

The Mind of the Gentile

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Date: 31 August 2022

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[0 : 0 0] Matthew chapter 6 tonight. I'm loosening up my tie, not because I'm going to run around, spit and kick, but just because I'm hot.

I run hot. All right. So, you know, in your Bible, the Old Testament, God called out Abraham and he called him out from among the nations and promised, I'm going to make you a father of many nations.

Create a nation that I'm going to look upon and bless and I'll consider Israel my son, my firstborn son. And he puts him through Egypt, calls him out of Egypt. And if you weren't a Jew, then you got this kind of generic term of Gentile.

And really all of the world, all of the nations of the earth were Gentiles, were just this outsiders to God.

And God had a covenant with Abraham and through him a nation and promises and land and all of that. And his Messiah, his seed coming through that nation. And what God works, this book is all about Jews.

[1 : 1 9] It's Jewish authors. It truly is a history of the Jewish people. And so in the Old Testament, it's either you're a Jew. And if you're not, it doesn't matter what race you are, you're a Gentile. Myself, everybody in here, unless you're a Jew, biblically speaking, you're a Gentile.

Now fast forward into the New Testament. And the Apostle Paul reveals to us something that was revealed to him by Jesus Christ. That God is calling out a body.

Out of the Jews and Gentiles together and bringing them together into one to make a new man. And that body is called the body of Christ or called the church.

Not the Roman Catholic church. The church. God's church. Christ's church. The body. Now, most of this book is written about the Jew.

Most of it's written to the Jew. There's a portion of it to the body of Christ. But today, if you're not a Jew, and if you're not saved, then you're a Gentile.

[2 : 1 9] You still are. In God's eyes, you're still a Gentile. You're kind of an outcast. And this Bible reveals some things about the Gentile. It reveals some things today about the Gentile's thinking and his actions and his motivations.

And this evening, I want to look at the mind of a Gentile and say a few things about it. And trust that you'll know that that's not the mind that we're to have as believers in Jesus Christ.

We're called to come out from among them. We're to be different, separate, and a whole lot of other things. But I want us to see the mind of a Gentile and then be able to make the contrast, really, of what we ought to be.

So we're going to be in Matthew chapter 6. Let's pray together, and then we'll get into the Bible. Father, please, at this moment, help me to preach your word. God, I believe that thy word is truth.

And I believe if I proclaim your truth that you'll bear witness to it. And I ask that you'll do that here tonight. I pray that you'll help us, help each one of us to be and to have the mind of Christ and to not be like the Gentiles around us, not like the world that we live in.

[3 : 28] Help us to be different according to the word of God. And, Lord, change us if we need change. Rebuke us if we need that. And just help us tonight, I pray in Jesus' name. Amen. All right, Matthew chapter 6.

Let's see something here that Christ says. I don't want to read the entirety of the passage here from verse 25 to the end, where he's instructing his people with a different mindset of really of faith and of trusting God and telling them not to take thought for this, that, and the other thing.

And really, I want you to see, notice verse 32, and I'll maybe be able to hint at some of this material. But verse 32 specifically, he says in parentheses, for after all these things do the Gentiles seek.

Now, these things, it's in verse number 25. Therefore I say unto you, take no thought for your life, what ye shall eat, what ye shall drink, nor yet for your body, what ye shall put on.

Is not the life more than meat and the body more than raiment? The question is, the obvious answer, yes. It's much more than that. What is it more, what's more than that, though?

[4 : 32] Because as he goes through the passage, he says, that's what the Gentiles seek after. That's what they're worried about and thinking on all the time, is what they eat and what they drink and what they're putting on, how they look, what's next, what their needs are, their daily necessities.

They care for what he calls in 1 Corinthians 7, when he talks about a husband and a wife, and he says that the husband's going to have to care for the things of the world, how he may please his wife.

And it's just the facts of life that if you marry a woman, you're going to have to care for those things and provide for those things and worry about certain other things that otherwise you wouldn't have to. And they're called, they're the cares of this world.

Here he's referring to that same kind of stuff, those daily necessities necessary to survive. The Gentile mind is consumed with these things, the worldly needs, and the Gentile mind's fretting over things that to God they're small things.

In the passage, God says that, well, look at verse 26, Behold the fowls of the air, they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Are you not much better than they?

[5 : 43] He talks in verse 28 about the lilies of the field. Consider the lilies of the field, how they grow, they toil not, neither do they spin, yet I say unto you, he talks about Solomon. Verse 30, Now my question is, are there more blades of grass on the earth or people?

Are there more flowers in the field or people? Are there more birds in the air or people? What God's saying, I take care of this number of birds, I feed them, I clothe all the flowers, I take care of all of creation.

This is a small thing to take care of you for God. But what do the Gentiles do? After all these things, do the Gentiles seek?

Because they are of little faith. Because they don't have faith and cannot exercise faith in God. They're concerned instead about the immediate, about the here and now.

They're full of care and addicted to worry and concern over everyday things. Look at verse 34. He finishes this passage by saying, take therefore no thought for the morrow.

- [6 : 56] For the morrow shall take thought for the things of itself. The morrow is the next day. Planning and preparing. And don't take thought for it. Just like he's saying, don't take thought for your life or for what you're eating and drinking and for your raiment.
- And don't let those things consume you and be what drives you and sucks all the life and energy out of you is worrying about these daily needs and necessities and how am I going to fix that and how am I going to pay for that.
- God says, seek ye first the kingdom of God. Verse 33. But seek ye first the kingdom of God and his righteousness and all these things, the same things that they worry about day in and day out, day in and day out.
- God will take care of that if you'll seek him first. The next day, the morrow, they keep coming. They don't ever stop until you're in the grave. The morrow continues and comes and its trouble and its cares can distract the believer from what he's to be seeking first, the kingdom of God.
- The kingdom of God, Paul says, is not meat and drink. It's righteousness and joy and peace in the Holy Ghost. The kingdom of God is something that takes faith and someone of little faith, like the Gentiles, that don't have Jesus Christ and don't have faith in God, all they can do is worry about tomorrow.
- [8 : 22] They worry about their needs of today and making sure everything works together for good. The kingdom of God is spiritual kingdom. It's an eternal kingdom.
- And the Lord Jesus Christ calls for his followers to seek that first and let God take care of you and let God handle the rest. He says here, take no thought.
- You can lose your place here in Matthew. Come to Luke 12 and look at this parallel passage, Luke's rendering of the same material. He says take no thought.
- He's not telling you to not check your work schedule or not to make a list for Walmart or don't ever think about the groceries. You can think on these things, as you know.
- But he's telling them not to be full of care over these things. In Luke chapter 12, notice this. I'll start in verse 28.
- [9 : 20] If then God so clothed the grass which is today in the field and tomorrow is cast in the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat or what ye shall drink.
- Notice, neither be ye of doubtful mind. For all these things do the nations of the world seek after. God's displaying here that they're of doubtful mind, that they're of little faith.
- And that's really the issue. They're not devoting themselves to be seeking and deserving God and then trusting God to take care of their needs. The Bible says, He careth for you.
- So yeah, He knows what you'd have need of. So seek Him first. The Gentile mind doesn't do that though. The Gentile mind is programmed to fear. Look at Luke chapter 10. And to worry about so many thousands of little things that come today and are going to be there tomorrow and are coming the next day and the next day never stops coming.
- Neither do those things that control and distract our minds. Notice in Luke chapter 10, here's a story that's, I'm sure, very familiar to you of Mary and Martha, her sister.
- [10 : 32] In verse 38, Now it came to pass as they went that He entered into a certain village and a certain woman named Martha received Him into her house. And she had a sister called Mary which also sat at Jesus' feet and heard His word.
- Amen. But Martha was cumbered about much serving and came to Him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things. But notice singular, 42, but one thing is needful and Mary hath chosen that good part which shall not be taken away from her.

I'm not telling her to get up and leave. I'm not telling her to go help you over those things that are just always going to be there. She chose the good thing. The thing that's needful is what she chose.

And in this passage, she's careful. In verse 43, 41, thou art careful meaning full of care and worry, troubled about many things, Martha.

[11 : 42] But there's only one thing needful. The Gentile mind is consumed with things that need to get done. Chores, meals, homework, practice, plans, bills.

It's consumed with the things that just are going to be there tomorrow. And you could fuss and fuss and work and work and get them done and they're going to be back tomorrow. And the Gentile mind is consumed with that.

But God calls us apart from that. He calls us to seek spiritual things, our spiritual needs first, verse 42. To sit at the feet of Jesus and to hear His word, that's one thing that is needful.

To spend the proper time at the feet of Jesus Christ hearing Him. And to get to that place, you're going to have to discipline yourself and you're going to have to fight and deny your Gentile mind because it's prone to care and it's prone to fret over those things.

Those things that will never go away. Now take your Bible and go back to Matthew again and look at chapter 20. the Gentile mind and seeks and is consumed with the carnal things of life.

[12 : 56] Those things that never go away. And while there's things that have to be accomplished, there's something more needful than that. And it's spending time with Jesus Christ and it's seeking His righteousness and the kingdom of God first.

Amen. Matthew chapter 20. Let's see something else here about the Gentile mind. In verse, let's read 24 through 28.

Matthew 20, 24. And when, now you know, we've got the sons of Zebedee here that are coming to Jesus Christ, the mother with them and they're seeking to have a place, a seat beside His throne on the right and the left hand.

That's in verse 21. And the other disciples hear about this and get ticked off. In verse 24, when the ten heard it, they were moved with indignation against the two brethren.

They're brothers. Now these are all kind of brothers as far as disciples go, this bond they have. But these two brothers are trying to one-up them. And they get hot. And Jesus called in verse 25, but Jesus called them unto Him and said, Ye know that the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them, but it shall not be so among you.

[14 : 15] But whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many.

The mind of the Gentile. Gentiles exercise dominion. They exercise authority over others in this passage. And the Gentile mind is to move up.

Is to move a step up. To gain power. To gain control. To be above somebody else. To receive honor. To receive recognition.

To receive praise and respect from others. And all of those goals are desired in the minds of the Gentiles. But the Lord Jesus Christ says to us in 26, but it shall not be so among you.

That's not how you're going to live. I've not called you to exercise power and authority and dominion. Not you. And I realize he's speaking in the context to his disciples and to those men.

[15 : 26] And I understand but there's surely a practical truth to this. As a matter of fact, anybody called to the ministry is called a minister. Ministry. Those things work together pretty well.

This thing isn't just a Jewish disciple passage by any means. But it shall not be so among you. The Lord Jesus Christ said the first shall be last and the last shall be first.

That's strange but that's the way God orders things. The greatest is the one who gets the lowest. The chief is the one who will serve. And God recognizes that stuff but Gentiles their mind is I want to be lifted up.

I want to be seen. I want to be in control. I don't want to serve. These were Jesus Christ's disciples. These men that had this mindset that wanted that power and that position they had been as disciples for three years walking with Christ.

I mean have you walked physically on this earth and heard him speak for three years of your life and seen all that he's done and how he's ministered to people? And humbled himself but something they weren't picking up.

[16 : 37] That humility where he said way earlier in Matthew he said I'm meek and lowly in heart. They didn't pick that up from him. And they've got this Gentile mind and Christ had to tell them that's how the Gentiles act that's not how we're going to act.

We're not going to look for control and for power. That's a Gentile mind. Lucifer desired authority. He decided I've got a throne God gave me but I'm going to set it above his.

He decided he wanted more power than was given to him. He wanted more honor and he wanted more worship. And that Gentile mind is lost and consumed with pride just like its father the devil.

The way the Gentile mind works unless it's changed by Christ unless it's renewed and unless it's conformed to the word of God it wants power. It wants to move up. It wants to be over others.

Now the Apostle Paul the Apostle Paul was being trained and groomed for authority. If you read the little bits and pieces throughout you can put together that the Apostle Paul as his name was Saul was going places.

[17 : 48] He was being trained to be a ruler of the Jews a Pharisee a son of a Pharisee brought up under a doctor of the law and as a young man had a position of authority as a young man was giving the consent that they could stone Stephen and just lay your coats right here by my feet because I'm in charge of this whole operation.

And the Apostle Paul was going places but thank the Lord he got changed by Jesus Christ and when he writes his first epistle as we read in the book of Romans he identifies himself for the first time in scripture and he says Paul a servant of Jesus Christ.

He changed that mindset of I'm going to be somebody and decided I'm going to be a servant and I'm going to be a minister. To the Philippians he wrote if I be offered upon the sacrifice and service of your faith I joy and rejoice with you all it's nothing to me that's what I'm here for.

He wrote to the Corinthians and said I will very gladly spend and be spent for you. Not a problem any day. What fell upon Paul the Bible says after he talks about all those things that befell him and the perils of the deep and of his own countrymen and the shipwreck at the end he says and the care of the churches.

It was all on his shoulders and it wasn't because he was the apostle to the Gentiles he was the revealer of the truth to the body of Christ but he didn't lift himself up and say I'm somebody I'm exalting myself above you in pride.

[19 : 23] He was a servant to them. There's two places I won't turn you to these but in Philippians 2 we learn about Epaphroditus and Epaphroditus is one that ministered unto my wants Paul said.

He was a close friend to him a fellow soldier because he ministered to me. There's another man that ministered to Paul as a servant Onesiphorus in 2 Timothy chapter 1 he was talking about how he's in bonds and he said that the Lord is going to remember and show mercy to him in that day because of what he ministered to me.

These were ministers that were serving and aiding and they weren't seeking honor but they had given themselves over to the work of Christ and for the honor and the glory of God alone.

The Gentile mind is self-promoting but the Christian mind is Christ-promoting. They'll do anything as long as God is glorified.

That's the Christian mind to serve humbly. There's a problem with a Christian when they don't want to serve. It's a big problem when a Christian who's been saved by Jesus Christ doesn't want to serve, doesn't want to help, doesn't want to minister to others.

[20 : 36] They've got the Gentile mind. They want to be lifted up. They don't want to stoop down. They forget that Jesus Christ said the Son of Man came not to be ministered unto but to minister and to give His life a ransom for many.

Look now, if you're in Matthew 20, look at a little bit earlier in the chapter there's something else I want to point out about the Gentile mind. Matthew chapter 20 and verse number 17 through 19.

And Jesus, going up to Jerusalem, took the twelve disciples apart in the way and said unto them, Behold, we go up to Jerusalem and the Son of Man shall be betrayed unto the chief priests and unto the scribes and they shall condemn Him to death and shall deliver Him to the Gentiles to mock and to scourge and to crucify Him.

And the third day He shall rise again. So the Jews, they condemned Jesus Christ and that's all they could do because they didn't have the authority under the Roman government.

They didn't have any authority to put Him to death. Had they the authority, they'd have stoned Him according to their law, so they thought. So they handed Him over. They worked a deal.

[21 : 55] They pressured and persuaded the governor to grant their demand. They stirred up the people. They cried out vehemently, Crucify Him. They stirred the entire crowd up just to shout it from their lungs to crucify Him.

Why, Pilate said. What wrong has He done? They cried out the more. They're not answering that question. They're not being rational.

There's no doubt a spirit moving in that crowd, a satanic influence as they cry out the more, Crucify Him. So what do the Gentiles do? In the verse, in verse 19, He's delivered to the Gentiles to mock, they mock Him, scourge Him, and crucify Him.

The Gentiles mocked Jesus Christ. The Gentiles put their hands on Jesus Christ. They scourged Him. They're the ones that put the thorns in His head.

They're the ones that ripped the beard out of His face. The Gentiles are the ones that blindfolded Jesus Christ and mocked Him and buffeted Him. And the Bible says in Matthew 26 that they took a reed and they smote Him on His head.

[23 : 10] The Bible says that His visage was so marred more than any man. It was the Gentiles that spat in His face. It was the Gentiles that plowed His back.

And it was the Gentiles that nailed Him to a tree to watch Him die. Suffering, anguish, slowly die. And watch Him pause.

And He's not breathing. He's not moving. And then He gets another breath. And then that's the last one. And they wait. They don't care.

He means nothing to them. He's just a piece of meat, another carcass, another Jew. What do they care? Gentiles think nothing of Jesus Christ.

He's nothing to them. Jesus Christ is a complete nobody to the Gentile. They beat Him once and they do it again because they don't care.

[24 : 13] just say the word. We'll do it. He's just a man. We'll teach Him a lesson. And on Him, on the Lord Jesus Christ, those Gentiles release their wicked fury and their satanic rage with their hands and their whips and their fists.

And they beat to a pulp the Son of God. They didn't know Him. They've never met Him. They've never experienced what His touch could do for them or for their family that is hurting at home.

They've never heard His word. They've never had their hearts and their lives changed. They've never had their eyes opened to truth as He spake and taught them in the way. They never heard Him speak.

He was nothing to them so they beat Him. And they beat Him like He was a guilty, vile wretch. still today, Gentiles mock the name of Jesus Christ.

He's the only name worthy of a curse word to the Gentiles. He's the only one that really hits for a punchline.

[25 : 27] And why is that? Because they think nothing of Him and because they don't know Him. They've never felt their heart burn inside of them as they fellowshiped with Him. They don't know what it is like to have their life changed by the gospel.

They're raised in ungodliness and raised in sin and deception and they live in ungodliness and in sin and deception. And they don't know Him.

And they don't care about Him. And the Gentiles, Christian, is not a crowd to be friends with. Now turn to Ephesians chapter 2 and I want to give you one more thought here about the Gentiles.

Ephesians chapter 2 and we'll flip to chapter 4 here quickly as well.

Ephesians 2 verse 11 through 13 Wherefore remember that ye, that ye is a reference to believers, to the body of Christ, that ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh, those are Jews, the flesh made by hands, that at that time when you were Gentiles ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world.

[27 : 02] And then verse 13 starts with the word but, a contrast. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

So the setting is clear as a Gentile in the flesh lost, without God, without hope, without Christ. you have no connection to any promises of God because you're not a Jew.

You're a stranger from all that covenant God made with Abraham and with Moses and so forth. And you're just, you're an outcast, you're lost. A Gentile is lost but, but then there's Jesus Christ that makes a difference if you have Jesus Christ.

Alright, now go to Ephesians chapter 4. And let's read 17 through 20. Verse 17, This I say therefore and testify in the Lord that ye, again, body of Christ, you're not Jews, you're not Gentiles, you're a new creature in Jesus Christ, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart, who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness.

And now notice again verse 20 starts with the word but, but ye have not so learned Christ. What I want to say here about the Gentiles from these two passages is that the Gentiles today, they're Gentiles because they have never experienced what Jesus Christ can do for them.

[28 : 48] And the result of that, without Christ, without ever experiencing and knowing Jesus Christ and understanding what His blood can do to cleanse you from your sins and what learning of Him can do and changing your life and how you see the world, the result of that is a life of ignorance, deceived, blinded.

the Gentiles that are living among us and that we work among and that we see every day to and fro in this planet, they're ignorant of what God has done for them.

Their lives are filled with sin and wickedness. The only thing that makes sense to them is pleasure. So pleasure is a priority to them. Whatever feels good, whatever looks good, however I think and feel, that's what I'll do and chase after.

It just makes sense. But they, as a people, are a horrible stench and a despicable sight to God because they're ignorant, they're blinded, they're given over to lasciviousness, they don't even know it.

They're working all uncleanness in their life and they don't even understand it because they're blind to the truth. The God of this world has blinded the minds of them. The Gentiles have never experienced what Jesus Christ can do for them.

[30 : 20] Now come back, this is our last passage, is 2 Corinthians 6. Now with that being the case, a lost man and a lost woman in the eyes of God is unclean.

But as believers, you've been cleansed, you've been sanctified by the blood of Jesus Christ.

Now look at 2 Corinthians and let's read this passage, verse 14, we'll go down to chapter 7 and verse 1. Be ye not unequally yoked together with unbelievers.

For what fellowship hath righteousness with unrighteousness? Now I know that you and I don't always display righteousness every moment of our lives.

But in the eyes of God, because we've been washed in the blood of Christ, we have His righteousness imputed to our account. And as a result, we don't have a true fellowship anymore with the unrighteous of the world.

[31 : 33] And He tells us not to. Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? He goes on, And what communion hath light with darkness?

And what concord hath Christ with Belial? And what part hath he that believeth with an infidel? Or what agreement hath the temple of God with idols?

The answer to all of these is none. They're so different. He goes on, For ye are the temple of the living God. Ye, body of Christ, born again Christian, ye are the temple of the living God.

As God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty.

Next verse. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

[32 : 45] in 2 Timothy, he says, let everyone that nameth the name of Christ depart from iniquity. He even tells us to purge ourselves from the vessels of dishonor that we know in this life.

It could be tonight that you need a cleansing from the Gentile mind. Maybe it's because you need to separate from them. Maybe you're being influenced by unbelievers and you say, well, how is that?

I don't know, but I could guess a few things. You watch too much news or you watch too much TV and you know what's on that news and on that TV? Gentiles.

Oh, I need to know what's, yeah, you need to know what the Gentiles think. Is that what you're convincing yourself about? You need to hear from the Gentiles and how they're going to fix things or do you need to seek ye first the kingdom of God maybe you're being influenced by the unbelievers, by the Gentile mind.

Maybe you have the wrong friends that are just like what we read in Ephesians. They are given over to lasciviousness. They are on their way to hell and they don't even know it.

[34 : 00] But they're going to wake up in hell and face the damnation of a holy God because of what they are as filthy, unrighteous sinners who's rejected Jesus Christ and that's the crowd you want to run around with.

That's the people you want to influence you. They put forth their entertainment. They sing about the things they love and they do and it's all unrighteous stench to God.

But they don't know any better than a carnal man might find that entertaining. But to God it's filthiness.

And if you're if that's your entertainment if that's what you put yourself put in front of your eyes and your ears and those are the people you run with you're being influenced by unbelievers and God's telling you to get away and separate yourself and you're sanctified in Christ Jesus praise the Lord but you need to sanctify yourself here on this earth in your walk.

If they're lost if they're unclean to God and they're ignorant of the Son of God they don't know Jesus Christ you want to show them Jesus Christ then show them Jesus Christ then tell them of Jesus Christ but God forbid you befriend them and live like them and talk like them and play and entertain yourself like them as they as they just go on the straight course to the lake of fire to be damned and you want to hold their hand along the way and then let go before they go to hell because I'm going to heaven God have mercy the Bible says evil communication is corrupt good manners and it will affect you Gentiles will affect you when I was a young man I listened to some just raunchy music I fell in love with it I've always had this addiction to be listening to music it's always in my head and I always want to have it on in some way and as a young man I fell in love with the wrong stuff and I learned a lot about the drug culture which opened my heart to the drug culture which then opened my body to the drugs of the drug culture because of the music

[36 : 30] I put in my ears as a young person I learned how to partake in drugs and the lingo of it I learned all of it from music I learned how to cuss from the music I learned fornication I learned the terminology I learned so much about it just from listening to wicked lascivious music and that's just what the Gentiles do that's who they are at nature that's who we are in our flesh and there's a flesh in me that liked it and it was uncleanness and it was as it says in Ephesians it's corrupt according to deceitful lusts I learned so much from the Gentiles they didn't even know better I knew better but I was being influenced them by them the Gentiles have a different mind than we should they care they worry about temporal things and we're to have faith we're to exercise faith and we're to spend time in the word of God and choose the needful thing and let the morrow take care of the things of itself and let God direct our path the Gentiles

I said earlier also they like to gain power and honor and recognition and authority and they want to be dominant and own rather than be owned but it shall not be so among you the Gentiles don't think anything of Jesus Christ he's a nothing to them don't let that be the crowd that you listen to don't let that be the crowd that mocks the name of the Lord Jesus Christ and be somebody that you hold in high esteem shame on you if you reference and revere some man who doesn't know Jesus Christ and puts him down you're going to stand in front of Jesus Christ and he just might call you out on that one I hope he does because you know better this thing's real folks God's called us out to be different to be conformed to the image of his son he gives us his word he gives us purity and he's done so much to give this book to us

God help you to love it and to get into it and take this thing serious it's your life and we must all appear before the judgment seat of Christ need I say more let's bow our heads together we'll be dismissed here in just a moment let's foot