

TENTH ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP, 2002

FRUIT OF THE SPIRIT

NORTHWEST FLORIDA SCHOOL OF BIBLICAL STUDIES
Training Laborers for ...

THE HARVEST

"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

(Luke 10:2)



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**TENTH ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP**

September 15-19, 2002

THEME:

Fruit of the Spirit

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Kenneth Burleson

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Ensley Church of Christ

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FORWARD

For several years now the Northwest Florida School of Biblical Studies, under the aegis of the Ensley church of Christ, has hosted its annual *Laborers Together With God Lectureship*. This book of outlines is the outgrowth of the tenth such annual event. What a “joy” it is to have twenty-eight lessons around such an inspiring theme as “the fruit of the Spirit,” of which “joy” itself is an integral item. So many such discussions of necessity deal with unpleasant things; it is good here to turn our attention to things “against [which] there is no law” (Gal. 5:23) The “swept and garnished” (Luke 11:25) life is yet “empty” (Matt. 12:44); it must be so filled with positive attributes as to give no abode for the “unclean” or “evil.” We appreciate the efforts of each speaker, and hope that you profit greatly by reading this book. Audio and video tapes are also available.

Alan Adams
September, 2002

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TABLE OF CONTENTS

Fruit of the Spirit Defined	
<i>Jimmy Bates</i>	5
Overview of the Fruit of the Spirit	
<i>Alan Adams</i>	10
Crucifying the Flesh as it Relates to Bearing Fruit of the Spirit	
<i>Kenneth Burluson</i>	13
Fruit Bearing is Evidence of Faithful Discipleship	
<i>Windell Fikes</i>	16
Love	
<i>Lenard Hogan</i>	19
Longsuffering	
<i>Tom Snyder</i>	21
Peace	
<i>Sherman Offord</i>	26
Christians Must Bear Much Fruit	
<i>Jeff Bates</i>	28
Against Such There is no Law	
<i>James W. Boyd</i>	31
Fruit Bearing in Moral, Personal Terms	
<i>Garland M. Robinson</i>	34
Joy	
<i>Ed Floyd</i>	37
Gentleness	
<i>Scott A. Kluft</i>	40
One Must be In Christ to Bear Fruit	
<i>Guy Hester</i>	43
Soul Winning is a Part of Bearing Fruit	
<i>David Stevenson</i>	45
Parable of the Swept and Garnished House	
<i>Nat Evans</i>	49
The Spirit's Role and Mode in the Christian's Bearing Fruit	
<i>Gilbert Gough</i>	57

Goodness	
<i>Paul Curless</i>	62
Faith	
<i>Jared Knoll</i>	70
Church Growth through Bearing the Fruit of the Spirit	
<i>Walter Pigg</i>	74
The Fate of the Barren Disciple	
<i>Larry Montgomery</i>	79
Glorifying the Father through Fruit Bearing	
<i>Virgil Hale</i>	83
Living and Walking after the Flesh	
<i>Roger Campbell</i>	86
Meekness	
<i>Bob Carey</i>	89
Temperance	
<i>Clint Harper</i>	91
The Law of Sowing and Reaping	
<i>Dean Sanders</i>	94
Living and Walking in the Spirit	
<i>Victor Eskew</i>	99
Fruit Bearing Disciples are Cleansed (Pruned) By Teaching, Training and Discipline	
<i>Richard Guill</i>	102
Fruit Bearing and Non-fruit Bearing (Disciples) At the Final Judgment	
<i>Charles Blair</i>	104
Names and Addresses of Speakers	108

Fruit Of The Spirit Defined

Jimmy W. Bates

1. The phrase “fruit of the Spirit” occurs twice in the New Testament:
 - a. Gal. 5:22, “*But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,...*”
 - b. Eph. 5:9, “*(For the fruit of the Spirit is in all goodness and righteousness and truth;)*”
2. This fruit, which is the necessary evidence of the faithful Christian life, is discussed throughout the New Testament.
 - a. “Fruit” — a Metaphor — “a figure of speech containing an implied comparison, in which a word or phrase ordinarily and primarily used of one thing is applied to another.” (Webster’s New World Dictionary).
 - b. All that the New Testament requires of an individual in becoming a Christian and faithfully living the Christian life is involved in the “fruit of the Spirit.”
3. The burden of this study is to define, “fruit of the Spirit.”
 - a. What is it? What does it involve?
 - 1) To please God and go to heaven, we must bear the “fruit of the Spirit” as God commands.
 - 2) One will not obey this command unless he understands what it is, or what it involves.
 - b. “Fruit” — a single word that includes a plurality of things.

DISCUSSION:

I. DEFINITION OF TERMS:

A. “Fruit” — from Greek word *karpos*.

1. “Fruit is used (1) of the fruit of trees, fields, the earth, that which is produced by the inherent energy of a living organism.... (2) Metaphorically (a) of works or deeds, fruit being the visible expression of power working inwardly and invisibly, the character of the fruit being evidence of the character of the power producing it, Matt. 7:16... Jn. 15:2-8, 16... Gal. 5:22... (b) of advantage, profit, consisting (1) of converts as the result of evangelistic ministry, Jn. 4:36; Romans 1:13; Phil. 1:22; (2) of sanctification, through deliverance from a life of sin and through service to God, Rom. 6:22, in contrast to (3) the absence of anything regarded as advantageous as the result of former sins, ver. 21; (4) of the reward for ministrations to servants of God, Phil. 4:17; (5) of the effect of making confession to God’s name by the sacrifice of praise, Heb. 13:15.” (*Expository Dictionary of New*

Testament Words, W. E. Vine, p.133).

2. (1) "Prop.: the fruit of trees, Matt. 12:33; 21:19; Mk. 11:14; Lk. 6:44...of vines...of the fields...the fruit of one's loins, i.e. his progeny, his posterity... (2) Metaph. that which originates or comes from something; an effect, result; a. work, act, deed:... Gal. 5:22...Eph. 5:9...Phil. 1:11...of Christian charity, i.e. benefit, Rom. 15:28... b. advantage, profit, utility: Phil. 1:22; 4:17..." (*Thayer's Greek-English Lexicon of the New Testament*, p.326).
 3. "...It is used metaphorically in a variety of forms (Ps. 104:13; Prov. 1:31; 11:30; 31:16; Isa. 3:10; 10:12; Matt. 3:8; 21:41; 26:29; Heb. 13:15; Rom. 7:4,5; 15:28). The fruits of the Spirit (Gal. 5:22, 23; Eph. 5:9; James 3:17,18) are those gracious dispositions and habits which the Spirit produces in those in whom he dwells and works." (*Easton's Bible Dictionary*).
 4. "...Enjoyment, means of enjoyment, fruit, produce, profit...(3) the result, product, or consequence of any action [fruit of hard work]..." (*Webster's New World Dictionary*, p.562).
- B. "...Of the Spirit"**
1. This fruit is affected by, or produced by the Holy Spirit and is the result of the application of the Spirit's teaching in the word of God.
 2. We are to "**walk in the Spirit**" (Gal. 5:16); "**be led of the Spirit**" (Gal. 5:18); and bear "**fruit of the Spirit**" (Gal. 5:22).
 - a. Not by "direct operation" of the Spirit!
 - b. One is led by the Spirit and bears the fruit of the Spirit when he is governed by the word which the Spirit has given us.
 - c. The Spirit leads and guides by the instrument of the word. (Eph. 6:17; 1 Cor. 2:10-13; 2 Tim. 3:16,17; Col. 3:16).
 3. "**Fruit**" is the end result of the good seed of the Kingdom being planted in the good ground and coming to fruition—the bearing of fruit.
 - a. Luke 8; John 15; Gal. 5
 - b. We bear the fruit of the Spirit in our lives when we fill our hearts with the Spirit inspired Word of God and surrender ourselves to walk in faithful submission to it.

II. PERTINENT PASSAGES THAT HELP DEFINE "THE FRUIT OF THE SPIRIT:"

A. Gal. 6:7-9 — Sowing and Reaping.

1. Every accountable person is sowing one of two kinds of seed that produce different kinds of fruit:
 - a. "To the flesh" — (Works of the flesh).
 - b. "To the Spirit" — (Fruit of the Spirit).
 2. In the Judgment, each will reap according to the seed sown and the fruit produced:
 - a. Some will reap "corruption."
 - b. Others will reap "life everlasting."
 - c. One will reap more and longer than he sows.
 3. Therefore, each of us must be concerned about the seed we sow, and the fruit we bear.
- B. Gal. 5:16-26; Rom. 8:1-17 — Flesh and Spirit.**
1. Contrast between "walking after the flesh" and "walking after the Spirit."
 - a. One walks after the Spirit when he follows the directions of the Spirit as set forth in the Word.
 - b. "After the flesh" ("lust of the flesh" — Gal. 5:16) is to walk in the desires or cravings of the flesh. (A life lived apart from the Spirit's teachings).
 2. When one is redeemed from sin, he is made a new creature in Christ (Rom. 6:1-5,12-18; 2 Cor. 5:17; Titus 3:5).
 - a. But, there is a constant conflict (battle) between the "lust of the flesh" and the Spirit's teaching in the word. (cf. Rom. 7:15-8:17).
 - b. If one is willing to follow the Spirit's directions (word), he will have help in this great struggle. (1 Cor. 10:13; James 1:2-8).
 3. The choice one makes in this conflict is reflected in the kind of fruit born (Matt. 7:16,20).
 - a. "Works of the flesh" (Gal. 5:19-21).
 - b. "Fruit of the Spirit" (Gal. 5:22,23). "Fruit" — singular (a unit).
 - c. The whole scope of the Christian life involving, "all goodness and righteousness and truth." (Eph. 5:9)
 4. To bear the "fruit of the Spirit" one must crucify the flesh (Gal. 5:24-26).
 - a. "They that are Christ's" — In baptism one is buried with Christ; dies to sin; and is raised to a new life (Rom. 6:1-6).
 - b. "Have crucified the flesh" (Cf. Gal. 2:20; 6:14; Col. 2:11-13; 3:1-4; 1 Cor. 9:24-27).
 - c. Verse 25 — If we profess to live by the Spirit's guidance, then let us walk as He directs through the word. (Let's be consistent with what we profess to be).

C. Eph. 5:8-14 — "fruit of the Spirit" involves "walking in the light."

1. v.9, "For the fruit of the **light**..." (ASV)
2. Contrast between light and darkness (1 John 1:6,7; 2 John 4,6,9).
 - a. Light — truth and righteousness.
 - b. Darkness — sin and error.
 - c. Compare: Eph. 5:8; Rom. 6:17,18; Eph. 2:1-6.
3. Those who bear the "fruit of the Spirit" are "the children of light" (1 Thess. 5:5) and reflect the light of Christ. (cf. Matt. 5:13-16; John 8:12).
4. In contrast to darkness, the "fruit of the Spirit" is in all:
 - a. "Goodness" — "morally honourable, pleasing to God, and therefore beneficial" (Vine).
 - b. "Righteousness" — "the character or quality of being right or just" (Vine).
 - c. "Truth" — "denotes the true teaching of the Gospel, in contrast to perversions of it" (Vine).
5. v.10 — "Fruit of the Spirit" involves "proving what is acceptable unto the Lord."
6. v.11 — "Fruit of the Spirit" and "fellowship":
 - a. Does not fellowship "unfruitful works of darkness" (cf. 2 John 9-11; 2 Cor. 6:14).
 - b. "But rather reprove them" (cf. John 3:20), by turning on the light (v.13).

D. John 15:1-8 — Necessity of fruit-bearing.

1. Source of Fruitfulness (John 15:1-5).
 - a. "Husbandman" — God the Father, the vine-dresser or the one who tends or cares for the vineyard.
 - b. "The true vine" — Christ the genuine, perfect vine.
 - c. The "vine-dresser" and the "true vine" supply the branches with all they need to bear fruit.
 - d. Branches that do not bear fruit are taken away (v.2).
 - e. Branches that bear fruit are "purged" (pruned) that they might bring forth more fruit. (cf. Matt. 25:29).
 - f. This pruning is done by the word (v.3).
 - g. Must be "in Christ" and abide in Him in order to bear fruit (vs.4,5). Note: "the fruit of the Spirit" is not and cannot be born outside of Christ.
2. Consequences of unfruitfulness and fruitfulness (John 15:6-8).
 - a. v.6 — The result of failure to abide in Christ and bear fruit.
 - 1) Withered and burned — the end result of the unfruitful branch.
 - 2) Individuals in Christ are "branches", not denominations.

- 3) One can “fall”, cease to abide in Christ, lose his spiritual life, wither and die, and be cast into hell.
- b. v.7 — The result of abiding in Christ:
 - 1) His words abide in us, which causes us to bear fruit.
 - 2) God is glorified. (cf. Matt. 5:16).
 - 3) We continue our relationship with the Lord, showing that we are His disciples.

III. SUMMARY: “THE FRUIT OF THE SPIRIT” INVOLVES:

- A. Right Attitudes toward God, fellow-man, and self (Gal. 5:22,23; Titus 2:11,12; Matt. 5:3-12).
- B. Moral Living (Righteousness) — (Eph. 5:9; Phil. 1:11; 2 Cor. 9:10; Heb. 12:11; James 3:18).
- C. Teaching others (Evangelism) — (Matt. 28:19,20; Mark 16:15,16; Col. 1:5,6; Rom. 1:13).
- D. Worship — (Heb. 13:15; John 4:24; Heb. 10:25).
- E. Every Good Work (Labor) — (Col. 1:10; Titus 2:7; 3:1,14).
- F. Giving — (Phil. 4:14-17; 1 Cor. 16:2).
- G. Upholding the Truth — (Eph. 5:9; 1 Tim. 3:15).
- H. Reproving and exposing error — (Eph. 5:11; Rom. 16:17,18).
- I. ALL that the Spirit teaches us to do — (2 Tim. 3:16,17; 2 Peter 1:3).

CONCLUSION:

1. All are bearing fruit; but not all are bearing “the fruit of the Spirit”.
 - a. Some bear evil and corrupt fruit (Matt. 7:18,19; 12:33).
 - b. Some bear good fruit — “fruit of the Spirit” (Matt. 3:10; Eph. 5:9).
2. All will be known by their fruit (Matt. 7:16,20).
3. True children of God bring forth the fruit of the Spirit by obedience to the Gospel.
4. May God help all of us to bring forth the fruit of the Spirit, “...unto holiness, and the end everlasting life.” (Rom. 6:22)

An Overview of the Fruit of the Spirit

Alan Adams

1. Discuss the overall argument beginning in Galatians 3:1 leading up to the contrast between the "works of the flesh" and the "fruit of the Spirit."
 - a. The general problem of Judaizers.
 - b. The contrast between the Law of Moses and the New Testament is cast in a variety of terms:
 - 1) Law: "works of the law," "perfected in the flesh," "book of the law," "curse of the law," "the law," "curse of the law," etc.
 - 2) New Testament: "received ye the Spirit," "hearing of faith," "begun in the Spirit," "he that supplieth to you the Spirit, and worketh miracles among you," "justify the Gentiles by faith," "Christ redeemed us from the curse of the law," "liv[ing] by the Spirit," "walk[ing] by the Spirit," etc.
 - c. The law principle (Gal. 3:10) invalidates the efficacy of otherwise positive characteristics borne by a person.
 - d. Only in the context of the New Testament, by which means do we "walk in the Spirit," are such as the "fruit of the Spirit" accrued to our account.
 - e. A baseball analogy is helpful in seeing this point.
 - 1) A player plays eight flawless innings of ball.
 - a) No errors in the field; in fact, some spectacular defensive plays.
 - b) Hits safely three times, driving in three runs; which accounts for his teams only three runs.
 - c) In the bottom of the ninth, his team is nonetheless behind 4-3.
 - 2) It is the bottom of the ninth; there are two outs; the bases are loaded; and our erstwhile flawless player is at the plate with a full count. He strikes out.
 - a) "But," one says, "he played a great game."
 - b) Yes. But, he ultimately lost.
 - 3) The child of God — one living under the New Testament; living in Christ; walking in the light; walking in the Spirit, et al-has the blessing of repeating — even again, and again-that last at bat. Thus, his former accomplishments ultimately count for something.
2. Variety of "fruits"
 - a. The conceptual and internal: "love, joy, peace"

- b. The concrete and outward: “longsuffering, kindness, goodness, faithfulness, meekness, self-control.”
- 3. Variety of description
 - a. “Fruit of the Spirit” (Gal. 5:22ff).
 - b. “Good works” (Matt. 5:16; Eph. 2:10; et al).
 - c. “These things [virtues; graces]” by which we “become partakers of the Divine nature” (2 Peter 1:3-10).
 - d. “Things” of “virtue and praise” (Phil. 4:8).
 - e. “Things which befit the sound doctrine” and by which we “adorn the doctrine of God” (Titus 2:1-10).
- 4. Problem of measuring Christian growth (cf. 1 Peter 2:2; 2 Peter 3:18).
 - a. From the negative perspective.
 - 1) Too many imagine that fidelity to Christ is measured only in terms of what they don’t do.
 - 2) The very idea of growth, works, fruit, etc. gives the lie to this notion.
 - b. From the “justification” perspective.
 - 1) Justification from our past sins, and continued justification (cf. 1 John 1:7) enables us to be productive in a way that counts.
 - 2) We are justified so that we can “do good” (James 4:17); that “righteousness might reign in life” (Rom. 5:17).
 - c. From the “I botched up so what’s the use” perspective.
 - 1) Christianity is the life of forgiveness and beginning again (cf. 1 John 1:7–2:4).
 - 2) Forgiveness loses its value if we do not fill the void with positive things, fruit.
- 5. Let us consider then, that the “fruit of the Spirit” is—

DISCUSSION:

I. PLANNED (Eph. 2:10).

- A. Discuss whether such things as “love, joy, peace” were possible before the New Testament era.
- B. Discuss why the New Testament is often referred by the synecdoche, or perhaps metonymy, “the Spirit.”
 - 1. Can non-Christians experience “love, joy, peace” et al?
 - 2. Did Old Testament worthies produce and know these qualities?
 - 3. How does this relate to the popular notion that only now may Christians, by way of a supposed metaphysical indwelling of the Holy Spirit, truly know and bear such qualities in their lives.
 - 4. No. It must be understood that under the New Testament — which is to say, living in, walking in, being lead by, the Spirit — are people able to produce these qualities in their lives, and have them “count” (cf. Rom. 6:22).

- C. Discuss why under the New Testament, such fruits may be borne to our account.
- D. Discuss the distinction and contrast between "reconciled" through death, "saved" through life (Rom. 5:10-6:22).
- E. Discuss "fruit that increaseth to your account" (Phil. 4:17).

II. PERVASIVE.

- A. Considering the variety of this "fruit" (works, things, graces, virtues, et al; as per above).
- B. They reach into and touch even the most intimate parts of our psyche.
- C. There is no part of life which is off-limits to God will and effort.

III. PERPETUAL (Col. 3:10-11) — "IS BEING RENEWED."

IV. PALPABLE (Col. 3:10-11) — "IN KNOWLEDGE AFTER THE IMAGE."

V. PRODUCE (Gal. 5:20; Mark 10:18).

- A. Remote cause (Eph. 2:10).
- B. Intermediate cause (Spirit).
- C. Mediate cause (word, preacher, teacher, fellow-Christian, etc.).
- D. Immediate cause (a given individual exercising his own will) — "if these things be yours and abound," et al.
- E. Axiom: It is unreasonable to go beyond the text seeking meaning for causes or forces mentioned, when ample explanation exists within the text itself. (see McGarvey's comments re Lydia's conversion).

CONCLUSION:

1. "If we live by the Spirit, by the Spirit let us also walk" (Gal. 5:25).
2. Let us never fall into the pit of thinking: "This is as good as I get."
3. Lying before us is a lifetime of productivity and personal improvement.
4. God help us if we think we may stand before our Lord on judgment being able only to claim, "I didn't produce anything" (cf. Matt. 25:24-30).

Crucifying the Flesh as it Relates To Bearing Fruit of the Spirit

Gal. 5:24; Col. 3:5-10

Kenneth Burleson

1. In the context of the text, "The fruit of the Spirit" (Gal. 5:22,23) is set in direct contrast with "the works of the flesh" enumerated in the preceding verses.
2. Significant is the introductory word, "but" (Gal. 5:22).
3. When one becomes a Christian, there are some things that must be "put off," "crucified," or "mortified," but equally important are some things that must be "put on" or added to the life of the new Christian. That void or emptiness must be filled.
4. We are new creatures (2 Cor. 5:17).

DISCUSSION:

- I. **GAL. 5:24, "AND THEY THAT ARE CHRIST'S HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS."**
 - A. "And they that are Christ's...."
 1. Those who have obeyed the Gospel and walk after the teaching of the Spirit, belong to Christ. He purchased them (Acts 20:28).
 2. They are His property (1 Cor. 6:19,20), redeemed by His blood (1 Peter 1:18,19), and under law to Christ (1 Cor. 9:21; Gal. 6:2).
 - B. "...Have crucified the flesh with the affections and lusts."
 1. They have put to death the desires which originate in the flesh.
 2. But, those desires stand ready to spring into action again should they not be restrained. There is that constant war (Gal. 5:17).
 3. We are free moral agents, we must choose and keep self-control.
 4. God will not allow us to be tempted above that we are able to bear (1 Cor. 12:13).
 5. They are restrained by our obedience to the Lord by adding the Christian graces (2 Peter 1:5-11) and the fruit of the Spirit (Gal. 5:22,23).
 6. We have died to sin and have been buried in baptism and have been raised from that watery grave to walk in a new life.
 7. The old man is crucified with Him and the body of sin is destroyed (Rom. 6:6).

8. Paul describes this new life in Christ (2 Cor. 5:17).
9. The apostle Paul said he was crucified with Christ, yet lived (Gal. 2:20).

II. COLOSSIANS 3:5-10.

- A. A look into the background of these verses.
 1. *"If ye then be risen with Christ..."* (3:1).
 2. Those who have been raised are those that were buried in baptism (Col. 2:12).
 3. Those buried in baptism are those who were dead in sins (3:13).
 4. One dies unto sin, but is alive unto God (Rom. 6:11).
 5. If we be dead with Christ, we shall also live with Him (Rom. 6:8).
 6. All of this takes place in baptism (Rom. 6:3,4).
- B. In this process, the things that follow are put to death.
 1. These members must be put to death because they seek only fleshly and sensual gratification.
 2. They are to be held in restraint.
 3. Unrestrained, they lead to the following sins.
 - a. Fornication — Any illicit sex act.
 - b. Uncleaness — Every manifestation in look, word or deed.
 - c. Inordinate affection — excessive, unrestrained, not kept in proper limits, disorderly — passion unrestrained.
 - d. Evil concupiscence — evil, sensual desire, a driving force.
 - e. Covetousness — Desiring things that belong to others. It is idolatry.
 4. Things to put off.
 - a. Anger — Emotion of displeasure.
 - b. Wrath — Deep lasting anger.
 - c. Malice — Intent to injure another.
 - d. Blasphemy — To blame with language, to blame with bitterness.
 - e. Filthy communication — Obscene and filthy talk.
 - f. Lying
 - g. The old man.

III. AS IT RELATES TO BEARING THE FRUIT OF THE SPIRIT.

- A. One cannot bear the fruit of the Spirit outside of Christ, he must be in Christ.
- B. When one obeys the requirements to get into Christ, he crucifies the flesh.

- C. This is done when one *hears* (Rom. 10:17), *believes* (Heb. 11:6), *repents* (Acts 17:30), *confesses* (Rom. 10:10), and is *baptized* (Acts 2:38).
- D. Therefore, obedience to the Gospel of Christ is necessary before one can bear fruit.
- E. Putting off the old man and putting on the new man takes place in obeying the Gospel.

IV. THERE ARE SOME THINGS TO PUT ON.

- A. These will be dealt with in other lessons, I will just mention some of them.
- B. Col. 3:12-14, Bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, forgiving attitude.
- C. Gal. 5:22,23, Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.
- D. 2 Peter 1:5-11, Add to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love.

V. WHEN ONE PUTS OFF, BY CRUCIFYING OR MORTIFYING THE MEMBERS OF THE FLESH AND PUTS ON THOSE THINGS MENTIONED IN THIS LESSON BY OBEYING THE GOSPEL OF JESUS CHRIST, HE IS IN CHRIST WHERE ALL SPIRITUAL BLESSINGS ARE TO BE FOUND. FOLLOWING ARE SOME OF THOSE SPIRITUAL BLESSINGS.

- A. Redemption — Deliverance from sin and its consequences (Eph. 1:7).
- B. Forgiveness — Pardon (Eph. 1:7).
- C. Inheritance — Something to be received by heirs (Eph. 1:11).
- D. Reconciliation — Back in harmony (Eph. 2:16).
- E. Access — To the Father through Christ (Eph. 2:18).
- F. Citizenship — (Eph. 2:19).

CONCLUSION:

1. Surely one can see the necessity of putting off the old man and putting on the new man.
 2. When accomplished, one is a new creature (2 Cor. 5:17).
 3. Are you a new creature?
 4. If not, you need to do so now.
-

Fruit Bearing Is Evidence Of Faithful Discipleship

Windell Fikes

¹"I am the true vine, and my Father is the husbandman. ²Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. ³Already ye are clean because of the word which I have spoken unto you. ⁴Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. ⁵I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. ⁶If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. ⁷If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. ⁸Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. ⁹Even as the Father hath loved me, I also have loved you: abide ye in my love. ¹⁰If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." (John 15:1-11 ASV)

1. Jesus Christ is the "true vine." vs.1,4,5
2. The Father is the "vinedresser" or "husbandman." v.1
3. Christians or disciples are called "branches" in Jesus' parable. vs.2,4-6
4. The branch cannot bear fruit of itself. vs.4,5
5. Disciples must "abide" in Christ the "vine" in order to bear fruit. vs.2,4-8,10
6. "Every branch in Me that does not bear fruit He takes away." v.2
7. Christ prunes every branch so that it will bear more fruit. v.2
8. To "abide" in Christ is "to keep His commandments." v.10 (see also vs.12,14,17; John 14:15)
9. The Father is glorified when we bear much fruit. v.8
10. The fruit-bearing observed in faithful disciples is demonstrated by love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22). See full discussion of the definition and meaning of these words in the lesson entitled "Fruit of the Spirit defined" by Jimmy Bates.
11. Key Words and Phrases:
 - a. "true vine"
 - b. "husbandman" or "vinedresser"

- c. “branch”
- d. “bear fruit”
- e. “bear much fruit”
- f. “abide in me”
- g. “cast out” or “cast forth”
- h. “withered”
- i. “thrown in the fire”
- j. “burned”
- k. “love”
- l. “My Father is Glorified”
- m. “keep My commandments”

Note: The words and phrases used in reference to fruit bearing are the focus of this discussion. Unfruitfulness is discussed elsewhere in this book.

DISCUSSION:

I. THE TERMS EXPLAINED.

- A. “Bear, a frequentative form of *pheró* is to be distinguished from it [*phero*] as denoting not a simple act of bearing but a continuous or habitual condition” (W. E. Vine – “bear”).
- B. “Fruitful” is used metaphorically of visible works or deeds and conduct (Matt. 13:23; Mark 4:20; Luke 8:14,15; John 4:35,36; Rom. 1:13; 7:4; Gal. 5:22; Phil. 1:11,22; Heb. 12:11) (W. E. Vine “fruitful”).
- C. “Bearing” denotes producing, bringing forth, accomplishing a particular objective or producing offspring.
- D. Seed produces after its kind (Gen. 1:11,12,21,24-28; Gal. 6:7-9).
 - 1. Grass seed produces grass.
 - 2. Plant and tree seeds produce plants and trees.
 - 3. Birds, sea creatures, and animals bring forth after their kind, e.g. not humans.
 - 4. Humans produce after their kind (other humans).
 - 5. Good seed produces good fruit. Bad seed produces bad/evil fruit.
- E. Webster defines evidence as “that which tends to prove or disprove something; ground for belief; proof; to make evident or clear; show clearly; manifest” (Webster’s College Dictionary 1999 Edition).
- F. Faithful discipleship is obedience to the commands of God. We MUST follow God’s pattern (Heb. 8:5; Titus 2:7; John 14:15).

II. EXAMPLES OF FRUIT BEARING/FAITHFUL DISCIPLESHIP.

- A. Paul was faithful and bore much good fruit.
 - 1. He preached the word faithfully (Acts 9:19-23; Gal.

- 1:6-18; 2:20; Col. 1:23).
2. He exhorted others to preach the word faithfully (1 Tim. 4:12-16; 2 Tim. 4:1-4).
 3. He continually served the master with joy (Phil. 1:18,25; 2:2,16-18,28; 3:1,3,17).
 4. He preached out of a heart of love (Phil. 1:17).
 5. In gentleness, he was an example (1 Thess. 2:7; Titus 3:2; 2 Tim. 2:24-26; Gal. 6:1; Eph. 4:1-3).
 6. Paul and his companions commended themselves as ministers in longsuffering, kindness, and other graces (2 Cor. 6:1-10). See also Gal. 6:10.
- B. Branches, disciples, or Christians must produce fruit.
1. Peter exhorts fruit bearing in marriage (1 Peter 3:1-7).
 2. Peter exhorts fruit bearing in everyday living (1 Peter 3:8-12).
 - a. Unity
 - b. Compassion
 - c. Love
 - d. Tender heartedness
 - e. Courtesy
 - f. Self-control
 - g. Peace
 3. Study James 3:13-18
- C. Fruit bearing is exemplified in "fellowship" (liberal giving).
1. Macedonians (2 Cor. 8:1-4).
 2. Widow (Mark 12:41-44).
- D. Fruit bearing is exemplified in repentance.
1. The Corinthians (1 Cor. 6:9-11).
 - a. "Such were some of you." v.11
 - b. "Ye were washed...sanctified...justified." v.11
 - c. "Called saints" (1 Cor. 1:2).
 - d. See Matthew 3:7-12.
 2. The Ephesians (Acts 19:11-20).
 - a. Believed, v.18
 - b. Confessed ("telling their deeds") v.18
 - c. Gathered up their false books, v.19
 - d. Burned their books in the sight of all.
 - e. The word of the Lord grew mightily, v.20

CONCLUSION:

1. Each disciple, as a branch in the TRUE VINE, will abide in Christ by faithfully obeying His commands.
2. All disciples will joyfully exhibit goodness to mankind, live faithfully before God, be gentle to others and keep control of their words and actions. In so doing, they evidence faithful discipleship by bearing much fruit and bringing glory to the Father in Heaven.

Love

Lenard Hogan

According to Young's Analytical Concordance, there are several words that are translated "love" in the Old Testament and in the New Testament. There are times when these words are translated "charity" in the New Testament in the King James Version.

In chapter thirteen of I Corinthians, the KJV uses "charity" while the American Standard Version uses "love." The modern speech versions use love.

DISCUSSION:

I. GREEK WORDS THAT ARE TRANSLATED LOVE OR CHARITY.

A. *Eros*: Sexual love.¹

1. To satisfy self. This word is not used in the New Testament.

B. *Thelo*: To will or pride.²

1. Scribes loved salutations in the market place. (Mark 12:38)

C. *Phileo*: To be a friend or tender affection.³

1. Never used as a command to love God, however it is used as a warning in 1 Cor. 16:22).⁴

2. Love for family.

D. **Agape** (*agapao*—verb): God's love for man.⁵

1. Sometimes translated charity in the KJV.

a. "Knowledge puffs up, but charity edifies." (1 Cor. 8:1)

b. "And above all things put on charity, which is the bond of perfectness." (Col. 3:14)

2. 1 Cor. 13 is called the chapter of love, and the KJV uses charity in this chapter.

a. Without love or charity, we cannot be anything.

II. WE ARE TO FOLLOW LOVE AND PEACE AS GOD HAS COMMANDED.

A. The end of the commandments is charity. (1 Tim. 1:5)

B. Follow love and peace. (2 Tim. 2:22)

C. Above all things have fervent charity. (1 Peter 4:8)

D. The church at Thyatira was commended for their love. (Rev. 2:19)

III. GOD IS LOVE. (1 John 4:7,8,16)

A. For God so loved the world. (John 3:16)

1. We must love our fellowman in order to love God. (1 John 4:20)

- B. We are to love those that do not love us. (Matt. 5:44; Luke 6:27-36)
- C. The conversation of Jesus and Peter in John 21:15-17.
 - 1. Jesus showed himself to seven disciples. (John 21:1-2)
 - 2. Peter suggested they go fishing. They did not catch anything.
 - 3. Jesus stood on the shore in the morning and said cast the net on the right side. (John 21:6) They caught 153 fish.
 - 4. John said to Peter it is the Lord.
 - 5. This is the third time Jesus had shown himself to the disciples after His resurrection. (v.14)
 - 6. In the conversation, Jesus used *agape* when asking Peter if he loved Him. The first two times, Peter used *phileo* in his answer. The third time Jesus used *phileo*.
- D. Peter's love grew, as our love is to grow.
 - 1. The council called Peter and John and commanded them, do not preach Christ. (Acts 4:18)
 - a. They answered, we must speak the things we have heard. (v.20)
 - 2. All the apostles were before the council, they said we ought to obey God rather than man. (Acts 5:29)
 - a. They rejoiced that they were counted worthy to suffer shame for His name. (Acts 5:41)
- E. Therefore, with these examples, our love for God should be strengthened.

IV. HOW ARE WE TO LOVE?

- A. We are to love our fellowman in order to love God. (1 John 4:20)
- B. We are to love our enemies. (Luke 6:27-30)
- C. The husband is to love his wife. (Eph. 5:25 Col. 3:19)
- D. Love is to be great in marriage. (Eph. 5:22-23)
- E. Children are to love their parents. (Eph. 6:2)
 - 1. Fifth commandment — honor thy father and mother. (Exod. 20:12)
- F. We are to love one another. (John 13:34)

V. LOVE DISCIPLINES.

- A. The Lord chaseth those He loves. (Heb. 12:6)
 - 1. Those that profess to do his will. (Heb. 12:7)
- B. We are to discipline ourselves and our children. (Prov. 13:24)
- C. Those in the church that go astray are to be disciplined.
 - 1. If one will not work neither is he to eat. (2 Thess. 3:10)
 - 2. We must provide for our own. (1 Tim. 5:8)
 - a. Love causes us to care for our own family.

VI. LOVE MUST HATE SOME THINGS.**A. Since God is love...**

1. And He hates some things, then love is to hate these same things.
 - a. Six things doth the Lord Hate (Prov. 6:16-18). A proud look, a lying tongue, hands that shed innocent blood, wicked imaginations, doing mischief and one who sows discord among the brethren.
 - b. Wages of sin is death: (spiritual death) Rom. 6:23
 - c. Sin bringeth forth death. (James 1:15)
 - d. He that committeth sin is of the devil. (1 John 3:8)
 - e. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (John 8:21).
 - 1) Since sin separates us from God, then He hates sin.

CONCLUSION:

1. LOVE CAUSES US TO DO THE THINGS GOD HAS COMMANDED.
 - a. Love causes us to obey God in providing for our family. (Eph. 5:22-31)
 - b. Love causes us to bring up our children in the nurture and admonition of God. (Eph. 6:4)
 - c. Love causes us to seek the kingdom of God first. (Matt. 6:33)
2. Our love for God and His word will lead us to heaven provided our faith is strong enough to obey God.

End Notes:

1. Merriam Webster Collegiate Dictionary.
2. W. E. Vines Expository Dictionary of New Testament Words.
3. Ibid.
4. Ibid.
5. Ibid.

Longsuffering

Tom W. Snyder

1. What we sometimes call "Christian virtues" or "graces" should be very important to us.
2. They are not, at least explicitly, dealing with the subject of ethics, that is, what is right and wrong, but they greatly effect

- this subject.
3. They are not, at least explicitly, dealing with Christian worship, but they greatly effect this subject as well.
 4. Virtues deal with relationships with one another:
 - a. One-another, we don't live on this world by ourselves;
 - b. Attitudes, we can't control what others think, but we can control our thinking;
 - c. Relationships, in every relationship one involves himself with, these graces God has provided will help it be the best possible relationship.
 5. Think of the many relationships:
 - a. Spouse to spouse;
 - b. Employee to employer;
 - c. Friend to friend;
 - d. Friend to enemy;
 - e. Parent to child;
 - f. Christian to non-Christian;
 - g. Christian to Christian;
 - h. Self to self.
 6. God has provided for the best of relationships just by the changing of MY thinking.
 7. Longsuffering is such a virtue:
 - a. If we will learn what it is and how and when to use it, it will improve our lives and the lives of those with whom we come in contact;
 - b. Let us consider what the Bible has to say about longsuffering.

DISCUSSION:

I. LONGSUFFERING DEMANDED.

- A. The text we want to use to begin this discussion is Col. 3:12-13.
- B. To see the need and incentive for this text, let us consider the context. Note how Paul describes the Christian:
 1. 3:1, "*If ye then be risen with Christ.*"
 2. 3:3, "*for ye are dead and your life is hid in Christ.*"
 3. 3:8, "*But now ye also have put off these.*"
 4. 3:10, "*And now ye also have put on the new man.*"
- C. This describes a new relationship that is with Christ and the world:
 1. Close to Christ and —
 2. Away from the world.
- D. The meaning and application of this two-fold concept is forever linked with that which the Christian "puts off" and that which he "puts on."
- E. The text:
 1. "Put on therefore as the elect of God."
 - a. This is a personal command for one in Christ:

- 1) As we think of little children, we might tell them to “put on” their clothes but end up dressing them ourselves;
 - 2) There comes a time when we tell our children to “put on” their clothes, and — although we might supply the clothes — they have sufficient maturity to dress themselves.
- b. The term “put on” is defined by Thayer’s as: “to sink into (clothing), to put on, to clothe oneself.”
 - c. God expects us to “grow up”, to put on the things He as a Father has provided, that He might present us to the world, not naked, but fully clothed in His greatness.
2. This is a positive conclusion, “put on therefore.” Paul argues that it is put on because we are Christians, that it fills the void left by sins we have removed.

II. LONGSUFFERING DEFINED.

A. Some important words:

1. “Longsuffering is from a compound Greek word: *makros*, long and *thumos*, temper;”
2. “Forbearance” is also a compound: *ana*, up and *echo*, to have or hold, hence to uphold or delay punishment;
3. “Patience” is another compound: *hupo*, under and *meno*, to abide, hence to abide under.

B. While the applications to longsuffering and patience seem to be interchangeable, there are some differences we need to note:

1. Each of these words concerns itself with our reaction to the adversities that so frequently come into our lives.
2. There are, however, two sources:
 - a. One is the every day problems of this life. It might be sickness, calamity of life’s events, i.e. flood, fire, storm, etc. The word that generally describes this is patience;
 - b. Longsuffering primarily deals with our relationship with one who sins against us. The way in which we react is with longsuffering and forbearance. (There are a few exceptions, but generally this is the case)
3. Longsuffering is having self-restraint, control over self in face of provocation:
 - a. It does not retaliate.
 - b. Does not seek revenge.
 - c. Longsuffering is part of mercy and forgiveness.
4. To better understand this virtue, let us consider...

III. LONGSUFFERING EXEMPLIFIED.

- A. The word longsuffering in its original form is used 14 times, five of these in reference to the longsuffering of God:
 - 1. God's longsuffering to those of the past:
 - a. With those before the flood, 1 Peter 3:20.
 - b. To the Israelites, Exodus 34:6; Psa. 86:15.
 - 2. We observe longsuffering toward us today, Rom. 2:4; 2 Peter 3:15.
 - 3. The longsuffering of Christ is spoken of in 1 Tim. 1:16.
- B. We see early Christians in possession of longsuffering:
 - 1. Peter and John manifested this as they were imprisoned and beaten.
 - 2. Stephen manifested this as he prayed to God while being stoned, "*Lay not this sin to their charge,*" Acts 7:60.
 - 3. Paul had great longsuffering, Phil. 1:16-19.

IV. HOW DO I GAIN AND PRACTICE LONGSUFFERING?

- A. Many have a fatalistic view of virtues: "If you have it, you have it; if you don't, you don't."
 - 1. Some say you're just born with it;
 - 2. Some say their temperament will not allow for some virtues;
 - 3. Some almost look for it to come in a miraculous way;
 - 4. We must remember if God requires it, it is not only possible but necessary.
- B. How do I gain longsuffering?
 - 1. I must have meekness:
 - a. Remember this virtue demands self-restraint when I am provoked;
 - b. I cannot be so puffed up with myself that I must have my "pound of flesh" right now.
 - c. Think of meek Moses and how, when sinned against, he relied upon God for vindication.
 - d. When adversity comes I might be inclined to say, "I don't deserve this," yet this places me above everyone else including Christ. Keep in mind that because of sin we deserve only death.
 - 2. I must have humility:
 - a. Problems are often so big because we are so big in our own eyes.
 - b. It would do us well to remember the parable Christ taught on forgiveness, Matt. 18:21-35.
 - c. We forgive because we are forgiven.
 - 3. I must learn contentment:
 - a. As Paul learned to be satisfied in whatever condition he found himself, Phil. 4:11.
 - b. Longsuffering is needed because problems remove us

- from our comfort zone, our desired goals.
- c. Many will make themselves miserable and even sick because of adversity.
 4. I must be spiritual and not carnal:
 - a. This is a fruit of the spirit, not of the flesh, Gal. 5:22.
 - b. To receive fruit one must sow. To sow requires seed, effort, and soil.
 - c. Many are not longsuffering because they lack one or more of these.
 5. I must have faith to endure: Heb. 6:15; 10:32-33; 11:27; 12:2-3.
 6. I must be strengthened, Col. 1:11:
 - a. "Strengthened with all might." God has given all strength necessary.
 - b. "...According to his glorious power." We stand not in our own might but in what God has supplied us with, cf. Rom. 1:16.
 - c. "...Unto all patience and longsuffering." This is a product of our strength provided by the Lord.
 - d. "...With joyfulness" we endure, not with gloom and doom, but with joy.
 7. I must be prepared to suffer, 2 Tim. 3:10-12:
 - a. God never promised to remove afflictions.
 - b. Godly solutions can seem hard to the faithless, which make suicide seem easy.

V. WHAT IS THE RELATIONSHIP BETWEEN THE LONG-SUFFERING I MUST HAVE AND THE SIN ANOTHER HAS COMMITTED?

- A. Longsuffering cannot be used as an excuse not to deal with sin.
- B. One can be longsuffering AND deal with sin:
 1. Longsuffering does not remove reprove and rebuke, 2 Tim. 4:2.
 2. Longsuffering does not remove confrontation, Matt. 18:15-17.
 3. Longsuffering does not remove contending for the faith, Jude 3.
 4. Longsuffering does not remove withdrawal of fellowship, 2 Thess. 3:14,15.
- C. Longsuffering is the manner in which these things are done:
 1. It seeks and leads to forgiveness which can only be accomplished with repentance.
 2. Church discipline can be improperly used as an instrument for revenge.
- D. Longsuffering uses wisdom God has given us:

1. We will deal with the new Christian in a different manner than the hard-hearted Christian.
2. Longsuffering will be used in both and in all things, love; but the manner will be different.

CONCLUSION:

1. Virtues are so important to the Christian. They are not only what a Christian does but they become who he is Christ-like.
2. As such, they are not for the picking and choosing, but they all are to be put on.

Peace

Sherman Offord

1. Given the purely subjective, and often contradictory use of the word "peace," one might conclude that it's an enigmatic, even elusive subject.
 - a. Bible topics are, of course, enigmatic or elusive only because people do not study the Word.
 - b. Peace, like so many biblical concepts, has virtually been stripped of objective meaning and application through popular usage.
2. Let us deal with this problem by considering...
 - a. Peace Defined.
 - b. Peace Obtained.
 - c. Peace Maintained.
 - d. Peace Destroyed.

DISCUSSION:

I. PEACE DEFINED.

A. Technical definition.

1. Strongs: from a primary verb to join, peace; lit. or fig. (by implication — prosperity, one, peace, quietness, rest and to set at one. By implication a state of peace, tranquility, John 16:33, Acts 9:3, 1 Cor. 14:33, 1 Thess. 5:3.
2. Vines: primarily, to bring peace, reconcile, denotes in the NT, to keep peace, or to be at peace.
3. Thayers: 1. A state of national tranquility; exemption from the rage and havoc of war 2. peace between individuals, i.e. harmony, concord.

B. Definition by Biblical usage.

1. To die without violent cause (Gen. 15:15).

2. To keep silence (Gen. 24:21; Exodus 14:14).
3. Relief from a burden (Exodus 18:23).
4. Self-Restraint (Matt. 26:63).
5. Cessation of turmoil (Mark 4:39).

II. PEACE OBTAINED.

- A. Moses obtained peace for a troubled mind (Exodus 3:2,3).
- B. Troubles abound in this world (cf. Acts 14:22), yet we often seek relief in all the wrong places (cf. John 1:5,10; 3:19-21; 6:51; 7:7; 14:30; 15:19; James 4:4).
- C. Can one go to the world and find this peace?
 1. The best the world can do is attempt to guarantee peace by the fear principle.
 - a. Nations maintain peace by maintaining strong and powerful weapons.
 - b. Individuals maintain personal peace by having a weapon of protection.
 - c. Sadly, these same means of peace and protection become, in the hands of evil people, instruments of destroying peace.
 - d. Clearly, the world's means of peace is horribly lacking (cf. 2 Cor. 7:10).
 2. Some in the world try to find some semblance of peace through drugs, secular psychology, and a life of abandon.
- D. Only God's way to obtain peace has value and holds promise.
 1. Christ is the price of peace (Isa. 9:6).
 2. Through Christ, man has spiritual rest (Matt. 11:28-30; cf. Acts 10:36; Rom. 1:7; 5:1; 14:17; Eph. 2:13-14; Phil. 4:7).
 3. Peace being obtained only in Christ, we must ask, How does one get into Christ?
 - a. Hearing the Word (John 6:44-45).
 - b. Believing the Word (Heb. 11:6; John 8:24).
 - c. Repentance of sins (Acts 17:30; 1 Thess. 1:9).
 - d. Confession of Christ as Lord (Rom. 10:9-10; Acts 8:37).
 - e. Baptism (Acts 2:38; 22:16; Mark 16:15-16); Baptism puts us in Christ (Rom. 6:3-4; Gal. 3:27).
 - f. Thus, the sum total for the price of Peace, is unconditional surrender to God (Matt. 28:20; 7:21-23; 10:33; 16:24-25).

III. PEACE MAINTAINED.

- A. Given the present state of the brotherhood, many brethren are clearly not pursuing peace.
- B. We must first recognize and respect the all-sufficiency of

Scripture (2 Tim. 3:16-17; 2 Peter 1:3).

- C. As "peace" is associated with the concept of "silence," let us pursue and maintain peace by respecting the silence of the Scriptures (cf. 1 Thess. 5:21-22; Deut. 29:29; 1 Cor. 4:6; 2 John 1:9-11).
- D. Peace is a fruit of the Spirit (Gal. 5:22). We must, then...
 - 1. Walk in the Spirit (Gal. 5:25).
 - 2. Be lead by the Spirit (Rom. 8:14; Gal. 5:18).
 - 3. Live in the Spirit (Gal. 5:25).
 - 4. What does this mean?
- E. Peace is maintained "in the light."
 - 1. God is the essence of light (Psa. 27:1; 36:9; 119:105,130; Isa. 2:5; Matt. 17:1-8).
 - 2. It is only in the light that righteous is maintained (1 John 1:5-10).

IV. PEACE DESTROYED.

- A. Immorality destroys peace (cf. Rom. 1:24-32; James 3:15).
- B. False teaching destroys peace (Rom. 16:17).
- C. Apathy destroys peace.
- D. Ignorance destroys peace.

CONCLUSION:

- 1. Let us not be lulled into accepting error and immorality on the basis of some false notion of peace.
 - 2. Let us work with our might to be sure that we are indeed pursuers of peace.
 - 3. Let know the blessing indeed of the "peace which passeth all understanding" (Phil. 4:7).
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Christians Must Bear Much Fruit

Jeff Bates

- 1. The child of God who bears no fruit spiritually will be "cut off" from God, just as a branch that bears no fruit would be pruned from a vine. (John 15:2; Luke 3:9)
- 2. The quality of the fruit that the child of God bears is also significant. The fruit borne must be good, not corrupt or evil. (Matt. 3:10; 7:15-20)
- 3. Let us consider the following questions in our study.
 - a. Is the quantity of fruit that the child of God bears important?
 - b. If quantity is important, how much fruit must be borne by the

- child of God to please God?
- c. How soon in the Christian's life must he/she begin bearing fruit?

DISCUSSION:

I. THE QUANTITY OF FRUIT BORNE BY THE CHILD OF GOD IS INDEED VERY IMPORTANT.

- A. The question on the hearts of many children of God is "How much do I have to do in order to go to heaven?"
1. They don't want to be overburdened with Christianity.
 2. Their attitudes are: "I want to go to heaven, but I don't want to do more than I have too. What is the minimum that I can do and still go to heaven? What can I get by with?"
 3. They convince themselves that the quantity of spiritual fruits is not important at all.
 4. Such an attitude is far from being Christ-like, far from being the attitude of a Christian. (John 4:34; Matt. 7:21)
- B. Jesus instructs Christians that they must bear much fruit. (John 15:5,8)
1. The word "much" is from the Greek word *polus* which means "many." (Strong's Complete Dictionary of Bible Words)
 2. The Christian is expected of God to bear many fruits spiritually.
 3. What would be done to a grape vine that bears large, juicy, sweet grapes, but it bears very few grapes each year?
 4. Even so, the child of God who bears few fruits, no matter how good the quality of those fruits may seem, will be cut off from God.
 - a. Giving 50% of my income into the treasury of the church on Sunday morning will not assure me of heaven if I don't plan to be back on Sunday or Wednesday nights. (1 Cor. 16:2; 2 Cor. 9:6,7; Heb. 10:24-26)
 - b. Attending every service of the church will not assure me of heaven if I'm not Christ-like every other day of the week. (Matt. 5:13-16)
 - c. Being a good moral person will not assure me of heaven if I do not obey the Gospel of Christ in becoming a child of God. (Gal. 5:19-24; Acts 2:38; 3:19; 22:16)
 - d. Being a good speaker will not assure me of heaven if I do not teach the truth of God. (John 8:32; 2 Tim. 4:1-5)
 - e. Preaching the truth in boldness will not assure me of

a home in heaven if I am not a faithful husband and father. (Eph. 5:22-31; 6:1-4)

- f. (James 2:10,11; Matt. 12:30) The servants of Satan most successful in leading others to hell are those who do some things right.

II. HOW MUCH FRUIT MUST THE CHILD OF GOD BEAR?

- A. W. E. Vine says that it is used "as an adjective of degree." (Vine's Expository Dictionary of Biblical Words)
1. It isn't a question of exactly how many fruits the Christian must bear, as if a specific number could be given in response.
 2. Each Christian must bear fruit according to his/her God-given abilities. (2 Cor. 8:11,12)
 3. Since Christians have varying abilities, they will bear fruit in different measures. (Matt. 13:8,23)
- B. To please God, the child of God must bear as much fruit spiritually each day as he/she can with his/her abilities. (Luke 17:10)
1. I must attend and participate in every assembly called by the leadership of the congregation of which I am a member unless a hindrance arises that is beyond my control. (Heb. 10:24-26)
 2. I must actively participate in every work of the Lord's church, in benevolence, edification, and evangelism. (James 1:27; 1 Cor. 14:12; Eph. 4:12,13; Matt. 28:18-20)
 3. I must live a godly, moral life daily. (Gal. 5:19-24)
 4. I must be faithful as a husband, father, son, co-worker, and neighbor. I must be faithful as a Christian. (Rev. 2:10)
- C. The Christian who bears fruit will be purged of God to bear more fruit. (John 15:2) I have not borne enough fruit spiritually as long as I am alive and healthy enough to bear more fruit.

III. THE CHILD OF GOD MUST BEGIN BEARING FRUIT THE MOMENT HE/SHE BECOMES A CHRISTIAN.

- A. This fruit is borne by abiding in Christ. (John 15:5)
1. One bears fruit through living the Christian life. (Rom. 6:21)
 2. One bears fruit through teaching other souls the saving Gospel. (Rom. 1:13)
- B. When the Christian bears fruit, the Father is glorified. (John 15:8)
- C. Bearing much fruit does not require me to live without sin, seeing that this is impossible even of a Christian. (1 John 1:5-10)

- D. Bearing much fruit does not mean that I have earned my right to go to heaven. (Luke 17:10; Eph. 2:8-10)
- E. Bearing much fruit does mean that I have done the best that I can.

CONCLUSION:

1. One who seeks to enter heaven by doing as little as possible as a Christian will never bear much fruit.
2. Suppose Christ had not done all that he could to bring us salvation.
 - a. He did many great things for us while he lived upon the earth. He healed multitudes of people, he set forth principles that improve the lives of those who live by them, and he set before us a perfect example that we should strive to imitate. (1 Peter 2:21)
 - b. Suppose Jesus had decided that because he had done all of these wonderful things for mankind, he had done enough. Suppose he had decided not to go to the cross. (Rom. 5:6-8)
3. The attitude that saves is the one that says "I am going to do all that I can for the cause of Christ."
 - a. This attitude is motivated by the love shown to us by God in that he has done all that he can for us. (John 3:16)
 - b. If I truly love God, I will keep his commandments (John 14:15, 21-24), and I will bear much fruit as a Christian.

Against Such There is No Law

James W. Boyd

1. Our text: Galatians 5:22, 23
2. Not a discussion of the fruit (fruits) that are discussed elsewhere in the lectureship.
3. Focus on the phrase, "...*against such there is no law.*"

DISCUSSION:

- I. PAUL GIVES RECOGNITION AND ACCEPTANCE TO THE REALITY THAT LAW EXISTS.
 - A. There is such a thing as law.
 - B. Law is defined as an entire body of ordinances.
 - C. Also with reference to a specific single ordinance.
 - D. A rule established and enforced by duly appointed and proper authority.

- E. That which is binding and to which we are accountable; not to transgress.

II. LAWS EXIST IN EVERY REALM OF HUMAN ACTIVITY.

- A. Business, games, traffic, civil government, etc.
- B. Law also exists in the realm of religion; man's relationship with God.
- C. God has always dealt with man according to His law.
 - 1. God gave a law to Adam and Eve.
 - 2. God gave a law through Moses for the nation of Israel.
 - 3. God gave a law to Saul regarding the Amalekites.
 - 4. Contrary to the error of some, God governs man today through His law.

III. NOT JUST ANYONE HAS THE POWER TO MAKE, ESTABLISH AND ENFORCE LAWS.

- A. An individual does not legislate laws unless authorized to do so.
 - 1. A monarch, a king, has such authority.
 - 2. Christ has such authority over His kingdom. (Matt. 28:18; Col. 1:18)
 - 3. The apostles made laws by the authority of Christ.
- B. Men have legislated laws, or attempted to do so, in religion without authority.
 - 1. Such presumption always creates strife and problems.
 - 2. The church has been misrepresented, divided and harmed because of religious laws brought into existence by men without authority.
 - 3. Denominationalism, human legalism (anti-ism), etc.

IV. STRANGE HOW SOME CONTEND GRACE AND LAW ARE IN CONFLICT. (Both mentioned in ch. 5).

- A. Grace was extended to man in the Patriarchal age, Gen. 6:8.
- B. The Psalms repeatedly refer to the grace of God under the Law of Moses.
- C. Some have misapplied John 1:17.
 - 1. The Law of Moses was given through Moses.
 - 2. God's grace for our salvation is offered through Christ.
 - 3. But neither concept suggests where there is law there is no grace, or...
 - 4. Where there is grace there is no law.
- D. One insisted to me, "We are saved by grace without law."
 - 1. I asked, "Who made that law?"
 - 2. He had just stated a rule, a law, by which he expected to negate all law.
 - 3. No position self-contradictory is worthy of acceptance by people of honest mind.

V. SOME TODAY SPEAK OF A “GRACE ORIENTED CHURCH OF CHRIST.”

- A. Never has been any other kind.
- B. Always proclaimed the grace of God.
- C. Never been a “grace only” oriented church of Christ.
- D. God has a law against that kind of church.
- E. Such people cry “NO LAW,” but expect everyone to follow their law.

VI. THE SCRIPTURES SPEAK OF BEING DELIVERED FROM LAW.

- A. Rom. 7:1-4, Law of Moses
- B. Gal. 5:18, Law of Moses
- C. Rom. 8:1-4, Law of sin and death, Rom. 6:23
 - 1. We are delivered from this law by a law.
 - 2. The law of the Spirit of life in Christ Jesus.
- D. Delivered from all laws given by the authority of men, Matt. 15:9.
- E. The law has been changed; priesthood, covenant.
 - 1. Change speed limit from 55 to 70 does not mean we are not under law.
 - 2. Change from Law of Moses does not release us from all law.
 - 3. Law of Moses served its purpose; fulfilled.
 - 4. Was in the way; taken out of the way, Col. 2:14.
- F. Paul's statement, “...against such there is no law,” shows he accepts law.

VII. WE ARE UNDER LAW.

- A. Rom. 8:2, law of the Spirit of life in Christ Jesus.
- B. Rom. 7:22, law of God after the inward man.
- C. Rom. 3:27, law of faith.
- D. Gal. 6:2, law of Christ.
- E. James 1:25, perfect law of liberty (John 8:32, word).
- F. It is by law that God has revealed His grace.

VIII. SIN IS THE TRANSGRESSION OF GOD'S LAW. 1 John 3:4

- A. Where there is no law, there is no sin, Rom. 5:13.
- B. Some argue for instrumental music on the basis there is no law regarding it.
 - 1. But there is.
 - 2. Forbidden to add to or take from, go beyond, 2 John 9.
 - 3. Must have authority, Col. 3:17.
- C. Works of the flesh are violations of God's law.
- D. There are things against the law; prohibited; not authorized.

- E. We have no trouble knowing what is against the law when we know the law.
 - F. We violate God's law by commission, omission, tampering, altering, etc.
- IX. NO LAW AGAINST THE FRUIT OF THE SPIRIT, DIFFERENT FRUIT.**
- A. Why?
 - 1. In total harmony with the will of Christ.
 - 2. Part of the positive side of the faith of Christ.
 - 3. Christlike in nature; He is our example.
 - 4. These fruits only produce good.
 - B. Verse 22, Begins with "But"; in contrast to works of the flesh.
 - C. We are expected to produce these fruits in our lives.
 - D. Not only *not* delivered from these things, but they are *binding* on us by the law of God.
- X. WE ARE EXPECTED AS CITIZENS OF THE KINGDOM TO OBEY THE LAW OF THE KINGDOM.**
- A. The law of the kingdom requires we obey the law of the land.
 - 1. The only exception, Acts 5:29.
 - B. Obedience to the Lord's Law reflects our faith and love.
 - C. We never go wrong by doing right, and it is right to obey proper law.
 - D. The fruit of the Spirit is a part of His law.

Fruit Bearing in Moral, Personal Terms

Garland M. Robinson

- 1. Why doesn't the Lord take us on to be with Him when we first obey the Gospel?
 - a. Isn't our attitude, devotion, sincerity, love, humbleness, submissiveness, zeal at its keenest?
 - b. Isn't it the case that so many fall away and ultimately are lost as time passes?
- 2. Why not just take us on when we first obey?

DISCUSSION:**I. THERE IS A LOT OF WORK TO BE DONE! THERE ARE THINGS WE MUST DO IN THIS WORLD — BOTH EXTERNALLY AND INTERNALLY.**

- A. Jesus had to work while he was on earth (John 4:34; 5:17; 9:4; Luke 2:49; 4:43).
- B. We have to work while we remain on this earth (Gal. 6:10; Eph. 5:16; Col. 4:5; James 4:17).
 - 1. Evangelize. Mark 16:15
 - 2. Help others. Gal. 6:10
 - 3. Be a proper example and influence. 1 Tim. 4:12
 - 4. Show others the kind of living the Lord requires. 1 Cor. 11:1
- C. There's also some work to do internally — growing in the Lord.
 - 1. We're not talking about physical growth. We're talking about spiritual growth.
 - a. When one first obeys the Gospel, he is a babe in Christ. 1 Peter 2:2
 - b. There is a spiritual growing process. Heb. 5:12-14
 - c. I, personally, am responsible for maturing and growing in Christ.
 - 2. I must press on toward the mark. Phil. 3:7-17
 - 3. There are things I must do to benefit my own soul.
 - a. Spiritual growth is not an option.
 - b. I will have to answer to God for what I've done with my life.
 - c. 2 Peter 3:18; 1 Cor. 3:1-2; 14:20; Eph. 4:15; 2 Thess. 1:3
- D. As a disciple of the Lord, I must bear fruit in my own personal life.

II. I LEARN TO PRAY.

- A. Jesus taught his disciples to pray. Luke 11:1-4; 18:1
- B. Paul exhorted brethren everywhere to pray. 1 Thess. 5:17-18; Rom. 12:12; Eph. 6:18; Phil. 4:6; Col. 4:2
- C. James also wrote about prayer. James 5:16
- D. We ought to pray as though everything depends upon God and work as though everything depends upon us.

III. I LEARN TO LOVE AND WORK GOOD-WILL TOWARD OTHERS.

- A. Jesus teaches us to love. John 13:34,35; 15:12-13,17; Rom. 12:10; 1 Cor. 13:4-7
- B. Love seeks that which is in the best interest of others.
 - 1. God so loved the world. John 3:16; Luke 23:34; Rom. 5:6
 - 2. We are to love the same way. Matt. 5:43-46; 19:19; John

13:34-35;

- a. Love does not come natural. It must be developed.
- b. We must LEARN to love.

C. If we truly love the Lord, we will do what he says. John 14:15,21,23; 15:10,14; 1 John 5:2-3

IV. I LEARN TO DISCIPLINE MYSELF IN EVERY WAY THAT I MIGHT BE A WORTHY VESSEL UNTO THE LORD.

A. I condition my heart to learn the will of the Lord and apply it in my life. Psa. 86:11; 25:4; 27:11; 119:11,26,33,73; 143:8,10; Jer. 42:3

B. I learn to control my tongue. James 1:26; 3:2-12

C. I add the "Christian graces" to my life. 2 Peter 1:5-11

D. I purge myself of all iniquity and become fit for the master's use. 2 Tim. 2:19-21

E. I develop the highest sense of honesty and integrity.

1. Rom. 12:17; 13:13; 2 Cor. 8:21; 13:7-8; Phil. 4:8; 1 Thess. 4:12; 1 Tim. 2:2-3; Heb. 13:18; 1 Peter 2:12

2. We are honest whether people are watching or not.

3. We do what is right regardless of the circumstances.

F. I become a model for others to follow. 1 Cor. 11:1.

G. I esteem others better than myself. Phil. 2:3

H. Envy and strife stop. James 3:14

I. I am eager to hear every word the Lord wants me to know. Acts 10:33; Acts 17:11; Rom. 10:17

J. I learn to control my feet, my eyes, my thoughts.

V. I LEARN TO DEVELOP THE HIGHEST STANDARD OF MORALITY IN MY LIFE.

A. This is to be done regardless of what others do.

1. So many have no morals whatsoever.

2. We live in a world of liars — it is a way of life for them.

3. We live in a world of thieves, adulterers, drunkards and homosexuals.

4. The whole world lieth in wickedness (1 John 5:19).

B. When one obeys the Gospel, he ceases immoral behavior of every kind.

1. A Christian "dies" to the old way of life. Rom. 6:1-18

2. Eph. 5:22-5:8, we put off the old way of life which is corrupt.

3. Major changes are made in your life when you become a Christian. Col. 3:8

4. Some of the brethren at Corinth had been very immoral before they became Christians. 1 Cor. 6:9-11

C. A Christian maintains righteous morals because God demands it of him.

- a. It is the right thing to do.
 - b. Those who were once liars, cease their lying. Col. 3:9-10
 - c. Drunkards cease their drinking. 1 Cor. 6:9-11
 - d. Fornicators and adulterers stop. 1 Cor. 6:9-11
 - e. Improper speech is cleaned up. Eph. 4:29
- D. My whole life changes to righteousness and true holiness. Rom. 6:19; Eph. 4:24

CONCLUSION:

1. We must bear fruit in our own personal lives.
2. We conform to the will of our Father in heaven.
3. This is the way God has planned it to be.

Joy

Ed Floyd

Gal. 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law."

1. The words "JOY" and "REJOICING" are found repeatedly in the word of God. Eph. 5:22; Acts 8:8,39; 13:52; 15:3; 20:24
 - a. Sometimes they come from the same word meaning "calmly happy, or well off."
 - b. One who is a Christian is one who is "well off."
2. It is indeed sad when one (for whatever reason), turns and walks no more with Christ.
 - a. However, this happened in the days of Christ. John 6:66. And it happens today.
 - b. Sometimes people may depart from Christ because they never really counted the cost.
 - c. Others may depart because they have been deceived into believing a lie.
 - d. Yet, sometimes people simply depart from Christ and go back into the world. They, for some reason, have forgotten the joy of being a Christian.
3. We need to consider why it is a joyful matter to be a Christian.

DISCUSSION:

1. **THERE IS THE JOY THAT COMES THROUGH OBEDIENCE TO THE GOSPEL.**
 - A. Obedience to the Word of God fosters joy in the hearts of the

obedient.

1. Notice the conversion of the Samaritans. Acts 8:5-8
 2. Also, the conversion of the Ethiopian eunuch. Acts 8:35-38
 3. And, the conversion of the Thessalonians. 1 Thess. 1:6
- B. Disobedience dispels joy and produces fear. Heb. 10:26-27
- C. Could lack of joy be an indication of lack of obedience on our part?

II. THERE IS THE JOY OF KNOWING ONE'S PAST SINS ARE FORGIVEN.

- A. The Bible shows that our sins can be forgiven, no matter how serious they have been.
1. God has even forgiven those that crucified (murdered) his "only begotten son." Acts 2:36-38
 2. One of the most well-known apostles (Paul) was previously guilty of murdering Christians. Yet look at the good he was able to accomplish because he was forgiven.
 3. Peter denied Christ, yet God forgave him.
 4. The immoral (adulterers, fornicators, homosexuals, etc.) were also forgiven when they became Christians. 1 Cor. 6:9-11
- B. No matter what sins you may have committed, if you will repent of such and become a Christian, you can have a clear conscience, knowing that your sins have been forgiven. Acts 2:38

III. THERE IS THE JOY OF FELLOWSHIP WITH GOD.

- A. The word "fellowship" means "communion" or a "sharing in common."
1. One who is a Christian has communion with God.
 2. This should be a matter of great joy.
- B. After showing that Christ had come in the flesh, note what John wrote in 1 John 1:3-4.
- C. In 1 John 3:1, John shows us the great love of God.

IV. THERE IS THE JOY OF FELLOWSHIP WITH BRETHREN.

- A. Fellowship not only extends upward to God, but also outward to fellow Christians.
1. It certainly should be a joy knowing we have communion with God and with brothers and sisters in Christ.
 2. This fellowship is not determined by man but by God.
- B. Fellowship is not determined by whom one likes or dislikes, but by whether or not one is walking in the light. 1 John 1:6-10
- C. Notice what Paul wrote in Eph. 5:11.

- D. But what a joy it is when we walk in the light and fellowship is had among brethren.
- E. Note the words of the Psalmist concerning this fellowship. Psalm 133:1-3

V. **THERE IS THE JOY THAT COMES FROM CHRISTIAN SERVICE.**

- A. There is the joy of spreading the Gospel.
 - 1. Barnabas rejoiced in the conversions at Antioch. Acts. 11:20-23
 - 2. The Christian Jews delighted to hear of the conversion of the Gentiles. Acts 15:3
- B. There is great joy in seeing the spiritual progress of others.
 - 1. This was a frequent source of joy to Paul. Rom. 16:19; Col. 2:5; 1 Thess. 3:6-9
 - 2. John wrote that this was the highest form of Joy. 3 John 4
 - 3. One reason this is true is that those whom we have brought to Christ will not only be a source of joy for us now, but especially in the day of Christ! 1 Thess. 2:19-20
- C. Jesus also spoke of the blessedness (i.e. joy) of giving to others. Acts 20:35
- D. All those who are willing to become involved in serving the Lord, whether it be through teaching or the giving of one's time, energy, or money, will experience joy from such service.

VI. **THERE IS THE JOY OF KNOWING THAT HEAVEN IS OUR ETERNAL HOME.**

- A. Heaven is described as a wonderful place of no more tears, death, sorrow, crying, or pain. Rev. 21:4
 - 1. It also is a beautiful city.
 - 2. This place is attainable by all that want to go there.
 - 3. It is a place of eternal joy. Matt 25:21
- B. We can know whether or not heaven is our destiny. 2 Cor 5:1

CONCLUSION:

- 1. The wonderful joy of the Lord is open to all who would receive it through such things as:
 - a. Faith in Christ.
 - b. Obedience to His Will.
 - c. Forgiveness through His blood.
 - d. Fellowship with His disciples.
 - e. Service in His Kingdom — And it is the kind of joy that can sustain us through life, as Nehemiah told Israel: "THE JOY OF THE LORD IS YOUR STRENGTH," Neh 8:10.

2. Certainly those who are...
 - a. Born of the Spirit.
 - b. Walking in the Spirit.
 - c. Being led by the Spirit through the word, will bear the fruit of the Spirit which includes "joy."
3. Are you a Christian? Are you a faithful child of God?
4. If not, why not obey God this very day and know the joy that can be yours by being a faithful child of God?

Gentleness

Scott A. Kluft

Joshua 2:9-13

1. The Lord gave Abram the Land promise that would be given to his seed which would be multiplied greatly.
 - a. Fast forward through time: the promise renewed up to the Law of Moses.
 - b. Joshua leads them in, and the promise is fulfilled over 400 years after it was given.
2. In preparation, Joshua sends spies to Jericho.
 - a. They lodge with Rahab and the King of Jericho hears of it.
 - 1) Rahab covers for the spies.
 - 2) She sent them to search in the wrong direction, and hid the spies.
 - b. She makes a request based on the fact that she tried to help them; showing where her loyalties lay.
3. The topic assigned is not a character study of Rahab, but the fruit of the Spirit: "gentleness."
 - a. The word "gentleness" is more often translated "kindness."
 - b. Rahab became a hero of faith because of her works of kindness, obviously bearing the fruit of the Spirit in gentleness.

DISCUSSION:

I. DEFINING MY TERMS.

- A. "Bearing the fruit of the Spirit" is a metaphor.
 1. "Bearing the fruit," the purpose for which a tree has been cultivated.
 2. "...Of the Spirit" describes the source of the fruit
- B. "Spirit" is used as metonymy.
 1. Rather than the seed, the sower is used.
 2. Of course the "seed" is the word of God (Luke 8:11).

II. RECEIVING THE SEED.

- A. She heard the deeds done for Israel.
 - 1. Didn't find it necessary to experience the miracles (v.10a).
 - 2. Important, with so many teaching the miraculous working of the Holy Spirit to bring up this fruit.
- B. Her hearing caused belief and godly fear.
 - 1. It had a profound affect on the rest of her life (v.11a).
 - 2. Gentleness/kindness — directly related to hearing God's Word.
 - a. With the implanting of proper seed, gentleness grows up as the natural result.
 - b. Much like what is found in Rom. 10:17.
 - 3. It was her faith, evidenced by kindness, which puts her among those listed in the halls of faith in Heb. 11:31.

III. THE SEED PRODUCES FRUIT.

- A. Many descriptions are given for "gentleness."
 - 1. The etymology once meant "usable-ness."
 - a. *chrestotes* is used 10 times in the New Testament.
 - b. Rom. 2:4; 3:12; 11:22 — translated: good, or goodness.
 - c. 2 Cor. 6:6; Eph. 2:7; Col. 3:12; Titus 3:4 — kindness.
 - d. Gal. 5:22 — only place translated "gentleness."
 - 2. It is a description of a character trait.
 - a. Direct opposition to a harsh, crabby, grouchy temper.
 - b. "Gentleness" ennobles our whole character.
 - 3. It is seen in two perspectives: inward and outward.
 - a. The inward: graceful in manner; calmness of spirit.
 - b. The outward: considerate, courtesy, sympathy.
- B. Words and descriptions vs. actually having this fruit.
 - 1. Study notes were almost all definitions of the word "gentleness."
 - a. No easy outline came to view.
 - b. Few interesting applications in commentaries.
 - 2. A characteristic better understood when observed.
 - a. You know when you have been around someone with this character trait.
 - b. Just try to adequately describe that part of the person's character to encourage others to be the same way.
 - 3. This fruit of the Spirit can only be learned in the school of Christ.
 - a. James spoke of Rahab's working faith. James 2:25
 - b. Not sitting in the pew, not just listening to preachers and teachers struggle to find a way to get through to you in order to convince you to become involved in the work of the church.

- c. The cultivation of the plant, growing faith in the heart. John 15:2
- C. Illustrating gentleness: Seeking biblical examples to follow.
 1. The kindness of Rahab as our text describes.
 2. The kindness of Ruth to all people (Ruth 3:10).
 3. The kindness of David to Mephibosheth (2 Sam. 9).
 4. The kindness of barbarians toward Paul and company (Acts 28:1,2).
 5. The kindness of God for sending His Son to save man (Eph. 2:4-7).
 6. The kindness of God for making provision of the Bible (1 Tim. 2:4).
 7. The kindness of the Lord for enduring man with desire to save him (2 Peter 3:9).

IV. FRUIT IS THE EVIDENCE OF HOPE.

- A. Rahab had good reason to make her request.
 1. Showed a willingness to turn to God rather than self.
 - a. There was no obligation to give her a (token) promise.
 - b. This too is gentleness — not demanding, but requesting.
 2. Showed a willingness to confess God before others (v.11b).
 - a. In her pagan community, this would not be an easy thing.
 - b. Gentleness — wanted the best for her loved-ones even at risk of her own life.
 3. Showed a willingness to submit to God.
 - a. The conditions of the promise is given in vs. 17-20.
 - b. Do you have the same gentle attitude as she did in v.21a?
- B. The gentleness displayed is the hope within.
 1. The hope of a good life with spiritual blessings: Eph. 1:3.
 - a. Rahab hoped to have her loved-ones saved (is there a greater blessing on Earth?).
 - b. Also hoped to retain the blessings she already had: v.13b, "...and all that we have..."
 2. The hope of salvation from God's wrath: Rom. 1:18 (Rom. 3:23).
 - a. The city of Jericho definitely had God's wrath upon it.
 - b. Rahab shows her hope of salvation by her kindness.
 3. The hope of eternal life: Titus 1:2.
 - a. She knew the consequence of remaining in the same position as the rest of the city: v.13c, "...and save our lives from death.
 - b. Kind works showed her hope of an extended life.

CONCLUSION:

1. As with all fruits of the Spirit, Jesus is always the greatest example of perfect gentleness.
 - a. We could have filled our whole lesson with examples of Jesus' kindness.
 - b. Too often people try to make excuse by saying "Jesus is deity."
 2. With the example of a sinful person (a harlot) who is saved due to kindness, we find ourselves much more accountable to have the right demeanor of heart.
 3. Granted: her request; a home with the Israelites; renown by positive mention in the New Testament.
 - a. We saw how the seed was planted and it germinated.
 - b. That seed produced fruit meet for repentance.
 - c. The fruit of gentleness was Rahab's evidence of a form of hope.
 4. To the Christian we ask: if you cannot compare to the kindness and gentleness of a harlot living among pagans, how can you pretend to be a follower of Christ?
 - a. Is there a need to start over; try again?
 - b. Repentance and prayer can restore your hope and you may develop the evidence of that hope by developing the proper gentleness.
 5. To the non-Christian we ask: If Rahab the harlot can hear, believe, repent, confess and obey... won't you do the same that you, like Rahab was, may be placed by God among His people?
 - a. Even if you do kind/gentle works, they will never be enough to save you. God is under no obligation, but if you will "call upon the name of the Lord" as the Bible describes," God's gentleness and kindness will be upon you.
 - b. From the time you put on Christ in baptism, until the day you depart from this life, one of the many fruits of the Spirit that must be nurtured is "gentleness."
-

One Must Be In Christ To Bear Fruit

Guy F. Hester

1. John 15:1-8, "I am the true vine, and my Father is the husbandman. ²Every branch in me that beareth not fruit he taketh away:

and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³Now ye are clean through the word which I have spoken unto you. ⁴Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ⁷If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ⁸Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

2. Just as a branch detached from a grapevine cannot bear grapes, neither can one who is not in Christ bear fruit.

DISCUSSION:

I. ONE MUST FIRST GET INTO CHRIST.

- A. Many think they are in Christ who are not in Him.
- B. Can't *believe* into Christ.
 1. "With the heart man believeth unto righteousness" (Rom. 10:10).
- C. Can't *repent* into Christ.
 1. Repentance is "unto life" (Acts 11:18).
- D. Can't *confess* into Christ.
 1. "With the mouth confession is made unto salvation" (Rom. 10:10).
- E. These are all "unto" toward or in the direction of getting into Christ.
- F. It is by *baptism* that one gets into Christ.
 1. Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."
 2. Rom. 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

II. MUST STAY IN CHRIST.

- A. John 15:4,6, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." ⁶"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."
- B. Abide in Him by adding "Christian Graces" (2 Peter 1:5-11).
 1. "They make you that ye shall neither be barren nor unfruitful" (v.8).

III. WHAT KIND OF FRUIT DOES THE CHRISTIAN BEAR?

- A. Branches in a grapevine produce grapes.
 - 1. Branches in Christ (Christians) produce Christians.
 - 2. "We have been saved to save."
- B. Paul was a fruit bearing Christian.
 - 1. He said, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).
 - 2. Phil. 4:8-9
 - 3. "Things are true...honest...just...pure...lovely...of good report" will result in producing good fruit.
- C. The example of a good clean Christian life will produce fruit. 1 Tim. 4:12; Matt. 5:14-15; 1 Peter 3:1-2

CONCLUSION:

- 1. The fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" are "fertilizer" to the soul of the Christian making him that he "should neither be barren nor unfruitful."
- 2. Only in Christ can one enjoy the fruit of the Spirit or bear fruit for Christ.
- 3. Get in Christ, stay in Christ, and bear fruit for Christ.

Soul Winning is a Part of Fruit Bearing

David Stevenson

- 1. As we are understanding in the many other good lessons in this lectureship, there are many aspects of fruit bearing.
- 2. The lesson I was given deals with only one aspect a bearing fruit for the Lord.
- 3. There are other, equally important, areas that one must also bear fruit for the Lord in, and we must be diligent in serving the Lord in all areas He would have us to bear fruit in.
- 4. However, my lesson is to center in on the subject of "soul winning," and thus this will be the area we will confine our lesson to today.
- 5. I stress this because some people are under the impression that "soul winning" is the only way in which one can bear fruit for the Lord.
- 6. But such is clearly not the case.

7. It is true that "soul winning" is important, but it is only one of the many areas in which one can produce fruits in their life for the Lord.

DISCUSSION:

I. WHAT IS SOUL WINNING?

- A. The concept of "soul winning" indicates that there is something lost that needs to be won.
- B. When we think of the "soul" we are reminded of that inward part of us that shall live on long after this physical body is put off (Matt. 16:26).
- C. When we think of "winning" we think of the opposite of "lost."
 1. It is a fact that all have sinned (Rom. 3:23).
 2. Sin brings death (Rom. 6:23) and a need for salvation (John 3:16).
 3. It is a fact that none can be saved without coming to Christ (John 4:35).
 4. And it is a fact that Jesus came for this purpose (Luke 19:10).
- D. To help us understand our subject a little more, a few passages are important for our consideration: Prov. 11:30; Daniel 12:3; Psalm 126:5-6; Rom. 10:1; Matt. 28:18-20.
- E. Yes, soul winning is important, and is something the Lord wants of His people as they bear fruit for Him.

II. WHO IS TO DO THIS TASK?

- A. Is it by God's power or man's performance?
 1. The real answer to this question is BOTH.
 2. Matt. 28:20; 1 Cor. 3:6-9; 1:18-23; Rom. 1:16; 10:10-17; 2 Cor. 4:7
- B. Those who love the Lord, will be about this task (John 14:15; Matt. 28:19,20).
- C. 2 Tim. 2:2
- D. Yes, we all have various abilities which we can use in the area of soul winning.
- E. Acts 8:4
- F. Please do not forget — You are important! You might reach someone that no one else can!

III. WHEN SHOULD ONE BE ABOUT THE DUTY OF "SOUL WINNING?"

- A. Often, we want to delay things we know we should and can do.
- B. However, the Bible does not teach that we should delay when it comes to "soul winning" (John 4:35,36; 9:4; James 4:14,17; Col. 4:5).

- C. Yes, we must be about our Father's business, and he wants us to be soul winners today.
- D. 2 Cor. 6:2

IV. WHO IS THE OBJECT OF SOUL WINNING?

- A. Mark 16:15,16
- B. Soul winning is to seek the lost.
 - 1. Those who are not Christians, should be sought, taught the Gospel and baptized (Matt. 28:19,20).
 - 2. However, another area of soul winning is in the area of restoring the erring (James 5:19,20).
 - 3. Even the faithful can be encouraged to remain saved (Heb. 3:13).
- C. So there are many we can seek.

V. HOW DO WE GO ABOUT THE TASK OF SOUL WINNING?

- A. Psalm 51:12,13
- B. We must also be convinced of the need (Rom. 3:23; Eph. 4:4-7; Acts 2:47).
- C. We must also feel a sense of purpose. Much needs to be accomplished in soul winning (Luke 2:49).
- D. Don't begin offering excuses (Luke 14:16-24; Matt. 6:19-21, 33).
- E. Do we have an aim? Are we setting goals in this area? Are we planning our time?
- F. We must be active and not passive. We must "go."
- G. We must preach the truth (Matt. 28:20; Mark 16:15; 2 Tim. 4:2).

VI. WHERE DO WE GO ABOUT THE TASK OF SOUL WINNING?

- A. Jesus said, "to go into all the world" (Matt. 28:19).
- B. This means at home, and abroad.
- C. Jesus called Peter, Andrew, James and John and told them to "follow me, and I will make you fishers of men" (Matt. 4:19).
 - 1. We must remember, we are fishers of men, and not merely keepers of the aquarium.
 - 2. Lost must be sought, and the saved must be edified.

VII. SOME BENEFITS OF SOUL WINNING.

- A. Heaven (Luke 15:10; John 3:16).
- B. Self (the soul winner) (1 Cor. 15:58; Matt. 25:21).
- C. The person reached (the soul won) (Acts 2:38; 8:39; Rom. 6:3-6).
- D. The church (Acts 2:41; 15:3).

VIII. SOME COSTS OF SOUL WINNING.

- A. Heaven (John 3:16; Phil. 2:6-8).
- B. Self (soul winner) (Luke 9:23; 2 Tim. 3:12).
- C. The person reached (Luke 14:26,27,33).
- D. The church (1 Cor. 16:2).

IX. HOW DOES THIS RELATE TO OUR STUDY OF THE FRUIT OF THE SPIRIT?

- A. Love (Matt. 22:37-39; John 14:15).
- B. Joy (Phil. 4:4).
- C. Peace (Matt. 5:9).
- D. Longsuffering (Acts 20:31).
- E. Gentleness (Col. 4:6; 1 Cor. 13, tells us "love is kind").
- F. Goodness (Matt. 7:5; 6:14-16).
- G. Faith (Rom. 10:17).
- H. Meekness (Matt. 5:5).
- I. Temperance (1 Cor. 9:27).

CONCLUSION:

- 1. If we are in Christ, it is necessary that we bear fruits (John 15:1-14).
- 2. Soul winning is a part of bearing fruit for the Lord.
- 3. Do we truly care about the souls of others? Will we "let them die?"
- 4. I hope we can see how important each one of us is in this effort, and that we should all be trying to do what we can in reaching out to others.
- 5. Let us also remember that not everyone we try to reach will respond favorably.
 - a. Though God wants all to be saved and come to a knowledge of the truth (1 Tim. 2:4).
 - b. Not all are good soil, for Jesus teaches that while the same seed is sown it may fall upon different types of soil, as He teaches the parable of the sower (Luke 8:4-15).
 - c. So, don't be discouraged when someone you try to reach does not obey, just try to encourage them and look for others to seek as well.
 - d. Remember, we plant and water, but it is God that giveth the increase.
- 6. I hope you have been encouraged today to be a soul winner!
- 7. None of us want our friends or relatives or anyone to be lost so what are we doing to save them?
- 8. As the old song says, "I want to be a soul winner for Jesus everyday."
- 9. And in the words of another song, we don't want anyone to say, "you never mentioned him to me."
- 10. Let us be wise, and win souls!

Parable of the Swept and Garnished House

Nat Evans

Matt. 12:43-45; Luke 11:24-26

PRESENT PLAN:

1. Who was doing the speaking?
2. Who was He speaking to?
3. What was the purpose of this parable?
4. What are some practical lessons that we may draw from these passages for our benefit today?

DISCUSSION:

I. PROBLEM PRESENTED.

- A. In order to get and understand the background of our study, you will need to read Matthew 12:22-50 and Luke 11:14-54.
- B. There was brought unto Jesus a man who was possessed with a demon, blind and dumb: and Jesus healed him, insomuch that the dumb man spake and saw (Matt. 12:22).
- C. The multitudes were amazed, and said, Can this be the son of David? (v.23)

II. PHARISEES POSITION.

- A. But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons (v.24).
- B. Jesus knowing their thoughts said unto them, *“Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you”* (vs.25-28). Jesus tried to get them to see the folly of their position. They would have Satan working against himself, something he would never do. Therefore, their position would have to be false.
- C. Jesus tried to get them to see that if a demon had indeed been cast out of a man, it would have to be by someone more powerful than Satan. He had by their own admission cast the demon out of the man and had healed him. Therefore, He had to be more powerful than Satan (v.29).
- D. By rejecting Jesus, they were rejecting any opportunity to

become members of God's kingdom when it would be established. (This would be a spiritual kingdom and it would be established on Pentecost (Acts 2).

III. PHARISEES PUTRID PROFANE PREVARICATION (blasphemy).

- A. Jesus had indeed performed a genuine miracle. By attributing his power to do this to Satan, they were now guilty of blasphemy (Matt. 12:31-32). They would have to give an account in the day of judgment for their speech (vs.36-37).

IV. PRESUMPTUOUS PRETENCE.

- A. They claimed to be God's people. Their fruits of conduct, attitude and speech proved otherwise (vs.33-35).

V. POWERFUL PROOF PROVIDED.

- A. They asked for an additional sign from him. Jesus points them toward the ultimate sign. This would be his resurrection from the dead (vs.38-40; see also Rom. 1:4).

VI. PAYDAY PROMISED.

- A. He tells them, "*The men of Nineveh shall stand up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here*" (v.41).

"The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

VII. PEOPLE PICTURED IN PARABLE.

- A. Please notice the emphasis given to "this generation." Trace this phrase all the way through Matthew chapter twelve and Luke chapter eleven. Jesus has in mind the unbelieving Jewish nation.

VIII. POINTING OUT POINTS IN PARABLE.

- A. Who is represented in this simile by the empty house?
 1. I believe it to be the unbelieving Jewish nation.
- B. What could be meant by its being swept and garnished?
 1. It believe it to be the acceptance of the Jews to John the Baptist preparatory work in preparing the way for the Messiah. Many of the Jews had accepted John's baptism. They had made their house clean and they were to accept the Messiah when he came. This is not a novel view. See the commentaries listed under number 2.
 2. Commentaries

- a. The Pulpit Commentary, Vol. 15.
 - b. DeHoff's Com. p.64.
 - c. William Hendriksen, NT Com. pp.539-541.
 - d. Alan Hugh McNeile, Com. on Matthew, pp.183-184.
 - e. F. F. Bruce, Com. on Luke, The New International Com.
 - f. James Burton Coffman, Com. on Luke p.249-ff.
 - g. Ivor Powell, Com on Luke p.272-ff.
 - h. B. W. Johnson, The People's NT, pp.74-75.
- C. What is intended by the demons return?
- 1. The Pharisees Preferred Political power over the Prince of Peace and His precious promises. The problem came when the Jews were only willing to accept Jesus on their own terms. They were looking for a political ruler who would set up an earthly kingdom and reign in Jerusalem. They wanted someone who, as an earthly king, would deliver them from Roman bondage. They even tried to take Jesus and force him to become this kind of King (John 6:15). He refused. His answer to Pilate in John 18:36-38 helps us to understand why. The Kingdom of Christ is the New Testament church (Matt. 16:13-19; 1 Cor. 15:24-ff).
- D. What is meant by "the last state being worse than the first?"
- 1. By examining the immediate context and the total context of Scripture, I believe it refers to the rejection and destruction of the Jewish nation in A.D. 70 and then ultimately to those of that generation who died in the rejection of God's plan of redemption through the Christ would be lost eternally in the day of judgment (Matt. 3:7-10; Matthew the twenty-third chapter, especially note verse thirty-three; Matt. 12 and Luke 11). See also 2 Peter 2:20.

IX. POSSESSION PHENOMENON.

- A. It is not my assignment to discuss demonology. I do wish to point out in passing that I believe demons were actual spiritual beings that were permitted to roam the earth for a period of time. Such occurrences allowed Jesus and the apostles to show God's power over the demonic world. I do not believe that demons are allowed to operate in the same way today.
- B. William Hendriksen wrote, "Scripture tells us very little about the peculiarities and customs of demons, and to speculate too presumptuously about such matters would serve no useful purpose." He went on to say, "The Lord is not giving us a discourse on demonology. He wants us to

think not so much about these demons as about 'this wicked generation' (Matt. 12:45, cf. Verse 39), as symbolized by the man who was first possessed by one demon, then delivered, and finally repossessed, only this time not only by one but by eight demons."

X. PRACTICAL PRINCIPLES.

- A. Does this passage have application for us today?
- B. How does it apply to me personally? I believe the following points will answer these two questions for us.

XI. PRECARIOUS PRESUMPTION.

- A. The danger of measuring Christianity by what one doesn't do (I haven't murdered anyone, I don't steal from my neighbor, I haven't committed adultery and thus been unfaithful to my family, etc.).
- B. No one will be saved merely on the basis of things that were wrong that he didn't do. Negative goodness is not enough. Harmlessness is not Holiness. We should overcome evil with good. Jesus demands the entire devotion of our hearts. By way of illustration William Hendriksen said, "A fig tree that produces nothing but leaves is cursed even though it yields no rotten fruit (Matt. 21:19). The man who buries his talent is rejected (Matt. 25:18, 26-28)." Those who do not engage in positive good during this present life will not enter heaven.
- C. Christians are to be a zealous of good works people (Titus 2:11-14).
- D. To know what is good and to fail to do it is sin (James 4:17).
- E. We learn from this parable what happens when we do not add good things to our lives. From it we should learn the danger and folly of a life of idleness and indifference. We must not only cease doing evil, we must overcome evil with good (Rom. 12:17-21; 1 John 4:18).

XII. POMPOUS PITFALL.

- A. We need to recognize the danger of measuring ourselves by ourselves or simply by what others think, instead of measuring ourselves by the Word of God (James 1:19-27).
- B. In Galatians 6:3 we read, "*For if a man thinketh himself to be something when he is nothing, he deceiveth himself.*" A person is not necessarily what he believes himself to be. Many think they are saved when they have not obeyed the Gospel of Christ. They are deceived. "*For not he that commendeth himself is approved, but whom the Lord commendeth*" (2 Cor. 10:18). The proud Pharisee of Luke 18:11 thought that surely God was pleased with him, but

God wasn't. Paul severely rebuked the Jews even though in their own estimation they were pleasing to God, when in reality they were not (Rom. 2:11ff). Many false prophets and false apostles have measured themselves by themselves and were very much satisfied, but all the while they were displeasing to God, and were rejected by Him (2 Cor. 11). I give the following from Roy Deaver's commentary on Galatians 6:3, p.145.

C. He writes about self-deception.

1. The possibility of it, "He deceiveth himself."
2. The nature of it, "He thinketh himself" to be one thing when actually he is something else.
3. The cause of it, "a false standard." The man has set up his own standard, and has measured himself by his own standard, in disregard for the divine standard.
4. The consequence of it, "self-satisfied," but condemned before God, for refusing to do the law of Christ.
5. The remedy for it, "proper consideration of the divine standard."

Brother Deaver also wrote on the same page these sober words, "There are thousands of religious, honest, and sincere, people who regard themselves as being 'something' while refusing to do the law of Christ. There are many in the church who regard themselves as being 'something', but are nothing, because of their refusal to do the law of Christ." The church in Laodicea illustrates this (Rev. 2:14-18). Please note there was such a wide gap between the Jews religious evaluation of themselves and what Jesus' evaluation of them was (Read Matt. 23 and Matt. 15).

XIII. PRECARIOUS POSITION.

- A. Life abhors a vacuum. An empty house will deteriorate. We need to learn that empty hearts make for empty lives. The Interpreters Bible says, "Our world needs passionate and positive commitment, otherwise our emptiness invites a worse fate."
- B. The lives of many members of the church are characterized by emptiness, pretension, and negative goodness. There is a dearth of positive righteousness. It is no wonder that so many are so miserable. There is joy in serving Christ but there is none in a lukewarm life.

XIV. PATHWAY OF PROCRASTINATION.

- A. Oh the pity of lost opportunities. The door of opportunity to obey Christ will not last forever (Matt. 25:10, "and the door was shut").
- B. The importance of making proper choices and wise deci-

sions. What a wonderful opportunity the Jews wasted, Jesus was among them and they didn't even know it. They rejected the opportunity to learn of the true kingdom of God (Matt. 12:28). But what about our decisions? (Josh. 24:14-15; 1 Kings 18:21)

- C. There is a great danger involved when one refuses Jesus. What if this would be my last opportunity to come to Him? My friends, one day we will have our last opportunity. We will hear our last sermon. We will hear and sing our last invitation song. What if today was that very day? (Matt. 16:26; Heb. 2:1-3; 2 Cor. 6:2; Heb. 3:14; Prov. 27:1)

XV. PERVERSE PHILOSOPHY.

- A. Too many people, like the Jews, want to come to God, but only if they can come upon their own terms. We cannot have salvation except through Jesus (John 14:6). We cannot come to Him without obeying the truth (John 8:31-32; John 17:17; Matt. 7:21; John 5:40; Luke 6:46; 1 Peter 1:22).
- B. Many today clamor for something beyond the Word of God. Not being content with the Holy Scriptures, they look to emotionalism and to a direct miraculous operation of the Holy Spirit upon their heart (the mind). I call upon them to tell me even just one thing, one moral or spiritual truth that they claim has been revealed to them that is not already found in the Bible.
- C. We must not tamper with God's Word.
1. We must not add to it (Prov. 30:6; Deut. 4:2; Rev. 22:18-19).
 2. We must not take away from it.
 3. We must not substitute for God's way (Lev. 10:1-2).
 4. The danger of a closed mind is illustrated when Jesus cast a demon out of a man in Matthew 12:22. The Pharisees rejected the evidence and attributed what Jesus had done to Beelzebub the prince of demons. The mind is like a parachute, it is a very dangerous thing if it always stays closed and refuses to open.

XVI. PAST PERFORMANCE PREFERRED OVER PROGRESS.

- A. Forgiveness of past sins is only the beginning of the Christian life. When we arise from the watery grave of baptism, being then made free from sin, we are to arise to walk in newness of life (Rom. 6:3-18). Far too many members of the church seem to be satisfied to simply stop there. Have they not realized that God expects growth, development, and maturity in His children? (Heb. 5:12-14; 2 Peter 3:18; 2 Peter 1:5-11).
- B. We should strive to be the right kind of tree bearing good

fruit (Matt. 12:23; Gal. 5:22-23).

XVII. PITIFUL PLUNGE.

- A. When the blind lead the blind, what did the Lord say would happen?
- B. When people follow false teachers and will not study and think for themselves (Acts 17:11; 1 John 4:1).
- C. When elders of the church will not lead, when they will not feed the flock, when they will not protect the flock, when they will not stand behind sound Gospel preachers, and when they will not discipline (Acts 20; 1 Peter 5:1-4; Titus 1:9-11; Heb. 13:17; Eph. 5:11). Yes, many are going to fall into the pit!

XVIII. PULPIT PLAINNESS.

- A. Preachers should imitate the preaching of Jesus, the apostles, and the Old Testament prophets.
- B. We must declare the whole counsel of God without fear or favor (1 Cor. 9:16; Gal. 4:16; Acts 20:20, 27).
- C. Preachers must not cave in to today's pressure to water down the Message (2 Tim. 4:2-4; Isa. 5:20). Remember in season and out of season. Brother Marshall Keeble used to say, "that means to preach when they like it, and when they don't like it."

XIX. POMPOUS PRIDE.

- A. Impenitent wills put the destiny of the soul under the power of evil.
- B. It is a serious matter to blaspheme against the Holy Spirit (Matt. 12:31-32).

XX. PETER'S PREDICTION.

- A. The last state will be the worse than the first (2 Peter 2:20). This was also predicted by the Lord (Matt. 12:45; Luke 11:26). We need to also read Heb. 6:4-6.
- B. They would be the worse for having rejected Jesus, this is true of anyone who does the same.
- C. God will deliver some over to a reprobate mind (Rom. 1:28).
- D. Those who do not love the truth and who reject it will receive a strong delusion and they will be damned (2 Thess. 2:10-12).
- E. The danger of leaving one's first love (Rev. 2:4).
- F. The danger of leaving divine protection (Heb. 13:5-6).
- G. The Jewish nation would find that the axe had indeed been laid at the root of the tree (Matt. 3:10). The temple that had at one time been God's house would become just their house because God would no longer be there. Their city, the city of

Jerusalem was destroyed in A.D. 70. The impenitent ones also would be lost in the day of judgment (2 Cor. 5:10; Eccl. 12:13-14; Matt. 23:33; 25:46).

XXI. PRIORITIES.

- A. Those who know the Lord's will and obey it are those who are in fellowship with Jesus (Matt. 12:46-50; 2 John 9-11).
- B. The power of Jesus is stronger than that of Satan (Matt. 12:28-29). Whose side are you on? Jesus is going to win. Will you be found on the winning side?
- C. Matt. 6:33; Matt. 12:30; Luke 11:23. Jesus said you are either for me or against me. Friend, there is no fence to straddle. Which side are you on today?

XXII. PERNICIOUS PURSUIT OF THE POUNCING PREDATOR (the devil goes house hunting).

- A. *"Be sober, the watchful; your adversary the devil, as a roaring lion, walketh about seeking whom he may devour"* (1 Peter 5:8).
- B. Van Dorrان said, "The heart of the unconverted man is the devil's palace." To state it another way, the heart of a man is a house in which dwells good or evil.
- C. The devil went house hunting in Matthew 12 and Luke 11 and he found a warm reception in a house that had been his former abode. The devil had been out for a little while, but the Lord had not been invited in.
- D. The impenitent heart is the fit dwelling place for Satan, for the Lord does not abide in an impenitent heart. Examples would be that of Judas and the wicked Jews.
- E. God will draw nigh to us only when we draw nigh to Him (James 4:7-8). We must actively resist the devil, not invite him in as a guest.
- F. Who reigns upon the throne of your heart today? Is it Jesus or Satan? It can't be both (Matt. 12:30).
- G. The devil is out and about, and he is house hunting. When he comes to you, what sign (I am speaking figuratively) will he find over the door of your heart? Will he find a welcome sign, a vacancy sign?
- H. It would be my sincere desire and prayer that he would find over the door of your heart and mine, A NO VACANCY SIGN. IT READS, "NO VACANCY, FOR JESUS LIVES HERE" (Col. 1:27; Gal. 2:20).

XXIII. PEACE OR PAIN.

- A. There is no peace saith my God to the wicked (Isa. 57:20-21).
- B. The child of God can enjoy the peace that passeth all

understanding (Phil. 4:7). Neither demons nor ungodly men can find the peace that is only found in Christ (Eph. 1:3).

XXIV. PHYSICIANS' PRESCRIPTION.

- A. Jesus is the great physician. He is the only one who has a cure for the dreaded malady of sin (Zech 13:1; Luke 19:10; Matt. 1:21; John 1:29).
- B. We must obey the Gospel to apply the cure. To be saved one must:
 1. Hear the Word which produces faith (Rom. 10:17).
 2. Believe in God and in Christ as the divine Son of God (Heb. 11:6; John 8:21,24).
 3. Repent of sin (Luke 13:3,5; Acts 17:30-31).
 4. Confess one's faith in Christ before men (Rom. 10:9-10; Acts 8:37).
 5. Be baptized for the remission of his sins (Acts 2:38; Acts 22:16; Mark 16:16; Col. 2:10-12; Rom. 6:3-6; Gal. 3:26-27; 1 Peter 3:21).
 6. Live a faithful life as a child of God.

XXV. PHYSICIANS' PLEADING.

- A. Matt. 11:28-30
 - B. Rev. 22:17
 - C. Friend, will it be pardon or perdition??? (Rom. 6:23)
-

The Spirit's Role And Mode In The Christian's Bearing Fruit

Gilbert Gough

1. Does the Holy Spirit work supernaturally, mysteriously and directly upon the heart of man in order to bear fruit? Or, does the Holy Spirit work through means of the Word upon the heart of man in order to bear fruit?
2. The Holy Spirit is probably more misunderstood than any other person or subject in the Bible.
3. This stems from the difficulty of some verses of Scripture, from bias of man-made ideas, and from ignorance of Scripture.
4. To gain an understanding of the Holy Spirit, we must understand who the Holy Spirit is.

DISCUSSION:**I. THE HOLY SPIRIT IS A PERSON.**

- A. When the Holy Spirit is spoken of, He is always referred to as "He" (Isaiah 40:13; John 14:16, 17, 26; 15:26; 16:7-14; Acts 8:15,16).
- B. The Holy Spirit has the characteristics of a person:
 1. He can be counseled or taught. "Who hath directed the spirit of the Lord, or being his counselor hath taught him?" (Isaiah 40:13)
 2. He speaks:
 - a. "...But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13:11).
 - b. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).
 - c. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them" (Acts 13:2).
 - d. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith..." (1 Tim. 4:1).
 - e. "Wherefore as the Holy Ghost saith, Today if ye will hear his voice" (Heb. 3:7).
 - f. "And the Spirit and the bride say, Come..." (Rev. 22:17).
 3. He reveals. "And it was revealed unto him by the Holy Ghost..." (Luke 2:26).
 4. He teaches:
 - a. "For the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:12).
 - b. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things..." (John 14:26).
 5. He testifies — "But when the Comforter is come...he shall testify of me" (John 15:26).
 6. He reproves — "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).
 7. He glorifies — "He shall glorify me..." (John 16:14).
 8. He receives — "...for he shall receive of mine, and shall show it unto you" (John 16:14).
 9. He witnesses — "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).
 10. He searches — "...for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

11. He knows — *“...even so the things of God knoweth no man, but the Spirit of God”* (1 Cor. 2:11).
12. He can be grieved — *“And grieve not the holy Spirit of God”* (Eph. 4:30).
13. He reasons —
 - a. *“For it seemed good to the Holy Ghost, and to us...”* (Acts 15:28).
 - b. *“...But the Spirit suffered them not”* (Acts 16:7).
 - c. Agabus warned Paul by the Holy Spirit (Acts 21:11-14).
14. He’s a witness —
 - a. *“And we are his witnesses of these things, and so is also the Holy Ghost...”* (Acts 5:32).
 - b. *“Whereof the Holy Ghost also is a witness to us...”* (Heb. 10:15).
 - c. *“...And it is the Spirit that beareth witness, because the Spirit is truth”* (1 John 5:6).

II. THE HOLY SPIRIT IS DIVINE.

- A. He has the characteristics of the divine —
 1. *“And the Spirit of God moved upon the face of the waters”* (Gen. 1:2).
 2. *“Who hath directed the spirit of the Lord...”* (Isa. 40:13).
 3. *“Now the Lord is that Spirit...even as by the Spirit of the Lord”* (2 Cor. 3:17,18).
 4. *“...Spirit of God”* (1 Cor. 2:11).
- B. The Holy Spirit is spoken of as divine —
 1. Ananias lied to the Holy Ghost, then it is said he *“lied not unto men, but unto God”* (Acts 5:3,4).
 2. *“...Baptizing them in the name of...”* (Matt. 28:19).
 3. *“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen”* (2 Cor. 13:14).
 4. *“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me”* (Rom. 15:30).

III. THE HOLY SPIRIT IS ONE OF THREE DIVINE PERSONS SPOKEN OF IN SCRIPTURE.

- A. God the Father, Jesus Christ the only begotten Son, and the Holy Spirit are three different and separate persons —
 1. At Jesus’ baptism (Matt. 3:16,17).
 2. At creation (Gen. 1:26,27).
 3. In Jesus’ discourse (John 14:16,17,26; 15:26; 16:7-14).
 4. In Jesus’ commission (Matt. 28:19).

IV. INDWELLING OF THE HOLY SPIRIT.

- A. Realizing that the Holy Spirit is a person, as God and Christ are persons, will remove much of the mystery from around the subject of the Holy Spirit and the indwelling of the Christian.
- B. God dwells in the Christian — *"...If we love one another, God dwelleth in us, and his love is perfected in us"* (1 John 4:12).
- C. Christ dwells in the Christian — *"And if Christ be in you, the body is dead because of sin..."* (Rom. 8:10).
- D. The Holy Spirit indwells the Christian — *"But if the Spirit of him that raised up Jesus from the dead dwell in you..."* (Rom. 8:11).
- E. All three dwell in the Christian "representatively."
- F. God does not personally indwell the Christian; Christ does not personally indwell the Christian; and neither does the Holy Spirit personally indwell the Christian.

V. THE PROMISE OF THE HOLY SPIRIT.

- A. There was a promise of miraculous gifts of the Holy Spirit given unto the apostles and which was exhibited in the early church (Joel 2:28-32; Acts 2:14-16; John 7:38,39; Mark 16:17-20; John 14:16,17,26; 15:26,27; 16:7-15; Acts 1:4,5,8).
- B. These miraculous powers were given the apostles by the baptism of the Holy Spirit of the day of Pentecost (Acts 1:5; 2:1-4,11).
- C. They were given in a miraculous manner to the first Gentiles admitted to the church (Acts 10:44-47).
 - 1. This special outpouring of the Spirit upon the Gentiles was necessary because of the special circumstances to convince the hard-headed, hard-hearted, stubborn Jews that the Gentiles were allowed in the church (Acts 11).
- D. The church, in general, was given the miraculous gifts of the Holy Spirit by the laying on of the apostles hands (Acts 8:14-18; 19:1-7).

VI. THE PURPOSE OF THE MIRACULOUS GIFTS OF THE SPIRIT.

- A. The miraculous gifts of the Holy Spirit were for the purpose of confirming the Gospel (Heb. 2:1-4).
- B. The apostles were given guidance of the Holy Spirit that they might have the inspiration to carry out their commission as witnesses (Acts 1:8).
- C. Thus, with the completion of the apostle's work in delivering the faith of Jesus Christ, the miraculous gifts, which included the promise of guidance unto the apostles, would pass away (1 Cor. 13:9-10).

1. The baptism of the Holy Spirit was not a promise to continue to all men.
2. In Ephesians 4:4, 5 there is one baptism; Paul speaks of water baptism in Ephesians 5:25-27; Therefore, water baptism existed to the exclusion of Holy Spirit baptism when Paul wrote Ephesians.

VII. THE HOLY SPIRIT WORKS THROUGH MEANS.

- A. As when a person uses a shovel (a means) to dig a hole; so, when we speak of the Holy Spirit (a person) using a means, it does not detract from the fact that the Holy Spirit has done the work.
- B. The Holy Spirit uses natural means to effect the mind and heart of man.
 1. The Holy Spirit works by means of the Word of God.
 2. This is seen in parallel passages of Eph. 5:18,19 and Col. 3:16.
 3. Paul told Ephesus and Colossae the same things:
 - a. To Ephesus — *“Be filled with the Spirit.”*
 - b. To Colossae — *“Let the word of Christ dwell in you richly in all wisdom.”*
 4. To be filled with the Spirit was to let the Word of Christ dwell in them.
 5. The Holy Spirit operated through the means of the Word of God.

VIII. IF THE HOLY SPIRIT OPERATES APART FROM THE WORD, THEN...

- A. Why did the apostle Paul call the Gospel *“the power of God unto salvation?”* (Rom. 1:16)
- B. Why did Jesus command to preach the Gospel (Mark 16:16)?
- C. Why did Jesus call the Word the seed of the kingdom (Luke 8:11)?
- D. Why did Jesus say the Word sanctifies (John 17:17)?
- E. Why did Paul say that obedience to the Word is necessary (Rom. 6:17)?
- F. Why did Paul say that God saves through preaching the Word (1 Cor. 1:21)?
- G. Each question shows the Spirit operates by means of the Word.

IX. THE SPIRIT OPERATED THROUGH THE WORD OF GOD IN TIMES PAST.

- A. He worked through Noah's preaching (2 Peter 2:5).
- B. He worked through the prophet's words (Neh. 9:20,26,30).
- C. He worked through Peter's preaching (Acts 2:27,40,41).

- D. He worked through Paul's writing (Eph. 3:1-8).
- E. He worked through the Word (Eph. 5:26,27).
- F. He worked through the Bible (2 Tim. 3:16,17).

X. THE SPIRIT THROUGH THE WORD OF GOD...

- A. Converts (1 Cor. 4:15; James 1:18; 1 Peter 1:23).
- B. Saves (Acts 11:14; John 17:17; 1 Cor. 15:1-2; Psalm 19:7).
- C. Produces faith (Rom. 10:17; John 20:30-31; Luke 1:3-4; 8:12).
- D. Sanctifies (2 Thess. 2:13; John 17:17; Eph. 5:26).
- E. Cleanses (Eph. 5:26).
- F. Quickens (John 6:63; Psa. 119:50; Eph. 2:1,5).
- G. Enlightens (Psa. 119:105; 73:24).
- H. Comforts (Rom. 15:4; 1 Thess. 3:2; 4:18).
- I. Produces spiritual growth (Acts 20:32; Col. 1:10-11; 2 Peter 3:18).
- J. Produces fruit (Col. 1:5-10; Gal. 5:22-23).
- K. Strengthens (2 Tim. 2:1-2; Rev. 12:11; Rom. 10:17 with Hebrews 11).
- L. Regulates our lives (1 Tim. 3:14-15).
- M. Admonishes (1 Cor. 4:14).
- N. Guards (2 Tim. 3:13-15).
- O. Stirs up (2 Peter 1:12-13).
- P. Exhorts (1 Peter 5:12).
- Q. Purifies (1 Peter 1:22).

XI. WHAT THE SPIRIT DOES, THE WORD DOES.

- A. The Word is not the Spirit, and the Spirit is not the Word.
 - B. The Spirit operates through the Word to accomplish everything in the conviction, conversion, and sanctification of a Christian.
 - C. The man who uses the shovel is not the shovel, and the shovel is not the man.
 - D. The man uses the shovel to do the work.
 - E. The same is true of the Holy Spirit and the Word.
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Goodness

Paul Curless

1. Goodness has many different meanings, all of which depends on who the decipher is.
2. A child may think that a quarter is worth more than a dollar bill

because the quarter is shiny and pretty. So what really determines value?

3. We all have things we consider valuable. If our earthly possessions faced destruction, what would we choose to save if we could?
 - a. Would it be a box of family pictures — they are valuable to us.
 - 1) A box of my family pictures wouldn't be of any value to you.
 - 2) So how does one determine the value of something?
4. Thus far in this great Lectureship we have looked at Galatians 5:22 and considered the fruit of the Spirit, we have heard lessons on some very valuable fruit, like love, joy, peace, long-suffering, gentleness, (kindness, ASV).
5. But what about goodness? Webster's definition: "The quality or state of being good."
 - a. While love, joy, and peace step to the plate and hit home runs, goodness does its best to just get a single.
 - b. To many, goodness is just not considered important or even desirable today — especially in our corrupt society.
 - c. Many of the world have the frame of mind to, "do unto others before they do it unto you." Far different than what the Bible teaches. *"And as ye would that men should do to you, do ye also to them likewise"* (Luke 6:31).
6. It is my prayer that before this morning is over that all present will realize that goodness is a very valuable and important "fruit of the Spirit." At the same level as love, joy, and peace, etc.

DISCUSSION:

I. WHAT IS GOODNESS? Gal. 5:22

- A. One of our problems with goodness is the same problem we have with love. The word "good" is used in so many ways, just as we use the word "love." We love our children/grandchildren, we love apple pie, and we love a beautiful sunset, but each of these "loves" are entirely different.
 1. It is the same with the word "good." We say, "I had a good meal," or "I met a good person," or "We had a good cry." They are different, aren't they?
 2. Let us look at how the word "good" is used in the Bible. For instance, we read in the opening chapters of Genesis that God created the heaven and the earth, and then He created life in the sea and in the air and on the ground. After each creation, God looked at it and saw that it was good (Gen. 1:25). What does that mean?
 3. I guess it means that when God looked at what He had done, He was pleased with it. Therefore, one might say, "Goodness means something that pleases God."

- a. Let us go one step further and say, "A good person is a person who is pleasing to God."
 - b. What about those who are not pleasing to God?
- B. The Bible also tells us that "God is good" (Psalm 100:5). Now what makes God good? Well, God is pure, God is holy, God is forgiving, God is generous. So therefore, if we are good people, then all those characteristics would be true of us — if not why not? (1 Peter 1:16; Lev. 11:44).
 - 1. Sometimes, when someone tells us "goodbye," they will add, "Now be good," Think about that statement. We expect each other to be good! After all, everybody knows Christians are expected to be good.
 - a. But let me say something about that, not all Christians are good! Some apostate Christians and congregations are "good for nothing."
 - b. This would include the "change agents" who have left the faith and are no longer abiding in the doctrine of Christ (2 John 9-11).
 - c. Make no mistake about it, they are not "good" nor do they have God (2 John 9-11; Eph. 5:11).
- C. Well, without going any further on that, let me give another definition of goodness. It is a simple definition.
 - 1. "Goodness is doing the right thing for the right reason."
 - a. I suppose one could do the right thing for the wrong reason. I suppose that one could even do the wrong thing for the right reason.
 - b. But "goodness is doing the right thing for the right reason."

II. JESUS IS OUR EXAMPLE AND DEMONSTRATION OF GOODNESS.

- A. Without question, Jesus is our greatest example of goodness. When you want joy and peace, look at Jesus. The same is true of goodness.
 - 1. Let us not make the mistake of thinking that being good came naturally for Jesus (that is, while He was in the flesh).
 - 2. He lived in the flesh just as we live in the flesh. Satan tempted Him over and over again (Matt. 4:1-11).
- B. The Gospel according to Luke, chapter four, verses 1-13, records three temptations.
 - 1. The first is the temptation of selfishness (Lust of the flesh). The second is the temptation of compromise (Lust of the eyes). The third is the temptation of popularity (Pride of life).
 - 2. Satan continues using the same temptations on us today.

- a. The Lust of the Flesh (what one does with his body).
1 John 2:15,16
 - b. The Lust of the Eyes (what one does with his mind — remembering the eyes are the gateway to the mind).
 - c. The Pride of Life (what one does with his “will,” since Pride is a sin of the will).
3. Genesis 3:6 mentions all three: *“And when the woman saw that the tree was good for food (lust of the flesh), and that it was pleasant to the eyes (lust of the eyes), and a tree to be desired to make one wise (pride of life), she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”*
- a. Seemingly, all sins would fall under one of these three.
 - b. It is always good for man to remember that sin separates man from God (Isaiah 59:2).
- C. We read in Luke 4:3-4, *“The devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”*
- 1. Here is the age-old struggle between selfishness and love. It started in the Garden of Eden and it continues today.
 - a. Satan is trying to get Jesus to focus on Himself. He tempts Jesus to turn the stones into bread. Make no mistake about it, Satan always tempts us in our area of weakness, and Jesus had been fasting for 40 days. He was extremely hungry, and it would have been so easy for Him to have used His Power to do what Satan suggested.
 - b. Now, do you understand what Satan was trying to do? If he could just get Jesus to be concerned about satisfying his own needs, of making things easy for himself, of taking the easy way out, then Jesus would never be able to pray, *“Not my will, but thine be done”* (Luke 22:42).
 - 1) Had He given in to Satan, He would not have been willing to pay the price for your sins and for mine. He would never have gone to the cross for us.
 - 2) Knowing He had come to do the Father’s will, he knew the most important thing was not Himself, but us (John 3:16). So He says, *“It is written, man shall not live by bread alone...”* (Luke 4:4). He did the right thing for the right reason. His goodness is clearly seen by His actions.
 - 2. The second temptation was a temptation to compromise

(Luke 4:5-7).

- a. "Here it is, Jesus," Satan says, "I have control over the people of this world, including the religious people. They are serving me. *So let's make a deal!*"
 - 1) Just compromise with me, and all this can be yours.
 - 2) Demas is an example of one who compromised with Satan. 2 Tim. 4:10, "*For Demas hath forsaken me, having loved this present world....*"
 - 3) There have been others who were "*...lovers of pleasures more than lovers of God*" (2 Tim. 3:4).
 - b. Satan will use this same temptation on us. Let us make sure we are not playing fast and loose with the truth, cutting corners, compromising with that which we know to be wrong (James 4:17).
 - c. We know there isn't anything wrong with material things, including money (1 Tim. 6:10). The love of money is the problem.
 - 1) All good things come from God; we are but stewards of God (1 Cor. 4:2).
 - 2) Our responsibility is to be good stewards and make sure that God is exalted by the way we use it. We are nothing more than care takers of God's possessions.
 - d. Jesus did the right thing, "*And Jesus answered, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve*" (Luke 4:8).
 - 1) Jesus didn't take the easy way out; His actions is clearly seen by His actions.
 - 2) Remember: Our Goodness toward God is only expressed by our obedience. "*And this is love, that we walk after his commandments...*" (2 John 6).
3. The third temptation is the temptation of popularity (Luke 4:9-11).
- a. Satan is an expert of taking Scripture out of context. He is tempting Jesus to do something spectacular to amaze the crowds and show them His power.
 - b. If Jesus would do something marvelous like throwing Himself down from the top of the temple in Jerusalem before the leaders of Israel, and then have God's angels swoop down and catch Him, everyone would eagerly follow Him.
 - 1) If Jesus would continue doing this from time-to-time, people would come from far and near to see it and praise Him. He would instantly become the most popular man in all Israel!

- 2) It would have been so easy for Jesus to have done this, causing the people to follow Him anywhere — sounds like some of our liberal brethren, who are in the entertainment business.
 - 3) This was the temptation Satan brought to Jesus. But, giving in would not be doing God's will. This was a big temptation, Jesus could have done it. He could have become very popular (Pride of Life).
 - c. Satan continues tempting faithful Christians today; Peter pictures him as: "...a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).
 - 1) He is after the faithful few of the Lord's church. He knows the difference between religious and righteous.
 - 2) So we must: "*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil*" (Eph. 5:11).
 - d. Jesus' response after the third temptation was, "...It is said, *Thou shalt not tempt the Lord thy God*" (Luke 4:12). So, one can see the goodness of Christ by His response/actions.
4. "*And when the devil had ended all the temptation, he departed from him for a season*" (Luke 4:13).
- a. Satan didn't stay away long. He kept on tempting Him. Jesus had to deliberately do the right things for the right reasons.
 - b. Some congregations in our brotherhood are constantly being tempted to focus on more and more spectacular services because they want to be popular (like their denominational friends). Such as:
 - 1) Singing groups to entertain, vocal bands, solos, etc.
 - 2) Lowering the lights (to make things more dramatic).
 - 3) Baby dedication Sunday (a parallel to infant baptism).
 - 4) Anointing the sick with oil during worship service.
 - 5) Offering the Lord's supper on other days than Sunday.
 - 6) Passing out \$50 bills or giving free Turkeys to visitors.
 - 7) Group singing leaders with mikes consisting of men and women.
 - 8) Mother's and Father's Day services.
 - 9) Children's church.
 - 10) Holding and clapping of hands.
 - 11) Women taking a leading role in the Worship

- service (serving the Lord's supper, leading singing, teaching in mixed company).
- 12) Holding hands and swaying.
 - 13) Humming, along with chain prayers with girls/women participating.
 - 14) Testimonials.
 - 15) Direct operation of the Holy Spirit.
 - 16) Fellowship anyone and everyone who say they believe in Christ.
 - 17) Other organizations than the Lord's church doing mission work. Working with/teaming up with the denominations.
 - 18) Teaching "no more guilt by association doctrine" which allows the liberal brotherhood preachers to run with anyone.
 - 19) Promoting the perverted versions of the Bible, such as the NIV (non inspired version).
 - 20) Leaning toward the once saved always saved doctrine.
- c. Brethren, let us never forget that Satan is: *"...the god of this world (who) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"* (2 Cor. 4:4).

III. TANGIBLE WAYS TO DISPLAY GOODNESS.

- A. Christ went about doing good and we must follow His example.
1. We can display God's goodness by being forgiving. *"For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses"* (Matt. 6:14,15).
 - a. These are frightening verses, because they say that if I am not forgiving, then I cannot be forgiven. If I go around holding grudges, then I won't receive the forgiveness of God because it is blocked by my unforgiving spirit/attitude.
 - b. The first step is to do the right thing for the right reason and to become forgiving as God is forgiving. One must have the right attitude — always ready to forgive.
 2. However, when one is talking about sin (1 John 3:4), then one needs to remember what Luke 17:3 says. *"Take heed to yourselves. If thy brother trespass against thee rebuke him; and if he repent forgive him."*
 3. Another way to show God's goodness is by being pure.

We can display goodness by being morally pure.

- a. Now that is counter-cultural because our culture embraces impurity; and is constantly telling us that everybody is doing it, therefore is it alright! But Paul told Timothy: *“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation (manner of life), in charity (love), in spirit, in faith, in purity”* (1 Tim. 4:12).
 - b. Also, Paul to Timothy in 2 Timothy 2:22; *“Flee also youthful lusts: but follow righteousness, faith, charity (love), peace, with them that call on the Lord out of a pure heart.”*
 - 1) Have you noticed how our culture has declined over the past 30-50 years? Marital unfaithfulness is okay as long as no one gets hurt, living together before marriage; same sex marriages.
 - 2) But the Bible doesn't say that. And if one is going to be a good person, one must be a pure person, keeping his life pure before God. *“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners and purify your hearts, ye double minded”* (James 4:7,8).
4. A third way we display goodness is through graciousness. 2 Cor. 5:17 says that when we are in Christ, *“...he is a new creature....”*
- a. Why are we new? We are new because God has changed us through the understanding and obedience of His Word (Rom. 1:16).
 - 1) It is the good person, the gracious soul, the generous heart who helps the down-trodden. So the good and gracious person is one who has a heart of compassion. He looks out to others who are suffering and need of help. So where ever he can reach out and help, he does (Gal. 6:10).
 - 2) True, others may never know what you have done. You've performed good acts and no one ever knew that you did it. You may have never heard a “thank you.” But here is the promise, when you are gracious and good to others, one day you will hear the voice of the Master teacher, saying, *“... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord”* (Matt. 25:21).

- 3) The crown of eternal life with God is a promise to the faithful few (Rev. 2:10).

CONCLUSION:

1. In order for Christians to be pleasing to God, they must do good. By following God's inspired book, the Bible; and the fruit of the Spirit, "goodness" must be implemented in their daily lives.
2. Jesus always showed His "goodness" in all activities of life.
3. "Goodness" includes having the right attitude in dealing with saint or sinner.
4. Paul said it well in 2 Tim. 4:7,8, *"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."*
 - a. Let me make one thing perfectly clear, only the faithful few will love his appearing.
 - b. Including those who have practiced "goodness."
5. Gospel preachers will be involved in "goodness" (doing good) when they teach/preach truth on all subjects and oppose error!

Faith

Jared Knoll

Gal. 5:22

1. This particular lectureship series is providing vitally needed lessons for the church today.
 - a. Often the initial acts of obedience are expressed in such fashion, that whether intentionally or more likely unintentionally, many think the most important part of obedience is baptism.
 - b. While baptism is important and we do not deny it is absolutely essential to salvation, we must not forget that when we were baptized we came up out of the water a new creature and all things are become new (2 Cor. 5:17; Rom. 6:1-6, 11-18).
2. With baptism, one only begins his life as a child of God, a life that is to grow and mature (1 Peter 2:2; Heb. 5:12-6:1; 2 Peter 1:5; Col. 3:12-14).
3. The context from which our text is taken affirms this point.
 - a. Those who belong to Christ have crucified the flesh with the affections and lusts (Gal. 5:24).

- b. We are to walk in the Spirit (Gal. 5:25).
4. Our task on this occasion is to discuss one of the fruits of the Spirit, namely, faith. We will set forth the definition and divine demonstration of faith and then make some observations concerning the implications of the definition and demonstration.

DISCUSSION:

I. THE DEFINITION OF FAITH AS A FRUIT OF THE SPIRIT.

- A. The word faith occurs more than 230 times in the New Testament. The Greek word (*pistis*) that has been translated faith occurs 237 times being translated faith 234 times, fidelity once (Titus 2:10), assurance once (Acts 17:30) and belief once (2 Thess. 2:13).
1. The context in which it appears helps to determine the precise meaning.
 2. There are instances that it refers to The Gospel or System of Faith (example, Jude 3).
 3. There are instances where it refers to our belief and trust in God (Matt. 8:10).
 4. Then as it is translated in Titus 2:10, it can also indicate fidelity or faithfulness.
 5. It is the latter in which Paul uses this word in our text.
- B. Joseph Thayer: "fidelity, faithfulness, i.e. the character of one who can be relied upon: Matt. 23:23; Gal. 5:22; Philemon 5 (? see above in b. a.). Titus 2:10. of one who keeps his promises Rom 3:3."
- C. W. E. Vine: With reference to Gal. 5:22 it is defined as trustworthiness or faithfulness.
- D. Adam Clarke: "here used for fidelity — punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secret of our friend, nor disappointing the confidence of our employer."
- E. Our particular context has under consideration our conduct and attitude toward God, man and ourselves as we "live in the Spirit" and "walk in the Spirit." Thus we would define it as fidelity, trustworthiness, character that is reliable, or faithfulness.

II. DIVINE DEMONSTRATION OF FAITH AS A FRUIT OF THE SPIRIT.

- A. The Word of God declares the attributes of God. It tells us who God is (Rom 1:17; John 1:18). In learning of the attributes of God we find that he is faithful.
- B. God is faithful:

1. Deut. 7:9, faithful to keep his covenant and mercy to them that love him and keep his commandments.
 2. Isa. 49:7, faithfulness which causes respect and worship.
 3. 1 Thess. 5:23,24, faithful to preserve the righteous that they may stand blameless in judgment.
 4. Heb. 10:23, faithfulness in keeping His promises.
 5. 1 John 1:9, faithful in the forgiveness of sins
- C. Examples of God's faithfulness:
1. Promise made to Abraham (Gen. 12:1-3; Gal. 3:16).
 2. David bore record of God's faithfulness (2 Sam. 7:28; "And now, O Lord GOD, thou art that God, and Thy words be true, and thou hast promised this goodness unto Thy servant:").
 3. David assured Solomon of God's faithfulness (1 Chron. 28:20, "And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD..")
 4. Even in a difficult time, Job knew of God's faithfulness (Job 10:12, "Thou hast granted me life and favour, and thy visitation hath preserved my spirit.").
 5. Many times the psalmists spoke of God's faithfulness.
 - a. Psalm 16:5, "The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot."
 - b. Psalm 9:3-4, "When mine enemies are turned back, they shall fall and perish at Thy presence. For thou hast maintained my right and my cause; thou satest in the throne judging right."
 - c. Psalm 23, The good shepherd is faithful to his flock.
 - d. Psalm 66:9, "Which holdeth our soul in life, and suffereth not our feet to be moved."
- D. God is faithful and we should understand that he would require no less of his people still today (1 Peter 1:16).

III. IMPLICATIONS FROM THE DEFINITION AND DEMONSTRATION OF FAITH AS A FRUIT OF THE SPIRIT.

A. Faithfulness implies loyalty.

1. Loyal/loyalty, "1. unswerving in allegiance; 2. faithful to a private person to whom fidelity is due; 3. faithful to a cause, ideal, custom, institution or product... the quality or state of being loyal."
2. Our allegiance is to belong to God. We are to be loyal to him.
 - a. Matt. 10:22, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be

- saved.”
- b. God and his word are top priority (Matt. 10:34-39; Luke 14:26).
 - c. We cannot grow weak and faint as we look unto Jesus, the author and finisher of our faith as we strive against sin (Heb. 12:1-4; Gal. 6:9).
3. Our allegiance to God demands faithfulness to man.
 - a. Faithfulness in keeping our promises (Psa. 15:4).
 - b. Faithfulness in helping to bear burdens (Gal. 6:2).
 4. There are rewards for loyalty and consequences for not remaining loyal.
 - a. Confess/confessed or deny/denied (Matt. 10:32,33).
 - b. Save life/lose life or lose life/save life (Mark 8:35).
 - c. If we were ashamed, he will be ashamed (Mark 8:38).
 - d. If faithful a crown of life (2 Tim. 4:6-8; Rev. 2:10).
- B. Faithfulness implies reliable stewardship.
1. We use this term in a broad sense of having things entrusted to us, whether possessions, talents, money, service, responsibilities etc. in which it becomes our task to see that they are protected, preserved and used properly for a master.
 2. Faithfulness implied reliable stewardship to God.
 - a. God requires reliable stewardship in the teaching of the word (1 Peter 4:10; 1 Cor 4:1,2).
 - b. When it all boils down, everything we have is belonging to God (Psa. 24:1; 1 Tim. 6:7) and He requires that we utilize all we have in a proper way.
 - c. We are to be good stewards of ourselves (our time, abilities, etc.)
 3. Stewardship will involve our labors for men as well (Col. 3:22-25; Eph. 6:5-9).
 - a. Joseph is a prime example of a steward that was faithful (Gen. 39, Potiphar's house; 40:4 — the prison; 41:37-45 — Pharaoh's house and all of Egypt.)
 - b. Within our jobs and anything entrusted to us, we are to be good stewards as unto the Lord.
 4. This indicates that to have faith, as a fruit of the Spirit, we must be dependable, trustworthy, reliable and willing in accomplishing the duties and responsibilities of stewardship (Matt. 24:45-51; 25:14-30).
- C. Faithfulness implies dependable discipleship.
1. Disciple — denotes “one who follows one's teaching” ...it is used “of all who manifest that they are his disciples by abiding in his word John 8:31” ... “A disciple was not only a pupil, but an adherent; hence they are spoken of as imitators of their teacher (John 8:31; 15:8).”
 2. We are to adhere to Christ without wavering, following

with fidelity.

- a. Faith does not doubt God (not salvation, provision, strength or help). God has promised and his promise is sure.
- b. Faith does not start strong and weaken (Luke 22:32, "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.")
- c. Faith does not walk with God only to depart for worldly pleasures (Luke 8:4-15; 9:57-62).

CONCLUSION:

1. We have defined faith; let us understand it.
 2. We have observed the Divine demonstration of faith; let us imitate it.
 3. We have discussed the implications of faith; let us live it.
 4. May we always walk in the Spirit being reliable, dependable, loyal, trustworthy to God, our fellowman and ourselves.
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Church Growth Through Bearing The Fruit Of The Spirit

Walter W. Pigg

1. Why am I addressing this subject?
2. First, that is the subject which was assigned to me.
3. Second, and more important, I know the Lord wants His church to grow.
 - a. He gave His life's blood to purchase His church.
 - b. He gave the church the task of taking the Gospel to the whole world (Matt. 28:18-20; Mark 16:15-16). This could not be done without church growth.
 - c. Much attention is given to individual spiritual growth, and that results in church growth.
4. Third, it is my responsibility, and opportunity, to do all I can to encourage church growth. This involves the encouragement of others in helping the church to grow.
5. If fruit bearing can bring about church growth, and it can, it is high time that we bear more fruit. Indications are that the Lord's church is not growing at all, in the sense of true growth.

DISCUSSION:**I. THE FRUIT OF THE SPIRIT SET FORTH.**

- A. *“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²²Meekness, temperance: against such there is no law”* (Gal. 5:22-23).
1. The fruit of the Spirit is listed in three groups.
 - a. Love, joy, peace, which relate especially to man's relationship with God.
 - b. Longsuffering, gentleness, goodness, which relate to relationship with men.
 - c. Faith, meekness, temperance. These refer more especially to self, the individual.
 - B. The fruit of the Spirit is the opposite of “the works of the flesh” (Gal. 5:19-21).
 1. Where the works of the flesh prevail, the bearing of the fruit of the spirit is not possible.
 2. It is interesting to note that “works” is used with regard to flesh, but “fruit” with reference to the Spirit.
 - a. Paul uses the term, “unfruitful works of darkness” in Ephesians.
 - b. The term “fruit” is used in a positive way in many instances in the New Testament.

II. OUR EMPHASIS IS UPON CHURCH GROWTH AS A RESULT OF FRUIT BEARING.

- A. Other speakers will deal more especially with the individual fruits of the Spirit.
1. We will, however, give attention to some fruits which may have more influence of church growth.
 2. **Love.** This first named fruit is perhaps more far reaching than others with regard to church growth.
 - a. In 1 Cor. 13:13, Paul mentions “faith, hope, charity,” and says the greatest of the three is “charity” or love.
 - b. Love (*agape*) is that higher form of love which is concerned with the well-being of others. It is the type of love which allows us to love our enemies (Matt. 5:44).
 - c. This love is demonstrated in obeying God and His will. (1 John 5:3)
 - d. This is the love which God has for man and man is to have for God.
 - e. This love has a powerful influence on the lives of individuals.
 - f. Christ said, *“If ye love me, keep my commandments”* (John 14:15).
 - g. Again, Christ said, *“If a man love my words...”* (John 14:23).

3. **Faith.** James says concerning faith: "*Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works*" (James 2:18).
 - a. Faith has a great influence because it demonstrates itself by action, works.
 - b. People are impressed more by what people do than by what they say.
4. **Temperance.** Self-control is a characteristic which many do not possess.

III. THE POWER OF INFLUENCE THROUGH FRUIT BEARING.

- A. Christians are to be "the salt of the earth" and "the light of the world" (Matt. 5:13-14).
 1. Those who bear fruit of the Spirit shew forth as "light" and "salt."
 2. Those who are interested in God's truth are encouraged by those who put it into practice.
 3. A close friend of mine, obeyed the Gospel many years after I came to know him.
 - a. His wife was a Christian, but he was an agnostic, if not an atheist.
 - b. Over the years I'm sure his wife's faithful life influenced him.
 - c. I also think I had some influence on him, as I discussed spiritual things with him.
 - d. He wanted me to baptize him, saying that he had decided that the Christian life was better than the non-Christian life.
 - e. I explained to my friend that he should have a better reason for being baptized.
 - f. A couple of years later I did baptize him, and he soon became a deacon in the Lord's church, and a very active one, with good reasoning power.
- B. Paul commanded Timothy to be an example of a Christian.
 1. "*Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*" (1 Tim. 4:12).
 - a. The terms which Paul used are very similar to those which he calls "fruits of the Spirit."
 - b. Timothy was to be an example of a Christian in the all-around sense.
 - c. This kind of example will produce favorable results.
 2. Paul further instructs Timothy to: "*Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.* ¹⁶*Take heed unto thyself, and unto the*

doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:15-16).

- a. The same principle would apply to fruit bearing. It will save the individual and also influence others to obey the truth.

IV. THE POWER OF UNITY TO ENCOURAGE CHURCH GROWTH.

- A. Though unity is not mentioned in the fruit of the Spirit, where such characteristics exist, unity will prevail.
 1. In the true Lord's prayer He prayed that those who would believe on Him would be one, as He and the Father are one *“that the world may believe that thou has sent me”* (John 17:20-21).
- B. Those who understand the teaching of God's word know there is “one faith” and “one body” (Eph. 4:4-5).
 1. That “one body” is the church (Col. 1:18; Eph. 1:22-23).
 2. Unity in the “one faith” is an excellent example of what God's word teaches.
 3. Truth obeyed brings unity, truth disobeyed brings confusion and separation from God.

V. THE DANGER OF BEARING FAULTY FRUIT.

- A. The New Testament is replete with warnings of false teachers.
 1. Christ said, *“Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves”* (Matt. 7:15).
 2. Paul wrote Timothy: *“Now the Spirit speaketh expressly, that in the later times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron...”* (1 Tim. 4:1-3).
 3. Again, Paul wrote Timothy: *“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables”* (2 Tim. 4:3-4).
 4. Peter warns of false prophets who would privily “bring in damnable heresies...and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of...”
He further warns that these false prophets would “with feigned words make merchandise” of the Christians (2 Peter 2:1-3).
 5. John said, *“Beloved, believe not every spirit, but try the*

spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

- B. These false teachers bear fruit, but it is not "fruit of the Spirit."
 - 1. Any so called fruit which is not produced in harmony with God's word results from a transgression of the doctrine of Christ (2 John 9).
 - 2. Those who are truly led by the Spirit, through God's word, will not produce faulty fruit.
 - 3. The Gospel of Christ is God's drawing power (Rom. 1:16).
 - a. Entertainment has never been a drawing power of God. Of men who enjoy it, yes.
 - 4. We must not listen to everyone who says, "Lord, Lord..." (Matt. 7:21).
- C. It is a sad day in spiritual Israel in that many brethren no longer have a love for the truth.
 - 1. It is no surprise that this has happened, but that doesn't diminish the sadness of it.
 - 2. Nearly all the large congregations, and too many small ones, are bearing little or no fruit of the Spirit.
 - 3. Yet, we are going to be judged by the words of our Lord (John 12:48).
 - 4. Even preachers and others in leadership in many congregations are out front in departures from the faith. What will it be like in ten or twenty years from now? Come to think of it, what is it like right now, today?

VI. THE REWARD OF BEARING FRUIT THROUGH THE SPIRIT.

- A. Fruit bearers are those fitted for heaven in the world to come.
 - 1. Paul was obviously a fruit bearer.
 - 2. In his proper farewell he said: *"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"* (2 Tim. 4:7-8).
 - 3. Christ described the future as having his Father's house. *"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"* (John 14:2-3).
 - a. The promise spoken to the apostles is ours also, if we remain faithful.

CONCLUSION:

1. The need to bear the fruit of the Spirit has never been greater in our lives.
 2. Sadly, our time is running out! We need to be redeeming the time in these evil days.
 3. On the positive side, we have been supplied with *“all things that pertain to life and godliness through the knowledge of him that hath called us to glory and virtue”* (2 Peter 1:3).
 4. God’s word is all sufficient as a guide to heaven (2 Tim. 3:16-17).
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The Fate of the Barren Disciple

Larry Montgomery

John 15:6

1. “Barren disciple” should ring in our ears as an oxymoron.
 - a. In over 250 occurrences of *mathetes*, “disciple” in the New Testament, it is never linked with the term “barren.” It is if God consciously determined not to let the words come from His mouth.
 - b. An identifying mark of a disciple is that “he bears much fruit” (John 15:8).
 - c. One might rightly conclude that there is no such thing as a barren disciple. Consider the following syllogism:
 - 1) Major Premise: All disciples of Christ bear fruit (John 15:8).
 - 2) Minor Premise: No “barren disciple” bears fruit (by definition of “barren”).
 - 3) Conclusion: Therefore, no “barren disciple” is a disciple of Christ.
2. Yet, we live with the dismal condition that “barren disciple” is the precise descriptor for many who warm the pews in meeting houses of the church each Sunday morning along with the legions of once baptized believers that have completely left the faith.
3. Our task in this lecture is to examine the fate of this “barren disciple” implicitly identified in John 15:6 though not even there dignified with the name disciple.

DISCUSSION:

1. **THE FIGURATIVE FATE** is set forth by Jesus to make the sad hopeless plight of the barren disciple a vivid picture in our mind’s eye that can never be forgotten

and ought to move us to abiding in Him, thus, producing the fruit of the Spirit.

- A. "...Abide not in me..." therefore, "barren," *vis a vis* John 15:4.
1. The barren womb. Prov. 30:15-16; 1 Sam. 1:1-18; Rom. 4:17-19
 2. A barren land, Joel 2:20, Luke 8:4-15.
 3. A barren plant, Matt. 21:17-22; Mark 11:12-14; Luke 13:6-10.
- B. "...Cast forth...withered..."
1. Every gardener is familiar with the cutting away of "suckers" from tomato plants. A walk through the garden after this process reveals the vivid and stark contrast of the luscious tomato laden branches nourished by the hearty vine and the dry withering suckers laying on the ground detached from the life-giving vine. Such is the fate of the barren disciple.
 2. All have seen the piles of withered dry limbs piled upon the curb cut and removed from the well groomed shrubs, trees, flowers and vines of the well manicured landscape. What a contrast! So the fate of the barren disciple.
- C. "...Cast...into the fire, and...are burned up."
1. Consumed by fire! Complete riddance! No more significant effect or consideration! Gone in consequence!
 2. The fate of the barren disciple — utterly, completely, gone from the presence and mind of God and the righteous forever.

II. THE FUNCTIONAL FATE is set forth by the figure of "barren" which is resultant from "abiding not in Christ."

- A. Too often, man generally (and the child of God specifically) thinks of the consequences of sin, the rejection of the Gospel, or lukewarm mediocrity "in" Christ as only being realized in the hereafter (i.e. It doesn't matter until death and eternity. Looking to such passages as Heb. 9:27).
- B. However, each should realize there is a functional fate being experienced each day, moment by moment, if one is not abiding in Christ and, thus, producing fruit.
- C. Jesus said, "...I am come that they might have life, and that they might have it more abundantly" (John 10:10b).
- D. Characteristics of life for the barren unfruitful disciple.
1. Barren disciples don't really know the blessings accompanying a character with faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love (2 Peter 1:5-8).
 2. Barren disciples forfeit the assurance of the hope of heaven which God wants them to have (2 Peter 1:10-11).

3. Barren disciples abandon the privilege of experiencing in this life real, steadfast joy and peace (Phil. 4:4-7).
 4. Barren disciples often live with the unsettling shame and guilt of the hypocrisy they have espoused (Matt. 23:28; James 4:17).
 5. If not in denial, barren disciples live daily with the realization that they are unprepared for death, judgment and eternity (Matt. 25:41-46).
- E. In contrast, consider the blessed life of the fruitful disciple.
1. Fruitful disciples know the blessings accompanying a character with faith, virtue, knowledge temperance, patience, godliness, brotherly kindness, and love (2 Peter 1:5-8).
 2. Fruitful disciples have the assurance of the hope of heaven which God wants them to have (2 Peter 1:10-11).
 3. Fruitful disciples enjoy the privilege of experiencing in this life real, steadfast joy and peace (Phil. 4:4-7).
 4. Fruitful disciples live with a pure conscience knowing they are free from hypocrisy living a life true to their profession (1 Peter 3:15-16).
 5. Fruitful disciples live daily with the realization that they are prepared for death, judgment and eternity (Matt. 25:31-40).
- F. As preachers, we must learn and apply this lesson to ourselves and awaken the indifferent, apathetic, fruitless disciples to the reality of The Functional Fate of the barren disciple.
1. As preachers, we need to demonstrate fruitfulness in our lives before others in an exemplary way (1 Tim. 4:16).
 2. Church members need to be motivated to produce fruit and come to know the truly blessed abundant life possible in Christ Jesus.

III. THE FINAL, FOREVER FATE is marked by physical death (unless Christ returns to earth first) and followed by judgment (Heb. 9:27) and the subsequent eternal punishment or the second death (Rev. 21:8).

- A. Death in man is the separation of body and spirit (James 2:26) and is faced by all men. Both the fruitful and barren disciple face the fate of physical death but with greatly differing consequence.
1. In plant life, it is through the production of flower, fruit and its associated seed that plant life continues — the death of one (with its subsequent planting of the seed from its fruit) produces the life of another. But, of course the fruitless plant (and, thus seedless) only dies.
 2. The fruitful disciple looks to death as a natural end to be

- embraced for it offers new life in a better world (1 Cor. 15:50-58).
3. However, barren disciples cannot embrace death because for them death is the end of life and the beginning of further death (Luke 16:23-24).
 - a. The barren disciple is thus stalked by "the grim reaper" and his fate is that he will be cut down and burned.
 - b. The barren disciple thus, puts death and thoughts of eternity far from him foolishly supposing that he will change some day.
 - c. The barren disciple in death is "cast forth and withered."
 - B. Eternal Destruction is the final and forever fate of the barren disciple represented in Jesus' words, "...cast into the fire and burned up."
 1. Of course, fruitless branches are burned up, consumed and are no more; while, barren disciples are in eternal torment where the flames are never quenched and the suffering never ends (Rev. 20:12-15).
 2. This fate of eternal destruction is identified in many ways through Scripture to be the most miserable existence for a being that one might imagine.
 - a. Fire (Rev. 20:14)
 - b. Eternal damnation (Mark 3:29)
 - c. Outer darkness (Matt. 25:30)

CONCLUSION:

1. The fate of the barren disciple is real.
 - a. It is not imagined by zealous preachers.
 - b. It is not avoided by exaggerating the extent and nature of God's grace.
 2. There are no exemptions for preachers, elders or Bible class teachers.
 3. We must awaken ourselves and others to the terrible potential loss associated with barren disciples.
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Glorifying The Father Through Fruit Bearing

Virgil Hale

John 15:8

1. We know that God is to be glorified.
2. What does it mean to glorify?
 - a. Webster: "1. To make glorious by bestowing glory upon; esp. To elevate to celestial glory. 2. To shed radiance or splendor on. 3. To make glorious by presentation in a favorable aspect; as, to glorify everyday life. 4. To magnify in worship; to adore; exalt."
 - b. Thayer: "a. to impart glory to something, render it excellent. b. to make renowned, render illustrious, i.e. to cause the dignity and worth of some person or thing to become manifest and acknowledged."
3. Jesus glorified God on the earth and finished the work that He was sent to do (John 17:4).

DISCUSSION:

I. OUR RELATIONSHIP TO CHRIST.

- A. The vine bears the branch.
- B. The vine supplies the branch.
 1. Jesus is the source of life (John 1:4).
- C. This is a glorious relationship.
- D. It is a responsible relationship.
 1. Are obligated to bear fruit.
- E. The result of this relationship.
 1. He abides in us and we in Him. (Gal. 2:20; 2 Cor. 4:911)
 2. His word abides in us. Our life is regulated by Scripture (Matt. 4:4).
 - a. We can pray acceptably.
 - b. God will not hear everyone (Psa. 66:18; John 9:31).
 - c. He will hear those who obey Him (1 Peter 3:12).
- F. The necessity of this relationship.
 1. Christ is due all the praise for what we do.
 2. We must always feel our dependence upon the Lord.
 3. Many are unwilling to look to Jesus for strength.

II. WHERE IS GOD TO BE GLORIFIED?

- A. In the church (Eph. 3:21).
 1. The purpose of the church is to glorify God.
 2. This is done when the church is what God wants it to be.
 3. Any departure from the truth dishonors God.

- a. Going by human wisdom dishonors God.
- B. By whom does the church glorify God?
 - 1. "By Jesus Christ."
 - a. Jesus came to do the will of the Father (John 6:38).
 - b. He came to execute God's plan for man's salvation.
- C. For how long is the church to glorify God?
 - 1. "World without end." Psalm 72:17; 45:17; Rev. 5:13; Phil. 4:20
 - 2. The church was in "the eternal purpose" of God (Eph. 3:10-11). It was not an after-thought as some would have us believe.
 - 3. The church will always be here (Dan. 2:44; Matt. 16:13-18).
 - 4. The purpose will always be to honor God.
- D. Laboring some other place will not suffice.
 - 1. Psa. 127:1, "Except the Lord build the house, they labor in vain that build it..."
 - 2. The church is "the fulness of God" (Eph. 2:22-23).
 - 3. Our "labor is not in vain in the Lord" (1 Cor. 15:58).
- E. The work of the church is in three areas:
 - 1. To preach the Gospel (Mark 16:15; Matt. 28:19; Luke 24:46-47).
 - a. God wants all people to be saved (1 Tim. 2:4; 2 Peter 3:9).
 - 1) Our part to "go teach."
 - 2. To edify the saints (2 Tim. 3:16-17; Acts 20:32).
 - 3. Benevolence (Gal. 2:9-10; Rom. 15:25-27)
 - a. Note: (Matt. 25) when we fail.

III. HOW CAN WE GLORIFY GOD?

- A. We glorify God by bearing "much fruit."
 - 1. Think about it — we can glorify God!
 - a. If we allow his Word to dwell in us — bear fruit — we glorify God.
 - b. Only way we can really be His disciples.
- B. How do we bear fruit?
 - 1. In every good work (Col. 1:9-10; Eph. 2:10; Titus 2:14; 3:1,8,14; Rom. 12:1-2; 1 Cor. 15:10; 15:58).
 - a. Parable of the laborers (Matt. 20:1-16).
 - b. The one talent man lost out (Matt. 25)
 - 2. By striving to win souls (Prov. 11:30; James 5:19-20; Rom. 7:4).
 - 3. By bearing the fruit of the Spirit (Gal. 5:22-23).
 - 4. A productive vineyard glorifies the husbandman. Please notice (Phil. 1:11).
 - 5. We glorify God by letting our light shine (Matt. 5:16; Phil. 2:15-16).

6. By a godly character (2 Peter 1:5-11; Phil. 4:8).
 - a. We are products of our thinking (Prov. 23:7).
 - b. Our thinking must be right if we are to live right (Rom. 12:1-2).
7. In our worship (John 4:23-24).
 - a. Our worship is directed to God, not man.
 - b. God is to be glorified, not man entertained.
- C. Note the book of Acts.
 1. Chapters 3 & 4 — Peter and John healed the lame man — Peter preached — result — the people “glorified God” (4:21).
 2. Acts 11:18 — They “glorified God” because He had “also to the Gentiles granted repentance unto life.”
 3. When Paul related to the brethren in Jerusalem what had been accomplished among the Gentiles, we are told “they glorified the Lord” (Acts 21:20).
- D. Paul wrote in the book of Romans concerning the time when the Gentiles “knew God” but “they glorified him not as God, neither were thankful...” (Rom. 1:21).
- E. God is glorified when we are “reproached for the name of Christ” (1 Peter 4:14; 2:12).
- F. God is glorified when truth is taught (1 Peter 4:11).
- G. Always remember, we are known by our fruit (Matt. 7:20).

IV. FRUITS OF THE CHRISTIAN LIFE.

- A. The necessity of fruit bearing.
 1. The fruitless tree is cut down (Luke 13:6-9).
 2. The fruitless tree cursed (Mark 11:12-14).
 3. Evil fruit condemned (Isa. 5:1-7; Heb. 6:7-8).
- B. Kind of fruit that we are to bear.
 1. Good fruit (Matt. 7:16-20; James 3:17).
 2. Fruit of righteousness (Phil. 1:11; Heb. 12:11).
- C. Things that hinder fruit bearing.
 1. Tribulation (Matt. 13:20-21).
 2. Cares and deceitfulness of riches (Matt. 18:22).
 3. Pleasures of life (Luke 8:14).

V. HOW SOME CLAIM THEY ARE GLORIFYING GOD.

- A. Hand-clapping; arms raised and waving.
- B. “Gymnastics to the glory of God.”
- C. “The Jesus Painter” — I suppose art to glorify God.
- D. I heard of a stripper who claimed she stripped for Jesus.
- E. I suppose some build family life centers to glorify God.
- F. Groups like Acappella claim that they are glorifying God.
- G. I even wonder if some (in the church) thought they were glorifying God by supporting Billy Graham when he was in Nashville?

CONCLUSION:

1. It is certain that we are to glorify God.
2. God has told us how He desires to be glorified.
3. It is up to us to glorify God in His appointed way.
4. Paul gave a good recipe in Ephesians 4:1-4.
 - a. Following this will indeed bring glory to God and salvation to us.

Living And Walking After The Flesh

Roger D. Campbell

1. The noun "flesh" occurs over 400 times in the King James Version of the Bible, and the adjective "fleshly" occurs four times in the KJV, all in the New Testament (2 Cor. 1:12; 3:3; Col. 2:18; 1 Pet. 2:11).
2. The Greek word *kreas* is twice translated in the KJV as "flesh" (Rom. 14:21; 1 Cor. 8:13; ASV also has "flesh"). In both cases the reference is to the eating of meats [the NKJV translation in both verses is "meat"].
3. The other Greek word that is translated as "flesh" in the New Testament is the word *sarx*. This word can have a number of different meanings, depending on the context and the expressions connected with it.
 - a. "Flesh" can have reference to a human being, as when used in the expression "flesh and blood" (Gal. 1:16).
 - b. "Flesh" can have reference to the physical body, as when we read of Paul's "infirmity of the flesh" (Gal. 4:13) and "thorn in the flesh" (2 Cor. 12:7).
 - c. "Flesh" can have reference to improper or uncontrolled desires, as when the Holy Spirit charged the church in Corinth to deliver a fornicating brother over to Satan for the "destruction of the flesh" (1 Cor. 5:5).
 - d. Other uses of the Greek word *sarx* are found in Vine's under "flesh," and in Thayer's Greek-English Lexicon of the New Testament, pp. 569-571.
4. One thing is certain: the New Testament makes it plain that Christ does not want us to live or walk after the flesh. As Christians, we desire to do what the Lord wants us to do. At the same time, we desire to know what He wants us to avoid (1

Thess. 5:21,22). Thus, a study of “Living and Walking after the Flesh” is worthy of our attention.

DISCUSSION:

I. THE POSSIBILITY OF LIVING AFTER THE FLESH.

- A. “Living after the flesh” is, indeed, a Bible concept.
- B. Rom. 8:4,5,8,12,13
- C. Gal. 5:16
- D. 2 Peter 2:10; 3:3

II. THE MEANING OF “LIVING AFTER THE FLESH.”

- A. In one sense “after the flesh” is not a bad thing (cf. 1 Cor. 10:18).
 - 1. The same is true of “according to the flesh” (cf. Rom. 9:3).
 - 2. “In the flesh” can also have a meaning that is not evil (cf. 1 John 4:2; 2 John 7).
 - 3. Even the expression “(to) live in the flesh” can be used in a non-negative sense (cf. Gal. 2:20).
 - 4. The context is a key in determining the meaning.
- B. Consider Romans 8.
 - 1. “Walking after the flesh” is put in contrast to “walking after the Spirit” (8:4).
 - 2. People walk after the flesh because they “mind the things of the flesh” (8:5).
 - 3. One who walks after the flesh is carnally minded (8:6; cf. “carnally minded” vs. “spiritually minded”).
 - 4. In this context, being “in the flesh” (8:8) is the same as walking after the flesh (8:4).
 - 5. To “live after the flesh” (8:12,13) is the same as to “walk after the flesh” (8:4).
 - 6. To “live/walk after the flesh” (Rom. 8) is the same as “fulfilling the lust of the flesh” (Gal. 5:16,17).
 - 7. To live after the flesh or to fulfill the lust of the flesh is to be living out of control: the desires of the flesh, when uncontrolled, win the war (1 Peter 2:11).

III. THE POPULARITY OF LIVING AFTER THE FLESH.

- A. In the Gentile world of the 1st century (1 Peter 4:3,4).
- B. In the 1st century world in general (1 John 5:19).
- C. Most people will be lost (Matt. 7:13,14). They walk after the flesh (cf. Eph. 2:1-3; 4:19).
- D. You don't need a college degree to figure out that our generation is “outdoing itself” living after the flesh.
 - 1. Which movies are most popular?
 - 2. Which TV shows have the highest ratings?
 - 3. Which music tops the charts?
 - 4. Which types of clothing are in style?

5. Which comedians draw the biggest crowds?

- E. The "eat, drink and be merry" philosophy (Luke 12:19) is the norm of our day.
- F. Those who are "living it up" walking after the flesh don't want to hear a message that condemns their sin.
 1. Some are ignorant, but teachable (James 1:21,22).
 2. Some preachers won't preach on moral issues because they want to please sinners (2 Tim. 4:2,3).
 3. Some elders will not endure preaching against sin because they want worldly brethren to be happy!

IV. THE ATTRACTIVENESS OF LIVING AFTER THE FLESH.

- A. This is why it is so popular: it is attractive!
- B. Like the spider, the devil spins his deceptive web.
- C. Satan makes it look and sound appealing! Ask Eve.
 1. The ads with smokers and boozers always have young, nice looking, appealing people.
 2. The lottery ads always appeal to a person's desire to "strike it rich" (cf. Mark 4:19).
 3. Drugs and booze are presented as a way to escape the storms of life or be "cool" (cf. Prov. 20:1).
 4. Let's be honest: sin does bring pleasure (Heb. 11:25). It sounds good, looks good, feels good, and tastes good.
 5. "You never know until you give it a try" (cf. Rom. 12:9).
- D. The devil wants us to think: "Hey, it's alright to live it up, no harm done" (cf. Isa. 59:1,2; Gal. 5:19-21).
- E. The tempter wants us to think that holiness is no big deal (cf. 1 Peter 1:15,16; Heb. 12:14).
- F. Satan wants us to think that if everybody else is doing it, then it must be right. Join the crowd! (cf. Ex. 23:2).

V. THE CONSEQUENCES OF A CHILD OF GOD LIVING AFTER THE FLESH.

- A. Such a person cannot please God (Rom. 8:8).
 1. He is walking "contrary to" God and will find God "contrary to" him (Lev. 26:21,23,24).
 2. He walks in darkness (1 John 1:6,7), but God wants His children to walk as children of light (Eph. 5:8).
- B. He shall die (Rom. 8:13; 6:23).
- C. He cannot walk after the flesh and walk after the Spirit at the same time (Gal. 5:16,17,25).
- D. He damages his reputation (Matt. 5:16).
- E. He damages the reputation of the church (Rom. 2:24).
- F. He loses his influence on those whom he is trying to teach (Rom. 2:21).
- G. He forfeits his fellowship with God (James 4:4).

- H. He is walking disorderly and is subject to the discipline of the church (2 Thess. 3:6,14,15).
- I. He jeopardizes his soul's eternal destiny (Gal. 5:16,19-21).
- J. Many members of the church think like the world, dress like the world, talk like the world, and act like the world, but they are convinced that they are "in good shape" with the Lord Jesus! It is high time for elders and preachers to speak plainly about living after the flesh and its consequences.

VI. SOME THINGS THAT CAN HELP US TO AVOID LIVING AFTER THE FLESH.

- A. First of all, remember, it is possible not to walk after the flesh (Rom. 8:4). No one can force us to do so.
- B. Familiarity with the Book (cf. Psa. 119:105; Heb. 1:9).
- C. A desire to walk after the Spirit, not the flesh. Make it a life-long commitment (cf. Gal. 5:7).
- D. Be careful in our close associations (cf. 1 Cor. 15:33).
- E. Prayer (cf. Phil. 4:6,7).
- F. Guard the heart — screen what it takes in through the eyes and ears (cf. Prov. 4:23; Matt. 12:34,35).
- G. Keep in mind the eternal consequences (Gal. 5:19-21).

CONCLUSION:

1. Out of weakness we will all make mistakes. But, let us make sure that we do not allow living after the flesh to become a pattern in our lives.
2. To live after the Spirit or to live after the flesh — the choice is ours. Let us choose wisely! (Eph. 5:15,17)
3. Faithfully serving Jesus and getting to heaven — it is not a game. The stakes are high. May we all see the seriousness of our walk, and may we be determined to walk God's way.

Meekness

Bob Carey

1. Meekness is an attitude of humility toward God and gentleness toward men, springing from a recognition that God is in control. Although weakness and meekness may look similar, they are not the same. Weakness is due to negative circumstances, such as lack of strength or lack of courage. But meekness is due to a person's conscious choice. It is strength and courage under

control, coupled with kindness.

2. Holman Dictionary says: *meekness* — A personality trait of gentleness and humility, the opposite of which is pride. Meekness does not refer to weakness or passivity but to controlled power. Aristotle described meekness as the middle position between excessive anger and an excessive lack of anger.

DISCUSSION:

I. MEEKNESS OR GENTLENESS IS EXEMPLIFIED BY GOD:

- A. 2 Sam. 22:36, "*Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.*"
- B. Psalm 18:35, "*Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.*"

II. MEEKNESS OF JESUS:

- A. Zech. 9:9, "*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*"
- B. Matt. 21:5, "*Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*"
- C. Matt. 11:29, "I am meek (*praos*) and lowly in heart" (compare 2 Cor. 10:1, "by the meekness and gentleness of Christ").

III. MOSES WAS MEEK.

- A. Num. 12:1-13

IV. CHRISTIANS SHOULD STRIVE TO HAVE THE SAME CHARACTERISTICS:

- A. Eph. 4:2, "*With all lowliness and meekness, with longsuffering, forbearing one another in love;*"
- B. Col. 3:12, "*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*"
- C. 1 Tim 6:11, "*But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*"
- D. Titus 3:2, "*To speak evil of no man, to be no brawlers, [but] gentle, shewing all meekness unto all men.*"

V. MEEKNESS IS ONE OF THE CONDITIONS UPON WHICH MEN ARE BLESSED:

- A. Matt. 5:5, "*Blessed [are] the meek: for they shall inherit the*

earth."

- B. James 1:21, *"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."*
- C. James 3:13, *"Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."*

VI. CHRISTIANS ATTITUDE TOWARD OTHER CHRISTIANS:

- A. 1 Peter 3:13, *"And who [is] he that will harm you, if ye be followers of that which is good?"*
- B. 2 Tim. 2:24-25, *"And the servant of the Lord must not strive; but be gentle unto all [men], apt to teach, patient, ²⁵In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;"*
- C. Gal. 6:1, *"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."*

CONCLUSION:

Temperance

Clint Harper

Gal. 5:22-23, *"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law."*

1. Definitions:
 - a. Vines Expository Dictionary "...self-control is the preferable rendering..."
 - b. Thayer, "self-control,... (the virtue of one who masters his desires and passions, especially his sensual appetites)..."
 - c. Albert Barnes, "The word here used, ...means properly self-control, continence. ...and has reference to the power or ascendancy which we have over exciting and evil passions of all kinds" (p.388).
 - d. David Lipscomb, "Self-control is the restraining of all the passions and desires within the limits that will promote the highest activity of all the faculties of body, mind, and heart."
2. Jesus should serve as our ultimate example.

- a. Mark 14:36, *"And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."*
- b. Heb. 5:8-9, *"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."*

DISCUSSION:

I. WE NEED "SELF-CONTROL" OVER DEEDS OF THE WORLD.

A. Lust for money

1. Judas betrayed our Lord for money.
2. Matt. 26:14-16, *"Then one of the twelve, called Judas Iscariot, went unto the chief priests, ¹⁵And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. ¹⁶And from that time he sought opportunity to betray him."*
3. John 12:6 says that Judas was a thief.

B. Lust of the flesh

1. Mrs. Potiphar lusted after Joseph but he would not allow it.
2. Gen. 39:9, *"...how then can I do this great wickedness, and sin against God?"*
3. 1 John 2:15-17, *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world ¹⁷And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."*

C. Lust for revenge

1. Matt. 5:11-12, *"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ¹²Rejoice, and be exceeding glad. for great is your reward in heaven: for so persecuted they the prophets which were before you."*
2. Rom. 12:19, *"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."*

II. WE NEED "SELF-CONTROL" OVER THE DRAGON (THE TONGUE).

A. James 3

- B. Col. 4:6, *"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."*

- C. Eph. 4:29, *“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”*

III. WE NEED “SELF-CONTROL” OVER OUR DEVOTION TO GOD.

- A. True Christianity is a “Taught” Religion.
1. Matt. 28:19, *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”*
 2. Rom. 10:17, *“So then faith cometh by hearing, and hearing by the word of God.”*
 3. Eph. 3:3-4, *“How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ).”*
- B. Therefore, we have control over whether we obey God or not.
1. We must choose. Joshua 24:15
 2. We must accept the invitation. Matt. 11:28-30
 3. We must act. Heb. 5:8-9
- C. However, We have control to make our own choices.
1. John 1:11-12
 2. John 6:66-68

IV. WE NEED “SELF-CONTROL” OVER OUR DESTINY.

- A. There are only two Destinies. Matt. 7:13-14
- B. We must choose which one.
1. We cannot straddle the fence. Matt. 6:24
 2. We cannot remain neutral. Rom. 6:16
- C. We must not allow others to make the choice for us.
1. Father, Mother, Brother or Sister must make their own choices.
 2. Their choices should not detour us from making the right choice.
 3. Matt. 10:37

CONCLUSION:

1. 2 Peter 1:5-8, *“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; ⁶And to knowledge temperance; and to temperance patience; and to patience godliness; ⁷And to godliness brotherly kindness; and to brotherly kindness charity. ⁸For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”*
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The Law Of Sowing And Reaping

Dean Sanders

Gal. 6:7-8, "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*"

1. History is a truly amazing thing, for it gives mankind the ability to see the unforgettable and undeniable background of human behavior.
2. Whenever one turns back the pages of the annals of time he is soon confronted with the actions of man and the consequences of those actions.
3. Today, we will turn back the pages of the oldest history book known to man, the Bible.
 - a. In this lesson we will see:
 - 1) History unfold the acts of earliest man, the detriment and the rewards of his actions.
 - 2) The acts of men during Jesus' day and their subsequent troubles as well as their promise of reward.
 - 3) The acts of men today and the promise to those who chose life by their means and the reward for the faithful.
 - b. In this lesson we will learn:
 - 1) The way of man is not in himself. Jer. 10:23
 - 2) That a man who chooses to sow the seed of fleshly humanistic values is doomed to reap the destruction promised him.
 - 3) Of a man willing to sow godly seed and his promised reward.
4. With the principle given in Gal. 6:7-8, let us view some facts given concerning "The Law of Sowing and Reaping."

DISCUSSION:

I. SOME SEED SOWN IN THE OLD TESTAMENT.

- A. The seed of disobedience was sown in the garden.
 1. Adam and Eve were provided a lovely setting for a home forever with only one condition which prevailed. Gen. 2:16-17
 - a. The seed of obedience was the only one man was expected to sow.
 - b. He in turn would reap an eternity with God in a garden prepared for him, his wife Eve and their offspring.
 2. Adam and Eve were lured away by the seed of deception and sowed for themselves the seed of disobedience.

3. What did they reap? Death, on two sides.
 - a. Physical — cast from the garden and the tree of life;
 - 1) The consequences of the sin in the garden are felt today in that we must all taste of death.
 - 2) Rom. 5:12, *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."*
 - b. Spiritual — cast out of the relationship once held with the Creator;
 - 1) Partaking of the tree gave mankind the understanding of good and evil whereby we suffer today because man still chooses to do evil.
 - 2) Rom. 5:19, *"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*
- B. The seed of hatred was sown by Cain.
 1. They were provided with the land and the animals wherewith to sustain life and were commanded to give an offering to God. Gen. 4:3-4
 - a. Cain "brought of the fruit of the ground an offering unto the Lord."
 - b. Abel "brought an offering of the firstling of his flock and the fat thereof."
 2. Cain's offering was unacceptable unto God whereas Abel's offering was acceptable. 4:5
 3. Cain sowed the seed of hatred in his heart and killed Abel. 4:8
 4. What did he reap?
 - a. His work would not be fruitful in the land. 4:12
 - b. He would be a vagabond (wanderer) in the land. 4:12
 - c. Again, as with Adam and Eve, he was driven from the presence of the Lord (spiritual death). 4:16
- C. The seed of indifference was sown by those who opposed the teaching of Noah.
 1. The wickedness of man was abhorred by God. Gen. 6:5-7
 - a. One found grace in God's sight. 6:8
 - b. Because Noah and his family had done all that God had commanded, they were saved. 6:22
 2. 120 years of preaching could not move mankind. 6:3; 2 Peter 2:5
 - a. They had sown the seed of indifference (they were uncaring and unconcerned), toward God's message.
 - b. They would not heed God's warning.
 3. What did they reap?
 - a. They were tormented in the sea as they saw Noah's message fulfilled.
 - b. They were cast forth from the face of God into the

- depths of the sea (Physical death).
- c. They died in their sin (spiritual death), separated from God eternally.
4. On the other hand, Noah and his family sowed the seeds of faithfulness, righteousness, godliness, and obedience. He and his family reaped salvation.
- D. The seed of ingratitude was sown by the Israelites. Exodus 32:1-35
1. Over 200 years the Israelites were in Egypt and many of those years were spent in slavery.
 - a. A savior, Moses, was sent by God to rescue them.
 - b. The faithful servant dutifully completed his task by following God's instruction.
 - c. After the plagues were seen, the Red Sea crossed, the water given, and the manna supplied, the Israelites were still ungrateful.
 - d. At the foot of Mt. Sinai, Aaron and the people had an ungrateful attitude:
 - 1) They attributed their salvation from Egypt to the god of their hands. vs.4,8
 - 2) They turned aside quickly from the way which God commanded them. v.8
 2. What did they reap?
 - a. They were given a chance for repentance by Moses' intercession. vs.11-14,26
 - b. God's vengeance came upon those who did not repent. vs.27-28
 - c. A blessing was bestowed upon those who were penitent. v.29
 - d. Those who remained became the nation Israel.

II. SOME SEEDS SOWN IN THE NEW TESTAMENT.

- A. Jesus, though a man, sowed the seeds of righteousness and faithfulness all the days of his life.
1. He taught the goodness and truth of God's will. Matt. 5-7
 2. He endured the temptation of this life. Matt. 4:1-10; Heb. 4:15
 3. He suffered the agony of the cross. Luke 23:26-46
 4. What did He reap for the seed which He had sown? — Jesus was raised up by the Father and now sits at His right hand reigning with all power. Matt. 28:18
- B. The prodigal son sowed the seed of riotous living. Luke 15:11-32
1. He asked of his father for his portion of the inheritance. v.12
 - a. He took a journey into a far country and wasted his substance. v.13

- b. Hunger became so great that he would have eaten the swine's feed. v.16
 - c. Had he not come to himself, he may have reaped death from starvation.
 - 2. He remembered his father and how he had never hungered before.
 - a. He returned home and his father ran to meet him.
 - b. He was filled with the best that the father had to offer.
 - 3. What did he eventually reap?
 - a. The love and compassion of his father whom he had left.
 - b. The best of that which the father still possessed:
 - 1) The best robe.
 - 2) A ring for his hand.
 - 3) The fatted calf.
- C. Saul sowed the seed of what he thought was loyalty to God. Acts 7:1–8:3; 22:1-16
 - 1. He was in the company of those who heard Stephen's speech.
 - 2. Being a man of authority he consented to the death of Stephen. 8:1; 22:20
 - 3. He went about making havoc of the church. 8:3
 - a. Acts 22:3-6
 - b. 1 Tim. 1:11-12
 - 4. For this he would have reaped the spiritual death due him. Rev. 21:8
 - 5. But Saul was shown by God the way to go and because he followed he became the apostle Paul sowing the seed of the word of God to others and the seed of self-examination as he went on his way.
 - a. 1 Cor. 2:1-2, "*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.*"
 - b. 1 Cor. 9:27, "*But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*"
 - 6. What did Saul reap for the seed he had sown?
 - a. By his understanding of those things shown him by the Holy Spirit, he was sure of his destiny. 2 Tim. 4:6-8
 - b. He had been faithful even unto death. Rev. 2:10

III. SOME SEEDS SOWN TODAY.

- A. The seed of toleration is being sown today.

1. "JOIN THE CHURCH OF YOUR CHOICE" has been the cry for years.
 - a. All religious beliefs are accepted by many.
 - b. There is but ONE TRUE CHURCH, the Lord's church, the one He established on the day of Pentecost.
 - c. Rom. 12:5; 1 Cor. 12:13; Eph. 1:22-23; 4:4-6; Col. 3:15
2. "ACCEPT PEOPLE AS THEY ARE, GOD MADE THEM THAT WAY."
 - a. There are those in the religious arena that will condone that which God condemns:
 - 1) Homosexuality is sin. Lev. 18:22; Rom. 1:27
 - 2) Lesbianism is sin. Rom. 1:26
 - 3) Bestiality is a sin. Exodus 22:19
 - 4) Fornication is a sin. Rom. 1:28-32; 1 Cor. 6:18
 - 5) Adultery (to break the marriage covenant by fornication) is a sin. Matt. 5:31-32; 19:9
 - b. We are made in the image of God. We are spiritual individuals in a fleshly body and are commanded to "abstain from fleshly lusts which war against the soul." 1 Peter 2:11
- B. The seed of liberalism (ANYTHING GOES), is being sown today. Liberalism defined in a religious sense is loosening where God has bound.
 1. Many would use showmanship, theatrics and gimmickry to lure in those they would "convert."
 - a. Whatever it takes to get them there is what it will take to keep them there.
 - b. In the New Testament, the Word of God was used to get them and that is what they were told to use to keep them faithful. 2 Tim. 1:13, "*Hold fast the form of sound words...*"
 2. Some have become so engulfed in the entertainment field they think that we should be entertained in worship.
 - a. WORSHIP IS NOT FOR MAN, WORSHIP IS FOR GOD!
 - b. We are there to please the Father, not ourselves.
 3. Through the years we've seen mechanical instruments introduced, singing groups, mini-choirs, baby dedications, a ministry for this and that, family life centers, etc. In short, an apostasy from the truth of God's holy will.
- C. The seed of anti-ism (NOTHING GOES), is being sown today.
 1. Some are anti — eating in the building, anti — support of orphan homes, anti — located preacher, anti — more

than one cup for the Lord's supper, anti — Bible class, anti — use of ANY of the monies out of the treasury for anything other than caring for the saints.

2. Proof texts against these ideas:

a. Eating in the building — The text they use to prove their supposition stands against them. 1 Cor. 11:20-22 shows they were making a common meal of the Lord's supper and were even denying some access to eat. Nothing more!

b. Support of orphan homes — James 1:27

c. Located preacher — 1 Cor. 9:7-9

d. One cup — Matt. 26:27 bears out that the contents were being drunk and not the cup itself.

e. Bible class — we are all commanded to study. 2 Tim. 2:15

f. The use of money from the treasury — Gal. 6:10

D. What will those who sow these seeds reap? — As noted they are condemned by God, therefore, should they continue on this path, their reward will be eternal damnation.

IV. WHAT SEED SHOULD MAN BE SOWING TODAY?

A. The seed of God's love. John 3:16; 1 John 3:16; 4:10

B. The seed of God's word. 2 Tim. 4:2; Matt. 28:19-20; Mark 16:15-16; Acts 8:4

C. The seed of God's Son. Acts 8:12, 35

CONCLUSION:

1. Many seeds have been sown throughout the ages and we have seen their fruit.

a. Those who will sow to the flesh shall reap corruption if they followed that course.

b. Those who will sow to the Spirit shall reap everlasting life if they remain faithful.

2. God's law of "Sowing and Reaping" is as real today as it has been throughout time.

3. "Are You Sowing The Seed Of The Kingdom Brother?"

Living And Walking In The Spirit

Victor M. Eskew

1. Our text for this lesson is found in Galatians 5:25.

2. This verse uses the phrase, "in the Spirit," twice. It is essential

for us to understand the meaning of this phrase. It seems to carry at least three definitions in the New Testament.

- a. To be "in the Spirit" can mean to be inspired (Rev. 1:10).
 - 1) At this time, John was being guided by the Holy Spirit (2 Peter 1:20,21).
 - 2) These men knew when their thoughts and words were being controlled by the Holy Spirit (2 Samuel 23:2; 1 Tim. 4:1).
 - b. To be "in the Spirit" means to live in the realm of the Spirit.
 - 1) This realm is separate from the world.
 - 2) Its boundaries have been established by the Holy Spirit by means of the word (1 Peter 1:2).
 - a) The Spirit sanctified us. He set us apart for a holy purpose unto God.
 - b) This was done when we obeyed the truth through the Spirit (1 Peter 1:22,23).
 - 3) The Galatians had begun in the Spirit. They had obeyed the Gospel and were living in the realm of the Spirit (Gal. 3:3).
 - c. To be "in the Spirit" means to be controlled and directed in all one does by the Holy Spirit. His directions are given through a means, the word of God (2 Tim. 3:16,17; Acts 20:32).
3. Paul seems to be using the last two meanings in Galatians 5:25. "If ye live in the Spirit," that is, if you have obeyed the Gospel and live in the realm defined by the Spirit, then, "let us also walk in the Spirit," that is, let us walk by the dictates of the Spirit.
- a. If you claim to be a Christian, live the Christian life.
 - b. If you say you live in the realm of the Spirit, let His authority control your life.
 - c. To claim a Christian life is not enough, there must be the practice of it as well.

DISCUSSION:

I. THE IMMEDIATE CONTEXT.

- A. Things they were not to do.
 1. Do not seek to be justified by the law (Gal. 5:4).
 2. Do not bite and devour one another (Gal. 5:15).
 3. Do not fulfill the lusts of the flesh (Gal. 5:16).
 4. Do not be involved in the works of the flesh (Gal. 5:19-21).
 5. Do not be desirous of vain-glory, provoking one another, envying one another (Gal. 5:26).
 6. Do not think yourself to be something (Gal. 6:3).
 7. Do not be deceived (Gal. 6:7,8).
 8. Do not be weary in well doing (Gal. 6:9).
- B. Things they were to do.

1. Wait for the hope of righteousness by faith (Gal. 5:5).
2. Possess a faith that works by love (Gal. 5:6).
3. By love serve one another (Gal. 5:13).
4. Produce the fruit of the Spirit (Gal. 5:22,23).
5. Restore the erring (Gal. 6:1).
6. Prove your own work (Gal. 6:4,5).
7. Communicate to him that teacheth (Gal. 6:6).
8. Do good to all men, especially to the household of faith (Gal. 6:10).

II. THE NEW TESTAMENT CONTEXT.

- A. Walk in the steps of that faith (i.e., Abraham) (Rom. 4:12).
- B. Walk in newness of life (Rom. 6:4).
- C. Walk honestly (Rom. 13:13; 1 Thess. 4:12).
- D. Walk by faith (2 Cor. 5:7).
- E. Walk in good works (Eph. 2:10).
- F. Walk in love (Eph. 5:2).
- G. Walk as children of light (Eph. 5:8).
- H. Walk circumspectly (Eph. 5:15).
- I. Walk by the same rule (Phil. 3:16).
- J. Walk worthy of the Lord (Col. 1:10; 1 Thess. 2:12).
- K. Walk as Christ (Col. 2:6; 1 John 2:6).
- L. Walk in wisdom (Col. 4:5).
- M. Walk in the light (1 John 1:7).

III. PROMISES TO THOSE WHO WALK IN THE SPIRIT.

- A. No condemnation (Rom. 8:1).
- B. Peace and mercy (Gal. 6:16).
- C. Walk with him in white (Rev. 3:4).
- D. The nations of the saved shall walk in the light of the heavenly city (Rev. 21:24).

CONCLUSION:

1. This admonition from Paul goes out to every member, teacher, preacher, deacon, and elder.
 2. If one is going to claim to live in the Spirit, he must walk, that is keep in line, march in rank, conform to the authority of the Spirit.
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Fruit-bearing Disciples Are Cleansed (Pruned) By Teaching, Training, And Discipline

Richard Guill

John 15:1-8

1. Some definitions are important to our study:
 - a. PURGETH (v.2) is translated from the Greek word *kathairo* which means "to cleanse, purify; used of pruning" (Vine's Expository Dictionary of N.T. Words). CLEAN (v.3) is from the same basic word.
 - b. There are things in the life of a disciple which must be purged or pruned out for him or her to bear much fruit for the Lord, else they "cumber" the ground (Luke 13:9) (barren fig tree).
 - c. How God, the Husbandman (v.1) does this pruning is the aim of this lesson.

DISCUSSION:

I. WE ARE EXPECTED AND INSTRUCTED TO CLEANSE OURSELVES.

- A. 2 Cor. 7:1, "*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.*"
- B. 1 John 3:3, "*And every man that hath this hope in him purifieth himself, even as he is pure.*"
- C. James 4:8, "*Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.*"
- D. 2 Tim. 2:21, "*If a man therefore purge himself from these, he shall be a vessel unto honor sanctified, and meet for the master's use, and prepared unto every good work.*"
- E. Paul uses the word "mortify" (to put to death) to describe this idea: Rom. 8:13, "*For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*" Col. 3:5, "*Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry...*" (he mentions more things in verse 8... "*anger, wrath, malice, blasphemy, filthy communication out of your mouth.*" HOW do you mortify or put to death such things? You slay them with the "sword of the Spirit."
- F. WHY is such necessary? Gal. 5:17, "*For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would*" (v.24). "*And they that are Christ's*

have crucified the flesh with the affections and lusts.”

II. THE INSTRUMENT OF CLEANSING IS THE WORD (John 15:3).

- A. We must study and learn, but we also must act upon that which we learn. James 1:22-24, *“But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”*
- B. The Word, hidden in the heart, is a great deterrent against sinning (Psalm 119:11).
- C. But knowledge of the Word alone will not do the job. We must be trained in the use of it so as to discern between good and evil and thwart Satan’s assaults against us (Heb. 5:12-14). (Note the terms “use” and “senses exercised,” denoting spiritual training).
- D. We must practice self-discipline. To our faith we are to add knowledge, and to our faith and knowledge we are to add temperance (self-control) (2 Peter 1:5-6).
- E. Paul stresses the same need: (1 Cor. 9:25-27).

III. GOD DOES SOME OTHER “PRUNING” OR DISCIPLINING OF HIS CHILDREN.

- A. It is a mark of our sonship (Heb. 12: 5-11) — READ and NOTE v.11.
- B. He rebukes them through the word spoken by preachers or elders or other Christians: (2 Tim. 4:2) ...reprove, rebuke; (Titus 1:13) Wherefore rebuke them sharply, that they may be sound in the faith; (Luke 17:3) If thy brother trespass against thee, rebuke him....
- C. He allows them to suffer hardships in order to strengthen their faith. Paul is an example: (2 Cor. 12: 9-10)
 - 1. Sometimes we must suffer for well-doing: (2 Tim. 3:12). Peter, writing to suffering Christians, puts it in the proper perspective: (1 Peter 2:19-20; 4:14-15).
 - 2. Sometimes we must suffer for wrong-doing, but such suffering can bring us back to the Lord and make us stronger and one who bears fruit for the Lord. EXAMPLE: The Prodigal Son (Luke 15:11-32). Deprivation and hardship, (he lost all he had, was hungry and in dire need, and hit bottom, working in a pig pen), brought him to his senses and he returned to his Father.

3. Sometimes when we don't discipline ourselves, and when other factors fail, God uses church discipline as a severe means to discipline us for our good (1 Cor. 5:5; 2 Cor. 2:6-8).

CONCLUSION:

1. Every worthy father loves his children and wants them to grow up to be productive and honorable and successful in life. Therefore he administers discipline to help mold them to that end. Prov. 13:24, "*He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes*" (early).
2. Our heavenly Father loves his children and wants us to live fruitful and successful lives and be saved eternally (John 3:16; 2 Peter 3: 9). Therefore He administers loving discipline to help mold us and shape us for our heavenly habitation.
3. Let us all remember, that when He chastens us, afterward it will yield the peaceable fruit of righteousness in us, if we will properly respond to such chastening and grow thereby.
4. IF NOT, then we will simply be unfruitful branches which will be removed from the vine and are fit for nothing except to be burned (John 15:6).
5. ARE YOU a pruned, fruit-bearing branch? or an unfruitful one? Are you even in the vine?

Fruit Bearing And Non-Fruit Bearing Disciples At The Final Judgment

Charles Blair

1. Throughout Scripture, there is a classification of only two groups.
 - a. It is called the saved and the lost; the righteous and unrighteous; sheep and goats.
 - b. In this study, the classification we will consider is the fruit bearing and non fruit bearing disciple.
2. The word "disciple" means one that is a follower of a certain teacher or dogma.
 - a. A disciple can either be near or far to the one he is striving to follow.
 - b. The Lord made it clear concerning those who would chose to follow Him as to the cost of such a following. There is no

allowances for following at a distance.

1) Matt. 16:24

2) Luke 9:62

- c. Our study shall focus in the fruit bearing (close to) and non fruit bearing (far away) disciples.

DISCUSSION:

I. OUR ATTENTION IS DRAWN TO THE SCENES AT JUDGMENT:

- A. No reasonable student of the Scriptures can deny the fact of a coming judgment on all mankind. Rom. 14:10; 2 Cor. 5:10; Rev. 14:7
- B. There are two options to the mind of man to consider.
1. God will not hold me accountable.
 2. God will hold me accountable.
- C. A search of the Scriptures again to a reasonable mind causes one to know that God will hold me accountable. Rom. 14:12; 1:32
- D. So many live out their lives thinking that God is not serious and that He will let us "slide."
1. What other logical explanation can we give for not being fruit bearing Christians?

II. MANY GOOD LESSONS HAVE ALREADY BEEN PRESENTED TO SHOW THE IMPORTANCE OF BEARING FRUIT IN OUR LIFE; OUR TASK IN THIS STUDY IS TO LOOK TO MOTIVATION:

- A. Here then, in somewhat different words, is the issue for us to consider.
1. A life used by God.
 2. A life not used by God.
- B. Christians are taught by God to see our lives as being the workmanship of God (Eph. 2:10).
1. We see the physical world which God did bring into existence and how that He called it good (Gen. 1:10; Psalm 19:1,2).
 2. We come into a spiritual relationship with God wherein we are called His children (1 John 3:1; Rom. 8:15).
 3. In that spiritual relationship with God we are to be used by God to bring glory to Him through His Son in the church (Eph. 3:21).
 4. Lives given to God under such conditions can be used by God to exalt His Son (Gal. 2:20).
- C. In order for our lives to be used by God (in fruit bearing) we must learn to purge ourselves of the things of this world which would hamper our service to God.
1. Let us take a moment to learn of purging.

- a. Isaiah the prophet on seeing the King, the Lord of hosts declared himself to be unclean (Isaiah 6:5).
- b. A seraphim took a hot coal with tongs and placed it on Isaiah's lips (v.7).
- c. Whereupon he was told now your sins are purged.
2. Paul tells us that the Lord knows those that are His (2 Tim. 2:19).
3. Those who name the name of Christ must depart from lawless behavior.
4. When a person purges himself from the things of this world he will become a vessel of honor (v.21).
5. In being set apart, he will be fit or able to be used by the Master.

III. WE SOMETIMES USE THE WORDS, SINS OF "OMISSION" AND SINS OF "COMISSION;" THE THRUST OF THIS STUDY IS TO LOOK AT THE SINS OF FAILING TO DO OR FAILING TO USE OUR LIVES TO THE GLORY OF GOD:

- A. In the parable of the talents, the Lord gave to each person according to his several ability (Matt. 25:15).
- B. The one talent man was condemned because his fear caused him to bury what the Lord had given him; that is, he failed to use what God placed into his hands.
- C. A very familiar passage to us about speaking the truth is found in 1 Peter 4:11.
 1. We are to speak as the "*oracles of God.*"
 2. Yet in this same verse we also find about service to the Lord or that is using what God has placed into our hands.
 - a. "...let him do it as of the ability which God giveth."
 3. The purpose behind God giving ability to men is that God may be glorified.
 - a. Some may argue they have a talent for playing the guitar, therefore God wants them to use that ability for God's glory.
 - b. This verse shows us that ability is to be used to glorify God. Anything which is done contrary to the will of God could not bring glory to God.

IV. CONFUSION ARISES ON OCCASIONS BECAUSE SOME LOOK FOR SOME GREAT THING TO DO AND FULFILL WHAT THEY BELIEVE TO BE THEIR PURPOSE SET OUT BY GOD:

- A. Christians are taught to study to be quiet and work with our own hands (1 Thess. 4:11).
 1. Study what? The will of God.

2. From that study we learn the value of quietness in our own spirits.
 3. Likewise, we are taught to do our own business and not find ourselves in the business of others.
- B. We pray for those in authority in order that we may lead quiet and peaceable lives. (1 Tim. 2:2)
1. Note here that the idea is of “leading” a quiet life; not sitting still and doing nothing.
- C. We are to be adorned or to wear the ornament of a meek and quiet spirit (1 Peter 3:4).
- D. Daily living for the Master is the purpose of God for each of us. (Rom. 8:28)

V. WHAT SHALL BE THE VERDICT AT THE DAY OF JUDGMENT?

- A. First of all, God is One that makes righteous judgments (2 Thess. 1:5).
- B. WE will receive according to the good or evil that we have done in the living of our lives (2 Cor. 5:10).
- C. Let us take inventory even now.
1. How often do I attend the worship of God and thereby help or strengthen the church?
 2. How often do I engage in prayer to God about all the concerns of my life?
 3. How often do I spend time searching over the pages of God’s Word?
 4. How many times have I spoken to family, friends or strangers about the will of my Lord?
 5. Are people brought closer to God by my life or are they driven away?
- D. If we do not do the Word (fruit bearing) we deceive ourselves (James 1:22).
- E. A life not lived (practiced) will result in a dead faith (James 2:24).

CONCLUSION:

1. Words from the song; “Let Him Have His Way With Thee.”
2. May each of us bear fruit for our Lord so that we may come boldly to the day of judgment (1 John 4:17).

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