

20250608_ Decisions, Decisions

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[0 : 00] Your life by 40. But don't worry, I'm not going to tell you anything about it!

She pondered plunging into the depths and taking her life. She had lost all hope. The year was 1815. Her husband, John, had just been killed in a duel.

He left her penniless, in a new country, completely by herself, with two babies to care for. Her family was in France. She was without any kind of support, emotional, spiritual, or financial.

As she gazed into the depths of the lake and pondered the pain and brokenness of her life, she looked up and saw a young man on the other side of the lake plowing furrows on the hillside.

He was completely focused on his work. He was not aware of her gaze as he guided the plow behind the horse with single-minded purpose.

[1 : 24] In her moment of despair, she was so impressed with the young plowman's focus and concentration on doing his work well, that his example and concentration pulled her out of her despair.

Suddenly, she was infused with hope. She was also given a timely dose of wisdom. She knew what she was supposed to do. She needed to move straight ahead, as the young plowman was doing.

She, too, had a meaningful task to fulfill. Her children needed her. When she looked at the young man's example, she was given wisdom. Or, to put it another way, she was given a wise heart.

And when her heart became wise, then it became brave to do the right and the hard thing. A few weeks after this experience, Jane came to faith in Christ.

A few years later, she married Captain John Gratham Guinness, the youngest son of the famous brewer. Oz Guinness, whose name you may recognize, tells this story in his book, *The Call*.

[2 : 41] Oz is a gifted Christian author who has influenced many toward the kingdom of God. Jane DeStair was Oz Guinness' great-great-grandmother.

He comments on the significance of this in his book, *The Call*. Now I'm going to read from Oz Guinness. If it had not been for the duel, our side of the family would not have come into being. If it had not been for the plowman, the tragedy of the dueling husband would have been followed by the tragedy of the duelist's widow. My great-great-grandmother was unusual for several reasons, including the fact that she conscientiously prayed for her descendants through a dozen generations.

Ours is a heritage of faith for which I, for one, am extremely grateful. Back to Farrar. When 18-year-old Jane was gazing into the deep, dark depths of the lake and pondering death, she couldn't see five generations ahead.

She couldn't see Oz Guinness or any of her other descendants. All she could see was that her life was finished. But it wasn't finished. By looking at the purposeful young man plowing on a hill, she realized there was hope.

[4 : 07] She could take the path of the lake, or she could take the life of moving ahead, in spite of her mind-numbing emotional pain.

She had no idea that Christ would call her to forgiveness and purpose in just a matter of weeks. And she couldn't imagine that she would have another husband who would love her and her children.

All she knew, at the moment, was that she could choose death or life. She had a choice to make, and that choice would carry consequences.

That concept is known as cause and effect. I'll end my reading of Farrar's book there. A couple of quotes, by the way, from Oz Guinness, just to let your appetite if you're not familiar with him or you are.

One quote. To come to faith on the basis of experience alone is unwise, though not so foolish as to reject faith altogether because of a lack of experience.

[5 : 10] The quality of a Christian's experience depends on the quality of his faith, just as the quality of his faith depends, in turn, on the quality of his understanding of God's Word.

Pretty profound. Another quote. The tragedy of modern man is not that he knows less and less about the meaning of his own life, but that it bothers him less and less.

We're reaping some of that harvest, are we not, in our own society. Okay. We make many decisions. Most of them are trivial. Most of them have absolutely no moral or spiritual impact. What I'm going to eat for breakfast or what I'm going to put on has in and of itself no moral or spiritual impact.

Some, though, are life-changing. And my decision may not, as in the case of Jane DeStere, it may not affect many generations and persons, but it might.

[6 : 26] And we won't know that. She couldn't look ahead and see that her great-great-grandson was going to impact thousands for the Lord.

And the same could be said of many Christian leaders of whom we are familiar or with whom we are familiar. Some of our decisions, many of them, have a utilitarian value.

Am I going to repair that dent that I put in the car door this morning? Or am I just going to let it go?

Am I going to keep the car running again?

Or is it time to just cash that car in and buy a car that's a little more reliable? Those have utilitarian values, but in and of themselves, they don't really matter eternally.

Whether I'm driving a Chevy or a Ford is not a moral issue, no matter what some people tell you.

But, but, who am I going to marry?

[7 : 37] How are we going to raise those children? How am I going to allocate those resources that God has blessed us with?

Those have both utilitarian and moral and spiritual significance. And most of those are going to actually affect generations and need to be made carefully and thoughtfully.

Those decisions that I make, the most of decisions, are not going to matter long term, and we're not going to worry about them.

But we are going to worry about those decisions that have moral and spiritual significance. It's with those that we wish to make those decisions well, and it's with those that we'll be concerned about.

So when we say make a good decision this morning, that's what we're going to be talking about.

So, if you would, a couple of things come to mind, or have already come to your mind, I'm sure.

[8 : 57] And that would be some principles of decision making that need to be thought of or kept in the forefront of our minds.

One of them, these verses you are very familiar with, I know. So, we'll just, I'll mention the reference, but we won't wait for very long to look at the most of them, at least.

Galatians 6, 7, you know this one. Do not be deceived. God is not mocked. A man will reap what he sows. Now, that has to do with moral decisions.

And by the way, that comes from Galatians. So, is he talking to the church? Yes. This is for me.

This is for me.

So, he's talking to the church here, and he says, look, some of the decisions you make, Roger, you need to pay attention, because God is holy and he's righteous.

[10 : 05] And while you're redeemed by grace, there are going to be consequences to those decisions you make. I can, I wish I couldn't, but I can, as a Christian, make really bad decisions.

I can make decisions that affect the rest of my life and maybe the lives of other persons. Sometimes I make decisions and I call them mistakes.

But they're not mistakes. It's not a mistake if I rob a bank. That's not a mistake. I made a mistake.

No, I didn't. I made a bad decision long ahead, and I did the wrong thing.

So, I need to remember that God is not mocked. A man reaps what he sows. And the other thing I need to remember is how my decisions might affect other persons.

And it may not affect as many persons in the next 200 years as did the decision of Jane Dester. But my decision, nevertheless, is important.

[11 : 23] And I need to be careful of that. In Galatians, and this is a verse that Nathan has already mentioned, and we've been talking about the body of Christ for three weeks before we're getting into Philippians here in the last week.

So, this was quoted, and you're familiar with this verse, Galatians chapter 5, and it's from verses 13 through 15.

You were called to freedom, brethren. That is, we are called to be free in Christ because we are saved by grace and not by works. That's important for me to remember.

But, do not use your freedom into an opportunity or a license, if you will, for the flesh.

But through love serve one another. For the whole law is fulfilled in one word. In this statement, and he quotes from Deuteronomy, you shall love your neighbor as yourself.

[12:30] But if you bite and devour one another, take care that you are not consumed by one another. So, my decisions need to be made in reference as well to others and not just to myself.

These, by the way, there are other verses in Romans popped into your mind about each one should take care for his brother.

And that needs to be remembered. Now, I was going to put this at the end, but I'm not going to. I'm going to put it right up front because it needs to be, I need to remember this as a Christian. If I have come to Christ, I have been saved, not by works, but by grace through faith.

And so, I am free. I am justified. I may not feel it. You may not be able to see it. And you might question it.

[13:35] But I am. Because I've trusted Christ. We sang that song. And one of those verses is so powerful. Well, might the sun in darkness hide and shut his glories in when Christ, the creator, the mighty maker, died for man, the creature's sin.

That's amazing grace. That's amazing grace. And I need to keep that in mind. So, what if I failed? What if I made a bad decision?

What if I made a really horrendous, a terrible decision? And it has affected generations and will continue to affect generations.

I need to go back and remember from Romans chapter 3. You're familiar with these, but we are going to turn to that. Romans chapter 3, verses 21 through 27.

Keep your finger in that one or then turn to Romans 8 because we're going to move quickly between chapter 3 and chapter 8. But go to chapter 3.

[14:50] This is for the Christian who's already messed up. I've already messed up. Now, I mess up in a lot of ways. Thankfully, you don't.

But, I do. But this is for the Christian, including who has messed up greatly. If I'm saved, this is for me.

Romans chapter 3, verses 21 through 27. But now, I'm tempted to pause and let you fill it in just to see if you're actually reading, but I'm not going to.

But now, apart from the law, the righteousness of God has been manifested or shown forth, being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ for all those who believe.

For there is no distinction. For all have sinned and fall short of the glory of God. I'm at verse 24. You notice everything here is for the person who is in Christ Jesus.

[16:04] Verse 25. Whom God displayed publicly as a propitiation, the sacrifice which turns away the wrath of God from me to Christ.

As a propitiation in His blood through faith. This was to demonstrate His, that is, God's righteousness, because in the forbearance of God He passed over the sins previously committed. For the demonstration, I say, of His righteousness at the present time so that He would be just and the justifier of the one who has faith in Jesus.

And he finishes with, Where then is boasting? It's excluded. By what kind of law? By works? No. By the law of faith. Apart from the law, the righteousness of God through faith in Jesus Christ comes to those who believe, that is, trust Christ for that, and believe that what God did is effectual, being justified as a gift by God's grace through faith to demonstrate God's righteousness that He, God, will be both just, punishes sin, and justifier.

He became sin for us. That we might become the righteousness of Christ in Him. And popping down to Romans 8, I'm going to start with verse 1 and then drop to verse 28.

[17:37] So if you're following, look for that. There is therefore now no condemnation for those who are in Christ Jesus. What if I messed up?

There is no condemnation to them that are in Christ Jesus. in verse 28, and we know that God causes all things to work together for good to those who love God, to those who are called

according to His purpose.

For those whom He foreknew, He predestined to become conformed to the image of His Son. I'll drop to 30. And those whom He predestined, He also called.

And those whom He called, He also justified. And those whom He justified, He also glorified. Verse 31 is important for the summation.

What shall we say then to these things? If God is for us, who is against us? If I've messed up, I need to remember the grace of God that I stand just before Christ.

[18:44] I don't feel like it. I may not like what I see in the mirror, but it's a done deal. And it's done because Christ did it, not because I did.

So I need to remember that, and I thought I'd put that in because it doesn't absolve me of making good decisions. It just reminds me I'm going to fail, and when I do, it's God who justifies.

There is therefore now no condemnation to them that are in Christ. I want to make decisions, good decisions. Sometimes I don't. Sometimes I sow to my flesh.

I don't want to, but sometimes I do. I need to remember that God in grace has declared me righteous. He's justified me. There is therefore now no condemnation.

Since my decisions have consequences, how do I make good decisions? I'm going to go now to another familiar verse. It's back up in Romans 7. Romans 8 counters Romans 7, but I do need to know this as a balance for where I, how am I going to make good decisions?

[20:02] Is it going to just come from me? And the answer is no, because in verse 18 we read, I know that nothing good dwells in me that is in my flesh.

So then, that being true, what am I to do? How am I to make decisions that conform to God's moral principles, to God's righteousness?

Well, I need to change my mind. I know that in my flesh dwelleth no good thing, so I've got to find my good thing somewhere else.

And I find it in God's word. Let's look at Romans 12, 1 and 2. Again, you're very familiar with these verses, but it's important to my making good decisions.

Therefore, and he's come through quite a bit of chapter 7.

[21:04] So, I urge you, or, I'm sorry, chapters 11, 9, 10, and 11. Therefore, I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God.

By the way, living is obvious there, and it does mean exactly the way we always use it. Holy doesn't necessarily mean that I function righteously every minute.

Holy there means, literally, to be set apart for a special use. And it's variously translated in your scripture as saint, holy, holy one, sanctify, sanctified, all those verses stem from this root word.

So, present your bodies, set apart for God, which is your, now, your New American Standard says, which is your spiritual service of worship.

Your King James, if you're reading King James, it will be, which is your reasonable service. service. The word service there has to do with the same way we use service when we say, what, our service starts at 1015.

[22:27] Well, around 1015. Our service starts at 1015. That's the word service that's used here. So, do I want to properly worship God in service?

I do it by presenting my body a holy sacrifice. And, the reason, the, the reason King James puts reasonable service is the, the, the root word there that is used is the same word from which we get logic or, our English word, logic, or, the word.

In the beginning was the word. That's the, that's the same one. So, and do not be conformed to this world and that world, by the way, it, we, we, it's translated world.

The word there is age or, the system or, the age we're in. Do not be conformed to this world but be transformed by the renewing of your mind so that you may prove or test out what is the will of God that which is good and acceptable and perfect or complete.

So, in verse one of Romans 12, I'm called to do the right thing. Present my body a living sacrifice. By the way, the problem with a living sacrifice is it keeps crawling off the altar.

[24:07] So, I need to crawl back on. Present your body a living sacrifice. I'm told to do the right thing and in verse two I'm shown that I'll know what the right thing to do is.

I'll know what better decisions to make because I've abandoned the thinking of this age and I'm trying and I've become transformed in my mind.

I hope. The way I will make decisions is to make it with a renewed mind. So, how do I get that?

And I'm going to jump around for a moment but we are headed for, by the way, if you're tired of jumping around, just head for Ephesians chapter four. we're going to, that's where the real bulk is. In 2 Timothy, again, you're aware of these. This is how I get a renewed mind, isn't it? Or the most important part. 2 Timothy 2.15 and then we'll go to 2 Timothy 3.16 and 17.

[25 : 11] We know these verses. Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling or rightly dividing the word of truth.

It's the scripture, the Bible. And in 2 Timothy 3.16 we are reminded that all scripture is inspired by God and is profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate or that is complete, equipped for every good work, fully equipped. The idea is that the scripture is sufficient to equip me with everything I need to walk this life, to make good decisions.

Now, in order to make good decisions I need that renewed mind. In order to get that renewed mind I need to saturate my mind with the word of God and be diligent at it.

But sometimes my diligent handling of the word of God, the word of truth, can falter. scripture. Although I know I shouldn't, sometimes I will neglect the regular study of scripture.

[26 : 48] I know I should study, but sometimes in the words of that, sorry dear, in the words of that late 20th century poet philosopher, the kettle's on the boil and we're so easily called away.

Some of you recognize that, shame on you. No. Actually, there's a truism in there.

I am easily called away. Life often gets in the way. And I often justify that in my mind by saying, well, I'm busy, I'll make up for it.

So, I need to be careful with that. I need to be careful. So, in order to make consistently good decisions, what am I to do? Well, you will help me.

The local body will help me. Now we go to Ephesians chapter 4. As I'm reading this chapter, I'm going to be looking, in my diligent study of the word of God, I'm going to be looking for thoughts and attitudes and deeds or actions that I ought to be conveying within the local body.

[28 : 15] This is, as you read this in Ephesians here, you notice that this is written to a local body of believers and is specific marching orders for the church today.

I am to gain understanding and confidence and hope by studying all of scripture.

So I can gain that when I'm studying Genesis, Exodus, and even the law in Deuteronomy and Leviticus. I might leave numbers out, but I can gain insight into God and His nature and I can learn how to trust Him.

But when it comes to marching orders, I'm going to get that in the Pauline epistles when he calls the church to salvation by grace through faith.

And he says, now, apart from the law, there's a righteousness. Apart from the Mosaic law. The law can, by the way, the law condemns me.

[29 : 28] It's righteous and good and it's useful for my understanding of, is my thinking in line, but it's not marching orders for the church.

In fact, that's part of what got Christ nailed to the cross. He said, those ordinances which were against you, which condemned you, those were nailed, carried to the cross by the Lord Jesus. We are no longer bound by the law. So, I'm going to look for those things and that's what I ought to be doing in the congregation.

But I also need, if I want to make good decisions and you're going to help me, I also need to be receptive to the input that I do see and hear or should see and hear.

Now, once in a while, maybe, I could learn something from you, but I refuse to because I've already made up my mind.

[30 : 47] That's not what we're talking about here. Here we're talking and we'll see it. Here we're talking about how the body of Christ interacts. So, starting with verse one.

Therefore I, that is Paul, the prisoner of the Lord, implore you to walk in a manner worthy of your calling, of the calling with which you have been called with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the spirit in the bond of peace.

And incidentally, that the culmination of where he says, walk in a manner worthy of the calling with which you have been called, you're going to find that in the first couple of chapters, especially in chapter three, and it culminates, if you will, in chapter three, verses nine through twelve, where God shows why he saved me by grace through faith.

It's for his glory. He's going to show, he's going to show his manifold wisdom before principalities and powers, heavenly bodies, heavenly beings, angels. and he's going to display his wisdom and his grace and his mercy by saying, look, look what I've done.

[32 : 24] Here's the church and they're saved. And look, Roger's there. You talk about amazing, amazing grace.

Okay, so, proceeding with verse seven, if you will, in Ephesians chapter four, but each one of us is given grace according to the measure of Christ's gift.

Christ himself determines the gift. That's pretty easy to read there. Christ determines the gift. Let's go to verse 11, 11 and 12 now I'm reading, and he gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers, for the equipping of the saints, for the work of service, to the building up, that is, the edification of the church.

Now, two of these gifts are for this age inactive. The apostles and prophets are for this time until after the church is taken out of the way, and God moves back in, he will raise up prophets again. But for this time, that word is completed in the scripture. That's why we have the Bible. The other three are active in the church, and the purpose of those gifts is for equipping the saints, and these were specifics, this is not exhaustive.

[34 : 04] These are for those who are to equip the saints for work of service, or the works of service. Now, the work of service results then, as we're reading here, keep your eye on that, what's the work of service result in?

The edification of the church, right? So, to what end is this edification of the church, or this building up of the body of Christ?

Verse 13, until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

The purpose of the edification is to bring us to maturity, and not just three of us, well, three of you. It's all of us. So, we edify one another to bring the whole body to maturity in Christ until, well, as a result, verse 14, as a result, or to this end, the result of this maturity, the result of the edification is the maturity, the result of the maturity is, in verse 14, we were no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine.

[35 : 44] Now, as a result of maturity, I'll not be kicked around by everything I hear, because I will have grown up into Christ, and I will have an anchor.

Here, the picture is my boat on Lake Erie, and I'm in my 16-foot boat, and it kicks up to three-foot waves.

I'm not in a safe harbor here. I'm carried around wherever the waves and the wind take me. That's kind of the picture he draws, but he says, that's what you're like, Roger, when you're just, you listen to this, and oh, that sounds good, I'm going here.

Oh, that sounded good, I'm going over here. That's not what he says. He says, it shouldn't be that way. When you come to maturity, Roger, you won't be kicked around by every wind of doctrine. You're going to have a steadiness. Now, hang on, Paul. I'm trying to study the scripture.

[37 : 01] I'm not going to get kicked around by every wind of doctrine. Oh, yeah? Sometimes. Just a couple of examples of those who have been kicked around by every wind of doctrine or who are in danger of it.

2 Corinthians 11 is one, it's in verses 2 through 4. Paul says to them, I am jealous of you with a godly jealousy, for I betrothed you to one husband, that is, to Christ, so that I might present you as a pure virgin, that is, a bride.

Now, normally when we say the bride of Christ, we're talking about Israel, but here Paul uses the analogy. He said, I'm presenting you as though I'm your father, and I'm presenting you to the husband.

He said, I'm worried about you, but I'm afraid that as a serpent deceived Eve by his craftiness, your minds will be led astray from what?

The simplicity and purity of devotion to Christ. For if one comes and preaches another Jesus whom we, that is, Paul has not preached, or if you receive a different spirit which you have not received, or a different gospel which you did not accept, you bear this beautifully.

[38 : 42] If I bear beautifully with teaching that does not conform to what I'm reading in the Pauline epistles, if it doesn't conform and I'm using that to inform my walk, I'd better be careful.

I'm in danger. That's what he says. I'm in danger. So, and I will, well, you're familiar with Galatians where he says, I'm amazed that you're so quickly deserting.

I will go to what he says to Timothy. Well, I'm going to go to Colossians.

Colossians chapter 2 and beginning with verse 8 and I'm going to drop down through pretty quickly but it gives me something that might be a caution for me.

He says, see to it that no one takes you captive through philosophy and empty deception. Those aren't two different things.

[39 : 50] Those are the same thing together. The empty deception or vain, the vain deceiving that you read in your King James version, that has to do with a specious philosophy.

A philosophy that has the outward appearance of good logic. It sounds good to me. But it's really a deceptive philosophy.

It's not based upon what we have received in scripture. Philosophy, take care that no one takes you captive through that according to the tradition of men or the elementary principles of the world rather than according to Christ.

Dropping to 16, therefore no one acts as your judge in regard to food or drink or festivals, special days.

Let no one keep defrauding you of your prize, taking his stand on visions he's seen, and not holding fast to the head, the head being the Lord Jesus Christ, and salvation by grace, through faith, through what he has done.

[41 : 06] So Paul here is giving a warning that he's saying don't let somebody take you captive just because it sounds good, it sounds good to your flesh, Roger, it doesn't sound good to the word of God.

He said rather than according to the simplicity of Christ. So keep that in mind, Roger. He tells Timothy, and this is at the end of Paul's life, in 1 Timothy chapter 1 verses 3 and 4, he tells Timothy, I told you to stay in Macedonia, or when I left for Macedonia I told you to stay in Ephesus, so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and genealogies which give rise to mere speculation, or just more questions, rather than, rather than furthering the administration of God, the dispensation of God, literally, that administration is the edification, that's the actual root word, the edification which is by faith.

So he says, look, Timothy, I want you to tell people not to teach that, but for me, I need to remember, there is a danger, isn't there, of being tossed around, so I need to keep focus, I need to keep focus, and the focus needs to be on what Christ has done upon the cross, and salvation, and justification, and redemption, and when I read about what I ought to be doing, I need to remember about who I am and what I am in Christ.

So, it doesn't mean that I don't care about what I'm doing, I should, because he's going to make it very important here in chapter 4. We'll go on.

Back to Ephesians 4, verse 14, as a result, we're no longer children tossed here and there by waves and carried about by every wind of doctrine, verse 15, but speaking the truth in love.

[43 : 23] He's not changing here about you've been lying, but this is what you should do. He's talking, this is answering about the church and the every wind of doctrine.

He's saying, instead of every wind of doctrine, you speak the truth in love. And so, our doctrine, our conversation, and using that word to mean the way we talk one to another, needs to be infused with right doctrine, not every wind of doctrine.

So, that's speaking the truth. It's the opposite about being tossed about by every wind. When I hear you speak true doctrine, it'll help me make better decisions.

I will learn. Back to four. Speaking the truth in love, we are to grow up in all aspects, all aspects, Roger, not just some, into him who is the head, even Christ, from whom the whole body being fitted and held together by what every joint supplies, not just three or four, every joint, what every joint supplies, according to the proper working of each individual part, it causes the growth of the body for the building up, there's that word again, the edification of itself, that is the body of Christ, the local church, in love.

So, I say this, 17, I say this, and affirm with the Lord that you walk no longer as the other Gentiles also walk in the futility of their mind.

[45 : 24] I'm going to drop to 20, but you, having been taught in him, just as the truth is in Jesus, that in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and you put

on the new self, which is in the likeness of God, has been created in righteousness and holiness of the truth.

This sounds a lot like that Romans 12, 1, and 2, doesn't it? It sounds very like it. So, looking at chapter 4 verses, the verses we've just read, since Christian maturity, chapter 4 verse 13, since Christian maturity in 13 and doctrinal stability in 14 is accomplished by the body's proper functioning, verse 16, God through Paul is going to lay out some orders for the church, individually and corporately.

And that's where we're headed now. and let's go to 25. Let's head for 25. Therefore, and here he does it again.

Okay. Therefore, laying aside falsehood, speak truth, each of you with his neighbor, for we are all members one and another, one of another.

Excuse me. King James will say, therefore, quit lying, basically. Instead of lying, speak truth.

[47 : 13] Now, that is so as far as, well, here, I want to sell you something, Caleb. It really does work when I know it doesn't.

That's not what he's talking about. This goes back to that every wound of doctrine and futile Gentile thinking in verse 17.

he said, it's reiteration of verse 15 here where he said, where he says, look, speak the truth.

Speak the truth in the congregation. So, he goes on to say, and we're going to wind up here quickly.

Let no unwholesome word proceed from your mouth, but only such a word as is good for edification, according to the need of the moment, so that it will give grace to those who hear.

Do not, and here is, by the way, the context of this verse that you've heard, do not grieve the Holy Spirit of God by whom you were sealed for the day of redemption.

[48 : 23] It speaks to the edification of the body, as it does in verse 12. And by the way, I will grieve the Holy Spirit when my words do not edify. If I'm speaking bad stuff, it grieves the Holy Spirit.

So, it's pretty important. It's pretty important. Now, he goes on to say, let all bitterness, or finishes with, let all bitterness and wrath and anger and clamor and slander be put away.

along with all malice, be kind to one another, tenderhearted, forgiving each other. See, those are contrary to what we just read about the anger and slander.

Forgiving each other just as God in Christ also has forgiven you. In order to make good decisions, I need a renewed mind, a mind that is influenced not by the reasoning of this age, but by God's word. So I need to study God's word. I need to be diligent to study God's word. And I need the church. I need the body of Christ to help me.

[49 : 46] And just as Jane DeStair, on the brink of her decision, stared out across that lake in Scotland, island, and looked at that plow boy plowing his furrows, being diligent to plow his furrows.

I can look out across the decisions of my own life and see my brothers and sisters plowing the furrow. You're a blessing.

God bless you. Have a wonderful week. God bless you.