

There were those who preached - but were more frustrated than in exalting Christ. He urges them, as he tells, of the emptying of Christ. He says, it is bad that this splitting parties are in the world. But when it invades the church, it is a tragedy. But yet in fact, it does. Those who are in church work, whose own design is for prominence and importance. And who are bitterly disappointed when they do not receive the place of honor. They believe they have earned it. And then there are those who are cruel, it seems, who serve on committees. Because these are the one place in the world where they can succeed in being someone. And this voluntary service is gratifying for them in their desire for power.

In the church, this is the worst type.

When one is more interested in self than the general welfare of the church, Christ needs to be the center.

12. Seditions. So here is something that has to do with taking delight. In vexing or (picking fights). Here are two that are hostile, and they take every opportunity to rangle, over some issue. So it leads to divisions, resentments, and those who cause trouble. What a work of the flesh this is that Paul has something to say on. It is a picture, literally, a standing a part. The fellowship, all togetherness is gone. It may be well that the greatest problem that the church of the present faces, is the problem of her own disunity. This may, and could be the churches greatest problem. But it is also the churches greatest sin.

the great Japanese Christian. Who said I cannot

Speak English very well, and sometimes when I say the word denomination - people think that I have said damnation. And to me, they are the same thing!

Here is a challenge - not to criticize others but to examine ourselves. There is nothing easy to have prejudices. And unreasonableness.

13. Heresies. This is party spirit. This is intended to convey that which is contrary to true doctrine. It is a bad word. But it is what people chose. And it denotes the body of people who belong to a particular school of thought. The actions they hold - that they might be a party to a certain party. Such as the Pharisees. Acts 15:5. The Sadducees. Acts 5:17. The Nazarenes. Acts. 24:5. The Christians. 24:14, 28:22. This is - there were heretics. A simple body of people who had chosen a way of belief and life. This is the thing that divides men - whereas, there is a world of difference in those who believe in the truth and have convictions in the Bible. There are those who say, there are many roads to God. We need to realize that Christianity is not a dividing but a uniting force.

14. Envyings. The Scripture says be content with such things that we have. Hebrews 13:5. Someone has a better house than we do, or a better car. And I envy him. The Arab said one, "I felt bad and I complained because I had no shoes. Until I met a man who had no feet."

There is not one of us but what has far more than he deserves. Why should we envy anyone else. Suppose some people live in a better house. The spirit of God says, be content. This very definitely then, is the work of the flesh.

This leads to dispute, dissentions, quarrels, and factions. And this list of the work of the flesh is clear evidence that Paul includes many many sins.

15. Murders. Think of putting murder with such sins as we have been discussing. Many a murder has resulted from these very sins. And you know, murder does not consist of sticking a knife into a man. Or shooting him with a revolver. You can murder a man by your unkindness. I've known a lot of people who have died of a broken heart. Because of the unkindness. Or those from whom they had a right to expect something different. God gives to us - the ability to manifest love. To bless people instead of cursing them.

So as the result of murders, heresies, etc. - please finally plunge into murder. Now everyone who understands the Scripture knows what we are talking about.

16. Drunkenness. Surely, we do not need to speak much about this as Christians do we. This is a work of the flesh. Paul plainly tells us here that we are forbidden - not only with regard to wine but other kinds of drink. Luke 1:15 - "He shall drink no wine nor strong drink." That is, anything intoxicating. What drunkenness has caused in the historical accounts in the Scriptures. It is something that we ought to be ashamed of. In Noah, and with the case of Lot. Well, we would say, it is not their fault. And yet it occurred. Not without harm to themselves and the others. Gen. 9:21, 19:30. But these stories are well known. Hence, Christ says, in Luke 21:34 take heed to yourselves, lest your hearts be weighed with drunkenness. It is certainly clear enough that our land has now a plague of drunkenness that has set in.

We see this plague. It is all about us.

The attitude in the ancient world was that wine was used and practiced. But Paul speaks to us to abstain. It was deluted - two parts wine, three parts water. The danger of drunkenness was recognized by the writer of Proverbs 20:1. Strong drink is full of violence - he said. The prophet impressed the people with this. They stagger. Isaiah 28:7. Eze. 23:33.

17. Revellings. That is carousing. The world calls it having a good time! In a carnal way. Luke 21:34. It is called dissipation. It weights down the hearts too much with drinking. And it weights them down too much with eating. And this is a widespread evil. And it is having an astonishing growth, among even Christian people. There is an effort, that we have to be carousing. Now this word comes from the situation called the God of festivity. By the Greeks. This, just as sexual lust is named for Venus, so here is a festival named by comus. The God of festivity. And it is closely related to the God that carouses.

The phrase that I would pick today to describe this word would be wild parties. I think that has a modern sound.

18. Such Like. Now this is the final - number 18. And number 18 is a catch-all and it means that Paul did not regard that he had completed the list. Now this is an awful picture of human passion that has gone wild.

It is like surveying a swamp of carnal life. Slander, cursing, shouting, blaspheming, deceit, fraud, lying.

I do not think that Paul has overdrawn the picture here. But Paul says something here that we ought to listen too. He says, (I warn you) those who do such things shall not inherit the kingdom of God.

Behold this is what it means to walk in the Spirit. And not to form the lust of the flesh. Led by the Spirit - not to be under the law but under faith.

St. Augustine said, those who do such things, who consent to their carnal desires and resolved to do them, if no opportunity is given to carry them out - he adds this strange thing. He said, it is one thing, not to sin. But it is another thing, not to have sinned - but a man lets sin reign.

Paul says here that they that are in the habit of doing such things, that live in this way, they are characterized by such things. People are characterized by these things and they prove that they are not Christians at all.

Now real Christians fall into some of these sins. They are miserable and they are wretched until they confess them. But an unsaved man will revell in them and go on without shrugging them. And these things come from the flesh.

Now this is the opposite of the fruit of the Spirit. These things are works of

the flesh.

Except for the resurrection and the changing of the flesh take place. That a man in righteous and he does not sin so far as he walks in the Spirit. He may be prompted by lust. I John 1:8. If we say we have no sin, we deceive ourselves. All of the saints have been sinners and have sinned. Yet not one of us wants to continue in that way. Now this may seem extreme - that a man will go to his natural passions - but Paul warns persons who practice such things will not share in the kingdom. It did not mean that no one who has ever committed such acts will be kept out of the kingdom. Because the verb is the present tense - and it is (translated) this way persons who constantly practice such things will not have a share.

Thank God, any sin which a person can repent of, can be forgiven. Christ can save the foulest sinner. People, of genuine faith, will not persist in this kind of living. Christians do slip - but they can be restored through God's grace.