, and looking back,
is fit for the kingdom of God."*

Ask yourself, where am I on this scale and which way am I facing?
(arms out pointing to both sides)

You see we don't need to go out and worship Bacchus with village-merrymaking that took place at the gathering of the grapes. We don't need to go to a riotous party or some drunken feast which hosted unbridled immorality. No we can do all that right at home in our own private settings in the digital age we live in.

I know we do not indulge in the physical realm of revelries as we looked at in the beginning, but are there digital revelries that we are entertaining ourselves with today?

Where do I stand on the scale in becoming like Christ?

Am I drawing closer to Jesus, longing to become more and more like Christ every day? Or do I find myself being drawn to the other end... not necessarily to the far end of what Paul calls revelries but more to the left of center to that which is inappropriate for the Christian?

McGee said 'We must live for God today ... Life is short; time is fleeting, and we must recognize that we are going to come before Him for judgment before long... we cannot run with the world to sin.

And I need to ask myself, is my life looking more and more in line with what God's word says... or is it more inclined to look like the world? Listen if you want a good place to start, turn with me to Titus chapter 2, probably one of the quickest and shortest places to go to when looking at what the Christian life is to look like... for everyone.

Titus chapter 2 beginning in verse 1 Paul says to Titus;

But as for you, speak the things which are proper for sound doctrine:

Right there is a note to the pastors and teachers in the church. Speak things that are proper for sound doctrine, speak things that are proper for sound teaching, teach those things that lead people to God and to the likeness of Jesus, and what are those teachings... well look at verse 2;

2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience;

There you go older men, only 6 things to get you started and positioned on that scale in being sober, reverent, temperate, sound in faith, sound in love, and sound in patience.

Next to the women, verses 3 to 5;

3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—

4 that they admonish the young women to love their husbands, to love their children,

5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

And with that you have Paul's blueprint for Christian women in the church and indicators to where you fit onto that scale.

Then on to the young men and servants;

6 Likewise exhort the young men to be sober-minded,

7 in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility,

8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back,

10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

Listen to that last line, ‘that they may adorn the doctrine of God our Savior in all things’, is that something we can say about ourselves? Do we adorn or garnish the doctrine of God our Savior in all things?

We all fall into one category or another of the first 10 verses of this chapter, but verse 11 through 14 apply to all of us as Paul continues to say;

11 For the grace of God that brings salvation has appeared to all men,

12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

He says it is the grace of God that brings salvation, the grace of God that teaches us how to live, the grace of God that teaches us we are to deny worldly lusts and to live soberly, righteously, and godly in this present age.

It is by the grace of God that we look for the blessed hope, having redeemed us from every lawless deed and now purifies us for himself.

Now I know that this message is to be about the sin of revelries, about that outward work of the flesh and I do believe that we are not a people carried away with such outrageous literal sin as noted by the definitions. Be to remember that the beginnings of such sins always start somewhere, somewhere small, start as a thought, as a look as a longing to something on the other side.

Remember we are still just people, sheep as the bible calls us. And we are all still prone to wander, as Peter says in 1 Peter chapter 2 verse 25;

For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Let us return to the Shepherd and overseer of our souls, if we have found ourselves to wander, not in the area of outward physical revelries of this end of the scale (*far left*)

But perhaps finding ourselves preoccupied with the little things that point us there, movies, music, inappropriate conversations and off colored jokes at work, all the things that want to draw our attention to that other side, a side that takes us away from conforming ourselves to Christ.

Rather let us return to Jesus, look to the one we are waiting for, look to the one who has redeemed us and has purified us from every lawless deed to be His own special people. And let us do that by being obedient to God's word; apply it to our life in all areas. And be that sort of Christian who adorns the doctrine of God our Savior in all things as Paul tells us to do.

We know what that other side is like, we have been there, we have, as Peter says, 'we' have all spent enough of our past lifetime doing the will of the Gentiles, so that now as Christians, let us rather do the will of God, and do what He has instructed us by His word and continue to conform ourselves to the image of His Son.

And so in conclusion, we learned that revelries is not just harmless festive celebrations, but that it has a much darker, unclean, act of partying and as most examples and definitions say, one which usually include much alcohol and drunkenness, leading to the debauchery of mankind.

And if we know that we are not part of such gross immoral outward work of the flesh, we still must ask ourselves what are we entertaining ourselves with, what are we feeding the secret places of our heart with? Which way are we looking, and also which way are we going, is it to Christ on this end of the scale (*right side*) or is it to the things of the world on that end of the scale? (*left side*)

Oh that we may adorn the doctrine of God our Savior in all the things we do. That is why we must guard our heart from even the little things that want to lead us to sin. That is why we need the word of God, to guide us and direct us and speak to us in the way we should go, that we would not be as Peter says, that we are like sheep going astray, but that we would return to the Shepherd and Overseer of our souls, and be fill with the Holy Spirit and walk and become like Christ in all that we do, and not be caught up with the seeds of revelries.

Well may the Lord bless us with these words.