

**SIXTH ANNUAL
KENTUCKY BIBLICAL VIEWPOINTS
LECTURESHIP**

SEPTEMBER 21-24, 1994



THEME:

**CHRISTIAN
CHARACTERISTICS**

Held at the
HURTS CREEK CHURCH OF CHRIST
Hyden, Kentucky 41749
Office: (606) 672-2609

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I Am Not Ashamed Of The Gospel Of Christ

Rom. 1:16

by Everett Spencer

1. Definition of the gospel.
 - a. *Euangelion* means good news (W. E. Vine, *Dictionary of New Testament Words*, p.167).
 - b. Facts of the gospel presented in 1 Cor. 15:1-4.
2. The gospel is to be preached through the church.
 - a. It is the power to save. Power comes from a word meaning dynamite, cf. 1 Cor. 6:9-11.
 - b. Men are saved through preaching, believing, and obeying the gospel (1 Cor. 1:21).
 - 1) Mark 16:15,16
 - 2) The gospel presents the perfect standard for all proper human conduct (2 Tim. 3:16,17; 1 Peter 1:3,4; John 12:48).
3. There is no power to save the believer apart from the Gospel.
 - a. The unbeliever is lost (John 3:18).
 - b. Preaching the gospel is essential to develop faith in God (Rom. 10:17; Luke 8:11).
 - c. The theme of the book of Romans is that the gospel is the power to save.
4. Into our hands the Gospel is given.
 - a. The gospel was committed to Paul (1 Tim. 1:11; 1 Thess. 2:3,4).
 - b. Paul committed the gospel to Timothy (1 Tim. 6:20).
 - c. The gospel is committed to others (2 Tim. 2:2; 2 Cor. 4:7).

DISCUSSION:**I. I AM NOT ASHAMED OF THE GOSPEL — Rom. 1:16.**

- A. Shame is defined by Webster as “A painful emotion caused by a consciousness of guilt; dishonor, disgrace.”
 - 1. Consciousness of guilt because of the gospel.
 - 2. One who feels dishonored or disgraced because of the gospel.
- B. Who could be ashamed of Jesus dying on the cross and then feel guilt or disgrace by telling others?
- C. How can one be so ashamed as to live in contradiction to the principles Jesus demonstrated and lived?
 - 1. 1 John 2:15,16; Matt. 6:24.
 - 2. Christians must be separated from the world (John 15:19).
 - 3. We are not to be ashamed (Mark 8:38).

II. SOME WHO WERE ASHAMED OF THE GOSPEL OF CHRIST.

- A. Peter
- B. Mark 8:38
- C. 2 Tim 4:16; 1:18
- D. Hymenaeus and Philetus questioned the facts of the gospel (1 Tim. 1:20).
- E. John 12:42 the chief rulers would not confess Christ.
 - 1. Matt. 15:6-9 — Jesus condemns tradition and commandments of men.
 - 2. Matt. 15:13

III. PAUL’S EXAMPLE OF ONE WHO PROCLAIMED CHRIST.

- A. Paul proclaimed the grace of God with boldness (1 Cor. 15:10).
- B. Paul knew the gospel was given by God and challenged anyone if they sought to pervert it (Gal. 1:6-9).
 - 1. Gal 1:21

2. Preachers need the courage of Paul in preaching the gospel.
3. Paul was not ashamed because the gospel is man's only hope of heaven (Rom. 1:16; 2 Thess. 1:8,9).
4. The gospel saves from sin (Rom. 16:17,18; 6:4-6).
5. The gospel obligates people to a life of service (1 Cor. 9:22,23; Rom. 12:1).

IV. I AM NOT ASHAMED OF THE GOSPEL BECAUSE:

- A. The gospel comes from God. Rom. 1:1 refers to the gospel as the gospel of God.
 1. God has promised great things to those who love him (1 Cor. 2:9).
 2. The grace of God is in the gospel (Acts 20:24).
 3. The gospel shows the glory of God (1 Tim. 1:1).
 4. The gospel is the good news of God's glory and grace extended to mankind (Heb. 1:3).
- B. The gospel brings good news of His Son (Rom. 1:9).
 1. Jesus is God's Son proclaimed with power by the resurrection (Rom. 1:4).
 2. It is the gospel of Jesus Christ the Lord.
 - a. Jesus means Savior.
 - b. Christ means anointed.
 - c. Lord means ruler or master.
 3. The gospel reveals the good news of God's grace and glory through His Son.
- C. Man's salvation is secured by the gospel.
 1. Jesus' mission was/is to save sinners.
 2. Man's sins are remitted by Jesus' shed blood on the cross and resurrection (1 Cor. 15:1-4).
- D. It is the gospel of hope of eternal life.
 1. Eternal life is promised to the obedient (Tutus 1:1; 3:7).
 2. We hope and are promised eternal life which will be revealed in the life to come (Rom 8:24; 1 John 2:25).

E. The gospel is of peace (Eph. 6:15).

1. Peace is affected with God by the gospel (Rom. 5:1).
2. Men are brought together in peace (Eph. 2:15-18).
3. It can change the heart into one of peace (John 14:27; Col. 3:15).

CONCLUSION:

1. The gospel is the divine power that was purposed, promised, and planned by God, and was made effective by His Son.
2. The Gospel saves from the guilt, defilement, practice and consequences of sin.
3. God has made it possible for ALL to receive the benefits of the saving power of the gospel (2 Peter 3:9).
4. I AM NOT ASHAMED OF THE GOSPEL (Mark 8:38; Rom. 1:16).

Growing In Grace And Knowledge

2 Peter 3:18

by Keith Bowling

1. Those who are in the family of God are instructed to grow in grace and in knowledge.
2. To understand this principal we must think of our place in this spiritual family of God as our natural family.
 - a. Through faith and obedience to the gospel of Christ one has been made a new creature in God's family.
 - b. Born again as a new-born baby, given new life, 1 Peter 2:2-3 — *“As newborn babes, desire the sincere milk of the word, that ye may grow thereby”* (I Peter 2:2). *“If so be ye have tasted that the Lord is gracious”* (I Peter 2:3).

DISCUSSION:

I. THE BEGINNING OF GROWTH.

- A. When we begin as babes in the church, we must begin a process of growth.
 1. We must have God's word to grow.
 2. Knowledge can only increase as we learn more of what God's word teaches.
 3. 1 Cor. 3:1,2 Paul said, *“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ”* (I Cor. 3:1). *“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able”* (I Cor. 3:2).
- B. Christians can only grow so fast and yet we can't remain as babies.
 1. We must go beyond milk to the meat of God's Word just as a baby is weaned from milk to solid food.

2. As we grow, more food is required to continue the growth.
3. If we stay on milk, growth will not take place as it should.
4. The Hebrew writer spoke to some with this problem, Heb. 5:11-13 — *“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. ¹²For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. ¹³For every one that useth milk is unskillful in the word of righteousness: for he is a babe.”*
5. These were people who had not grown, they had not studied or applied God’s word to their life to the extent that they actually needed to begin again.
6. The Hebrew writer continues in 5:14, *“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”*
 - a. Using God’s word is an exercise of our mind.
 - b. We grow when we apply it’s teaching to our lives.

II. ALL OF GOD’S WORD IS USEFUL FOR GROWTH.

- A. All of God’s word is good and will help us grow in some way.
 1. 2 Tim. 3:16,17 *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. ¹⁷That the man of God may be perfect, throughly furnished unto all good works.”*

III. GROWING IN GRACE AND KNOWLEDGE MEANS SUBMISSION TO GOD.

- A. We learn to submit to God through growth (James 4:7).
 - 1. To seek His will (Matt. 6:33).
 - 2. To be obedient (Phil. 4:8).
 - 3. To watch our actions (Rom. 8:3).
 - 4. To watch our words (Matt. 12:36).
 - 5. To glorify God (Matt. 5:16).
 - 6. To praise Him (Luke 19:37).
- B. Growth means we should become more Christ-like in our lives.
 - 1. We should realize that it is up to us to show the love of Christ to this world.
 - a. Show compassion and mercy.
 - b. Seek those who are lost.
 - c. Do good unto all.
 - 2. We should stand in the truth, bringing honor to God and His Church which He purchased with the blood of His Son.

IV. GROWTH WILL PREVENT FALLING.

- A. If we should stumble and almost fall, growth will enable us to keep trying until we get it right.
 - 1. Until we are pleasing to our Father in heaven.
 - 2. The faith that moves us pleases Him.
 - 3. The good which we do touches the heart of God, as a father, proud of his children.
 - a. John 14:15 *"If ye love me, keep my commandments."*
 - b. John 15:10 *"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."*
 - c. 1 John 5:3 *"For this is the love of God, that we keep his commandments: and his commandments are not grievous."*

CONCLUSION:

1. Grow in the love of God and in the knowledge of His Word.
2. Become the mature Christian God wants us to be.
3. Make the church what it needs to be, a place of love and concern for a lost world in need of a savior.

So Great A Salvation

Hebrews 2:1-18

by Charles Crouch

1. LESSON LINKS AND CONTEXT.
 - a. The word “therefore” in verse one connects this passage with the great truth expressed in chapter one concerning Jesus and divine revelation.
 - b. God “hath spoken unto us in His Son,” not through a servant or angels.
 - c. What the angels revealed is written in the Old Testament. What the Son revealed is in the New Testament.
2. NATURE AND IMPLICATIONS OF THE LESSON.
 - a. This chapter deals with the dangerous sins of drifting and neglect which cause many souls to be lost.
 - b. It is a continuation of the study of the great salvation which came through the Lord and Saviour Jesus Christ and was divinely confirmed.
 - c. This is one of the great golden texts of the Bible as far as the steadfastness and trustworthiness of God’s word is concerned.
 - d. It is a lesson which sets forth clearly the impartial nature of the Christian system and gives the most powerful reasons for steadfastness by Christians in time of trial or at any time of life.

DISCUSSION:

- I. THE DANGER OF DRIFTING AND NEGLECT (Heb. 2:1).
 - A. A divine warning concerning our need for more earnest heed: *“Therefore we ought to give the more earnest heed to the things that were heard”* (2:1a).

1. The greater dignity of the Messenger indicates a greater importance in the message and more reason for heeding it.
 2. The admonition includes an obligation: "Ought" introduces a conclusion in the form of an obligation drawn from reasons explained in chapter 1, and for reasons which follow in this chapter: "*Therefore we ought to give the more earnest heed to the things that were heard,*" for reasons which precede and for reasons which follow.
- B. "*Lest haply we drift away from them*" (21b).
1. This warning is against the danger of being deceived by the sins of drifting and neglect which cause many people to drift away from God.
 2. The current of temptation is strong in the best of people to drift along with the world's ideas, habits and movements. It is very easy to drift: It takes no effort at all to drift. Therefore, the admonition was and is both wise and necessary (Matt. 26:39).
- C. Neglect is an infectious and spreading sore which corrupts, ruins and destroys character, health, families, houses, farms, bridges, brings on bankruptcy, wrecks trains and planes, brings cities to ashes and damns souls eternally.
- D. It appears in the form of forgetfulness, procrastination and slothfulness. The same Greek word is found in Matthew 22:5: "But they *made light* of it;" i.e., they paid no attention to it.
- E. Why neglect is so dangerous.
1. Its nature is deceptive: We are already convinced of the magnitude of such sins as murder, adultery, robbery, etc., but not neglect.
 2. No courage of effort is required to commit it.
 3. It is the very opposite of Christianity: Doing good.
 4. Idleness is the mother, or at the root, of other sins.
 5. Such negligence is to be "wicked" (Matt. 25:26) and lost (25:46).

6. If tried before a jury of our brethren, however, such would *not* be found “wicked.”
7. A man guilty of neglect, planning to do better, can maintain a fairly good conscience.

II. GOD’S WORD IS DEPENDABLE: “FOR IF THE WORD SPOKEN THROUGH ANGELS PROVED STEADFAST” (2:2).

A. *God’s Words are “Words you may trust”* (2 Tim. 2:11-13).

1. This is one of the great Bible texts teaching the steadfastness and trustworthiness of God’s word and of our need to give heed to it.
2. It is a scripture which offers the strongest and most powerful reasons for faithful steadfastness on the part of Christians in time of trial by persecution, prosperity, misfortune, affliction or any time.
3. Some questions about the part angels played in delivering the law of Moses may not be answered specifically (Acts 7:53; Gal. 3:19; Deut. 29:29). But what is certain is that God’s word spoken has been proved steadfast.

B. A remarkable fact about God’s Word: *“Every transgression and disobedience received a just recompense of reward”* (2b).

1. Nothing is plainer in Patriarchal and Jewish history than that obedience to God was rewarded and disobedience was punished with “a just recompense.”
2. God meant what He said to Adam and Eve (Gen. 2 and 3).
3. God meant what He said to Cain and Able (Gen. 4; Heb. 11:4).
4. God meant what He said to the 12 spies (Num. 13:3,17,26; 14:36-38).
5. God meant what He said to Moses (Num. 20:8-12; Deut. 34:5; Psalm 106:33).

- C. God still means what He said.
1. About Christ and God's plan of salvation from sin (Matt. 28:18-20).
 2. About the church, the Christian life and worship (Matt. 16:13-28).
 3. About marriage and the family (Matt. 19:1-12; Eph. 5:22-33).
 4. About judgment and eternity (Matt. 25:31-46; 28:20).

III. "HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT A SALVATION...?" (Heb. 2:3a).

- A. This great question is at the center of the warning given in this scripture and it is framed in a manner to indicate plainly there is no escape.
1. Under the law there was none; under the greater law, how could there be?
 2. The question is rhetorical and its meaning is that, *since* "the word spoken through angels" in other dispensations proved steadfast, and *since every transgression and disobedience* "received a just recompense of reward," people in the Christian age who neglect and drift away from the word God spoke through Christ cannot escape a just recompense of reward.
 3. Just as the Israelites faced hardships soon after crossing the Red Sea and began to murmur and complain at their lot, the first century Christians were facing persecution and in danger of drifting back to their former way.
- B. Therefore we today need to heed God's warnings against neglect and drifting.
1. One does not have to take up arms against God, scorn his word, or deliberately repudiate the great salvation to be lost: Very few do that.
 2. All we need do is neglect it: Pay no attention to it: do nothing or make light of it; just drift away from

- it. "Unloaded" guns, misused poison, the influence of TV, etc., will do it. That's where the danger is (Matt. 22:5).
3. The consequences of neglect are certain: Heb. 10:28-31; James 4:17.
 4. Neglect is a deadly sin against the truth and light of Christ: *"To whomsoever much is given, of him shall much be required"* (Luke 12:48).
- C. Why is this salvation called *"So great a salvation"* (2:3)?
1. Because of the greatness of its Author, the Saviour who perfected it.
 - a. The book of Hebrews establishes this fact clearly (1:1-5; 5:9; 12:1,2).
 - b. His great love brought it into being/underlies it (John 10:17,18; 15:13).
 2. Because of its cost: His precious life and blood (Matt. 26:28; 1 Peter 1:18:21).
 3. It is founded upon great certainties which supply us with powerful motivating reasons to be faithful (3a,4).
 - a. It was delivered by the supreme Prophet who spoke "as never man spoke:" "Having at the first been spoken through the Lord" (3b; cf. John 7:46).
 - b. It was authenticated by the testimony of eye-witnesses: "Was confirmed unto us by them that heard:" i.e., the apostles & other inspired men (3c).
 - c. It bears the Father's confirmation: "God also bearing witness with them, both by signs and wonders and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (4).
 - d. These constitute three distinguishing marks of the great salvation.

4. It springs from a "better covenant, which has been enacted upon better promises," providing "great joy" and extensive incomparable benefits to countless multitudes (Heb. 8:6; 7:22; Luke 2:10).
 - a. The gospel is for all the world: Jesus tasted death "for everyone" (Heb. 2:9).
 - b. "For to you is the promise,.....and to all" (Acts 2:39).
 - c. It is offered to every accountable person who will accept it (Mark 16:15).
5. It is God's power to rescue perishing souls from our greatest danger, now and eternally, and it supplies our supreme need, salvation from sin & eternal destruction.

IV. THE MESSAGE TO BE HEHEDED IS IDENTIFIED BY THREE GREAT DISTINGUISHING MARKS (3,4).

- A. *"Having at the first been spoken through the Lord"* (3b).
 1. Jesus first delivered the words God gave him (Deut. 18:18; John 17:8; 12:48).
 2. Then he sent the Holy Spirit to guide the apostles into all truth (John 16:13).
- B. It *"was confirmed unto us by them that heard him"* (3c).
 1. "The signs of an apostle" were wrought openly and mightily (2 Cor. 12:12; Acts 2; 5; etc.).
 2. Those with Jesus three and one half years, except Paul, were generally the ones from whom the early Christians heard the gospel (Mark 16:15,16).
- C. It was divinely authenticated "both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (2:4).
 1. "God also bearing witness with them," wrought wonders which attested the truth of their own words on the day of Pentecost, etc. (Acts 2:22; etc.).

2. Compare Mark 16:20.

V. BUT A THING IS TRULY GREAT ONLY IN COMPARISON WITH OTHER THINGS SIMILAR IN NATURE OR IN THE SAME CATEGORY.

A. To set forth plainly the superlative excellence of the great salvation, let us therefore consider some others along with Christ's.

THE GREAT SALVATION EXEMPLIFIED:

B. THE SALVATION OF NOAH (1 Peter 3:18-22).

NOAH'S:

CHRIST'S

- | | |
|---|--|
| 1. <i>From:</i> Fleshly corruption & the judgment inflicted upon the old world (Gen. 6:17). | 1. Sin and its punishment (Matt. 1:21; Luke 2:11; 1 John 2:1,2; 4:14). |
| 2. <i>Duration:</i> Temporary. | 2. Endless & everlasting (John 3:16; Rom. 6:23; Gal. 6:8). |
| 3. <i>Extent:</i> Few, eight souls, in one generation. | 3. Countless multitude: All people saved to the end of the world: Universal, comprehensive (Matt. 11:28, Acts 2:21; 10:34; Rev. 7:9-14). |
| 4. <i>Means:</i> Flood water — Ark. <i>GRACE—FAITH—OBEDIENCE.</i> | 4. Water—baptism (Mark 16:15,16; Acts 2:38). <i>GRACE—FAITH—OBEDIENCE.</i> |

NOTE: "Water picked up the ark & Noah in the ante-diluvian world and carried it into the post-diluvian world.

Baptism takes a believer from the kingdom of darkness and carries him into the kingdom of God's dear Son" — John T. Lewis, North B'ham, Sept. 1951. Thus eight souls were saved from God's outpoured wrath.

C. THE SALVATION OF ISRAEL (1 Cor. 10:1-13).

ISRAEL'S:

1. *From:* Bondage in Egypt & army of Pharaoh.
2. *Duration:* Temporary.
3. *Extent:* Limited (2).
4. *Means:* Red Sea—
Baptism of Moses.
*GRACE—FAITH—
OBEDIENCE.*

CHRIST'S:

1. Sin/its punishment (John 1:29; Rom. 6:17,18).
2. Endless/eternal (Heb. 5:9; 1 Peter 1:3,4).
3. People of all nations (Titus 2:11-14; Heb. 2:9; 2 Peter 3:9).
4. Water—baptism (Rom. 6:3,4; Gal. 3:26,27; Col. 2:12). *GRACE—
FAITH—OBEDIENCE.*

CONCLUSION:

A FINAL WARNING: One does not have to despise, scorn, disbelieve or reject the great salvation to be lost. All he needs to do is do nothing: Neglect; pay no attention to it. That's where the great danger is (1 Cor. 10:12; Heb. 2:1-4). May we all beware of this danger. Neglect is a fatal sin against the truth and light of Jesus.

Fruit Of The Spirit

Gal. 5:22-23

by Jim Long

1. We must remember that these are listed as “the fruit of the spirit” and “the *fruits* of the spirit.”
2. Paul draws a great and powerful contrast between “the works of the flesh” and “the fruit of the Spirit” (Gal. 5:19-23).
3. In order to be a disciple of Christ and walk in His steps, we must bear fruit (John 15:1-8).
4. Let us look seriously at “the fruit of the Spirit”, study and apply them to our Christian life.

DISCUSSION:

I. FRUIT OF LOVE (Agape), DIVINE LOVE (Gal. 5:22).

- A. Definition: a strong, tender, compassionate devotion to the well-being of someone.
- B. Ingredients of divine love (1 Cor. 13).
 1. Patience — love passive. Suffers long, endures all things, no hurry (1 Cor. 13:4-7).
 2. Kindness — love in action. Never acts rashly, not puffed up (v. 4).
 3. Generosity — love in competition. Not envious or jealous (v. 4).
 4. Humility — love in hiding. No parade, no airs, works then retires (v. 4).
 5. Courtesy — love in society. Does not behave unseemly, always polite (v. 5).
 6. Unselfish — love in essence. Never selfish, bitter, does not seek revenge (v. 5).
 7. Good tempered — love in disposition. Never irritated, never resentful (v. 5).

8. Righteousness — love in conduct. Hates sin, always hopeful, always enduring (vs. 6,7).
9. Sincerity — love in profession. Never boastful and conceited, always just, joyful and truthful (vs. 8-13).

C. God is the source of all love (1 John 4:8).

II. FRUIT OF JOY (Gal. 5:22).

A. Definition: the emotional excitement, gladness, delight over blessings received or expected for self and others.

B. Instances of joy:

1. Mary, Mother of Jesus (Luke 1:46-56).
2. Resurrection of Jesus Christ (Matt. 28:8).
3. Lord's ascension (Luke 24:52).
4. The lame man that was healed (Acts 3:8).
5. Paul (2 Cor. 2:3; 7:4,13).
6. All Christians (1 Peter 1:8).

C. To have true joy, we must put Christ first in our life (Matt. 6:33).

III. THE FRUIT OF PEACE (Gal. 5:22).

A. Definition: the state of quietness, rest, harmony and security in the midst of turmoil and temptations.

B. "The work of righteousness shall be peace" (Isa. 32:17).

C. "...Blessed are the peacemakers..." (Matt. 5:9).

D. I need to learn to be content (Phil. 4:11).

E. "...Be at peace among yourselves" (1 Thess. 5:13).

F. If we have peace with God, we can be at peace with our fellow man.

IV. THE FRUIT OF LONGSUFFERING (Gal. 5:22).

A. Definition: patient endurance; to bear long with the offenses, injuries of others, with murmuring or resentment.

B. "...Rest in the Lord and work patiently for Him..." (Psa. 37:7).

- C. "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13).
- D. "...In due season we shall reap, if we faint not..." (Gal. 6:9).
- E. "...The longsuffering of God waited in the days of Noah..." (1 Peter 3:20).
- F. God is long suffering to us (2 Peter 3:9).
- G. It is better to win souls than to win arguments (2 Tim. 2:24-26).

V. THE FRUIT OF GENTLENESS (Gal. 5:22).

- A. Definition: a disposition to be gentle, soft-spoken, kind and refined in character and conduct.
- B. "...Be ye kind one to another, tenderhearted, forgiving one another..." (Eph. 4:32).
- C. James 3:17
- D. A gentle horse has plenty of strength, but is under control.

VI. THE FRUIT OF GOODNESS (Gal. 5:22).

- A. Definition: the state of being good, kind, benevolent, generous and God-like in life and conduct.
- B. The unmerited favor of God shows us goodness (Titus 2:11,12).
- C. The instruction of God toward a good person (Psa. 37:23,24).

VII. THE FRUIT OF FAITH (Gal. 5:22).

- A. Definition: the living, divinely implanted, acquired and created principle of inward and wholehearted confidence, assurance, trust and reliance in God and all that He says.
- B. Faith Explained:
 - 1. The substance of conviction of things hoped for, the assurance of things not seen (Heb. 10:19-38; 11:1,6).
 - 2. To be persuaded of (Rom. 4:17-22; 2 Tim. 1:12).

3. Place confidence in (Eph. 3:12; Phil. 1:6; Heb. 3:6).
 4. Absolute dependence upon and reliance in the Word of God and in Christ (Rom. 10:17; Matt. 8:8-10; Heb. 11:1; 12:3).
 5. Full surrender, yieldedness, and obedience to all known truth (James 2:14-26; 2 Cor. 10:4-7; Heb. 11:6).
 6. Trust wholly in the faithfulness of God (Luke 12:28-31; Eph. 1:13; 1 Tim. 4:11; 6:17).
 7. Give one's self over to a new way of life (Rom. 1:17; Gal. 5:16-26; Col. 3:5-10; Heb. 12:1-15).
 8. The whole body of revealed truth (Luke 18:8; Jude 3; 2 Tim. 3:16,17; Rom. 10:17).
 9. Joyful faith in and acceptance of Christ as the substitute for sin and our saviour whereby one receives salvation (Acts 4:12; Rom. 1:16; 3:24-31; Eph. 2:8,9).
- C. Faithfulness is the fruit of a growing and active faith.

VIII. THE FRUIT OF MEEKNESS (Gal. 5:23).

- A. Definition: the disposition to be gentle, kind, even balanced in tempers and passions, and patient in suffering injuries without feeling a spirit of revenge.
- B. Meekness does not mean weakness, but rather strength in God (Eph. 6:10; 2 Cor. 12:9,10).
- C. "...He will beautify the meek with salvation" (Psa. 149:4).
- D. Rom. 12:3

IX. THE FRUIT OF TEMPERANCE (SELF-CONTROL) (Gal. 5:23).

- A. Definition: self-control in the appetite and passions of life.
- B. "...It is not in man that walks to direct his own steps..." (Jer. 10:23).
- C. Matt. 7:14

D. James 1:26

E. Acts 24:24,25

F. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

CONCLUSION:

1. No law can condemn one with "the fruit of the spirit." Law condemns sin, not righteousness (Rom. 3:19,20; 7:13; Gal. 3:19; 1 Tim. 1:9,10).
2. "...But grow in the grace and knowledge of our Lord and Saviour, Jesus Christ..." (2 Peter 3:18).
3. I trust that each Christian can see the need to add "the fruit of the Spirit" to their life.

Pray Without Ceasing

by Bobby Liddell

Text: "Pray without ceasing" (1 Thess. 5:17)

1. To pray means to: beseech, make request.
 - a. Prayer, as considered in this study, means beseeching or making known our request to God: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).
 - b. Prayer is communication to the Heavenly Father through His Son, Jesus Christ: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).
 - c. In prayer, we communicate to God our heart's desire: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).
2. The Bible reveals the different aspects of prayer.
 - a. Praise.
 - b. Thanksgiving.
 - c. Confession.
 - d. Intercession.
 - e. Petition.
3. Prayer without ceasing involves the following (1 Thess. 5:17; Luke 18:1).
 - a. We ought to pray.
 - b. We ought to pray always.
 - c. We ought to pray always and never give up.

DISCUSSION:

I. WE OUGHT TO PRAY.

A. PRAYER IS A COMMON NEED.

1. All men need to pray.

- a. Many see no need to pray, yet the need still exists.
 - b. Many who do realize the need to pray fail to pray as they should.
 - c. Sadly, though all need to pray, not all are in a position to pray to God and to have confidence He will hear and answer their prayer.
2. Notice the common need, according to Christ's instruction, to pray for our daily bread (Mat. 6:11).
 - a. We are thankful for all who help put bread on our tables (farmers, scientists, grocers, etc.), but let us never forget our daily bread comes from God.
 - b. Who sends the sunshine and the rain? Who made the earth in which the farmer plants the seed? Who locked the secret of the seed within? God, the Creator of the universe.
 - c. Many have no daily bread and are dying of starvation, yet we have plenty and to spare; thus, one suggested we should pray: "God bless this food. Superfluous. And may it put no weight on us."
 3. Prayer is not just for emergencies.
 - a. Praying without ceasing involves a relationship with God and an attitude of heart that validates the action of prayer anytime and anywhere.
 - b. We certainly should pray in times of trouble, crisis or emergency (James 5:13; Psa. 61:1-2).
 - c. However, in error, many view prayer as much like the fire alarm box on the wall which says, "In case of emergency, break glass," and say, "In case of emergency, pray."
- B. PRAYER IS A COMMAND.**
1. Jesus taught his disciples to pray, as recorded in Matt. 6:9-13.

2. Matt. 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

3. 1 Thess. 5:17; Luke 18:1.

C. PRAYER IS COMMUNICATION TO GOD.

1. God's command to man to pray indicates God's willingness to hear (Mat. 6:9; 7:7).

2. Prayers may be hindered by lives out of tune with God.

a. 1 Peter 3:7: "...that your prayers be not hindered."

b. Psalm 66:18: "If I regard iniquity in my heart, the Lord will not hear me."

c. Isaiah 59:1-2: "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

3. For God to hear, we must pray in faith (1 Tim. 2:8; James 1:6-7).

a. Brother Bill Coss was preaching for a country church in west Tennessee, when, due to having had no rain for some time, they decided to meet on Sunday night and pray for rain. Only one little girl brought her umbrella! She expected rain when she left the services. That little girl had more faith than all the rest.

b. Many disciples met in Mary's home to pray for Peter when he had been imprisoned for preaching Christ. Acts 12:5 says: "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Their prayers were answered and an angel of the Lord delivered Peter from prison. When Peter came to Mary's house, the disciples could not believe it was he, "But Peter continued knocking: and

when they had opened the door, and saw him, they were astonished” (12:16). They were astonished when their prayer was answered.

c. Do you pray? Do you pray in faith?

II. WE OUGHT TO PRAY ALWAYS.

A. CEASING TO PRAY IS SERIOUS.

1. Ceasing to pray indicates one's ceasing to believe, trust and obey God.
2. Our prayer life is a spiritual barometer and there is something seriously wrong with us spiritually if we cease to pray.
3. We should be ready, able and apt to pray at anytime.

B. CEASING TO PRAY IS SINFUL. If we cease to pray, we sin in many ways.

1. We sin against God for we disobey His commands, disregard His promises and disbelieve His word, showing our lack of faith.
2. We sin against our fellow man for they need our prayers.
 - a. Our enemies need our prayers. Matt. 5:44: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (cf. Luke 6:28).
 - b. Our brethren need our prayers. 1 John 5:16: “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it” (cf. 2 Thess. 1:11).
 - c. Those who are sick, sorrowing, in need, or close to the kingdom need our prayers.
3. We sin against ourselves for we cease to communicate with God, forfeit His blessings and our

spiritual development, and refuse forgiveness (Phi. 4:6).

C. CEASING TO PRAY IS SATAN-SERVING.

1. Matt. 26:41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."
 - a. Two men were together in a restaurant. When the meal was served, one suggested they give thanks and led a lengthy prayer. When he finished, he opened his eyes and found the meat from his plate had been removed and was now on his friend's plate. He said, "Is that my meat?" His friend replied: "Yes it is. I thought you needed to learn the Bible says to 'watch' as well as to 'pray.'"
 - b. There is a time and place for both, but many neglect both.
2. 1 Peter 4:7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (cf. 1 Cor. 10:13).
3. Satan wants us to cease praying; thus, we must be careful to pray without ceasing and to set aside time for prayer, whether alone, without family, or with and for one another.

III. WE OUGHT TO PRAY ALWAYS AND NEVER GIVE UP.

A. BECAUSE THERE IS GREAT POWER IN PRAYER.

1. Eph. 3:20-21: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."
2. James 5:13-18: "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of

the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

3. Never forget or forfeit the power in prayer.

B. BECAUSE THERE IS GOD’S PROMISE TO ANSWER PRAYER.

1. God’s command to pray indicates God’s willingness to hear and answer prayer, though the answer may be, “Yes,” or, “No,” or, “Wait.”
2. James 4:2-3: “Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.”
3. 1 John 5:14: “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us” (cf. Mat. 7:7-8).

ANSWERS!

Answers to prayers come in various ways.

Sometimes in minutes, sometimes in days.

And some take years to fully unfold

The harvest of love and blessings they hold.

Answers to prayers come in various forms.

Sometimes in sunlight, sometimes through storms.

Some blossom early, some blossom late,
But each one will flower—have faith, and wait.
Helen Inwood

C. BECAUSE THERE IS GODLY PEACE TO BE FOUND IN PRAYER.

1. Phil. 4:6-7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."
2. Jesus found peace in prayer (John 17; Mat. 26:36-46).
3. 1 Peter 5:7: "Casting all your care upon him for he careth for you."

CONCLUSION:

1. For what are we known?
 - a. As the group that sings without an instrument?
 - b. As those who take the Lord's Supper every Sunday?
 - c. Are we known as those who believe in and practice prayer?
2. Jesus said: "...men ought always to pray, and not to faint" (Luke 18:1).
 - a. Are you a child of God who can call upon His Father in prayer?
 - b. Are you living in faith that your prayers be not hindered?
 - c. Are you continuing in prayer—without ceasing?
3. If we cease to pray now, there will come a day when we will pray without ceasing, but, also, without answer. Consider the sad plight of the rich man in torments (Luke 16:19-31).
 - a. Tormented, the rich man, "...cried and said, Father Abraham, have mercy on me, and send Lazarus, that he

may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame” (16:24).

- b. Concerned about the welfare of his brethren, “Then he said, I pray thee therefore, father, that thou wouldest send him (Lazarus) to my father’s house” (16:27).
- c. He continued, without the answer for which he sought: “And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent” (16:30).

Faith Is The Victory

I John 5:4

by Eddy Craft

1. In this study we will notice what biblical faith is and the victory that it brings.
2. There is no reason why Christians aren't enjoying victory.
3. 1 John 5:4 — *"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."*

DISCUSSION:

I. WHAT IS FAITH:

- A. When we talk about faith we are not talking about:
 1. Faith without evidence because faith and evidence go together (Heb. 11:1).
 2. Faith without works (James 2:17).
 3. Faith that is dead (James 2:26).
 4. Faith without love (Gal. 5:6).
 5. Faith without obedience (Heb. 5:8,9).
- B. Biblical faith comes by hearing the word of God, Rom. 10:17 — *"So then faith cometh by hearing, and hearing by the word of God."*
- C. If a person doesn't have Bible authority for what he is doing then he cannot do that action by faith.

II. FAITH IS THE VICTORY.

- A. Victory is something that God wants every Christian to have but the only way we can have victory is through faith.
- B. Many people of God have enjoyed victory through faith.

1. Enoch enjoyed victory by faith — Heb. 11:5 *“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”*
 2. Noah enjoyed victory by faith — Heb. 11:7 *“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”*
 3. Moses enjoyed victory by faith — Heb. 11:24,25 *“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”*
- C. From the preceding we are able to see how victory comes by faith. The faith that saves is the faith that obeys.

III. FAITH IS THE VICTORY THAT OVERCOMES THE WORLD.

- A. The world that we are talking about:
1. We are not to fall in love with — 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.”*
 2. We are not to be a friend with — James 4:4 *“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whoso*

ever therefore will be a friend of the world is the enemy of God."

3. We are not to lay treasures upon earth — Matt. 6:19,20 *"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. ²⁰But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."*
 4. We are not to set our affections upon it — Col. 3:1,2 *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth."*
 5. We are not to be conformed by the world — Rom. 12:1,2 *"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."*
 6. We are to keep ourselves unspotted from the world — James 1:27 *"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."*
- B. Many have been overcome by the world instead of overcoming the world.
1. The rich fool — Luke 12:15-21.
 2. The rich man — Luke 16:19-31.
 3. Demas — 2 Tim. 4:10.
 4. The church at Laodicea — Rev. 2:14-22.
 5. What will be your fate?

CONCLUSION:

1. Faith is truly the victory that overcomes the world but as we have seen in our lesson it is not “faith only” but rather an active faith.
2. If you are walking around today as a child of God without victory you need to examine your faith. For if we are in Jesus Christ we are now enjoying victory.
3. God is the great rewarder to them that have faith. Heb. 11:6, *“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”*

Add To Faith Virtue

by Clarence Howard

1. How often we hear "The mind is a terrible thing to waste!" It was of the mind, the spiritual heart, the wise man said, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). He also added, "for as he thinketh in his heart, so is he" (Prov. 23:7), yet the world lies in darkness of ignorance because, "The god of this world 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). How true is the inspired proverb: "There is a generation that are pure in their own eyes and yet is not washed from their filthiness" (Prov. 30:12).
2. It is very evident that Christian growth is a Christian duty (1 Peter 2:2; 2 Peter 3:18).
3. A failure to grow is contrary to both the law of God and the law of nature (2 Cor. 4:16).

DISCUSSION:

I. WHAT ARE THE CHRISTIAN'S MORAL OBLIGATIONS?

A. Christian Growth:

1. The origin of growth (1 Peter 1:23; John 3:5).
2. The nature of growth.
 - a. Downward (Col. 2:6-7).
 - b. Faith is its support (Heb. 11:1).
 - c. Downward growth is necessary for upward growth (Mark 4:5,6).
 - d. Upward growth (2 Peter 1:5-8).
3. The means of growth.
 - a. Food (Matt. 4:4; 1 Peter 2:2).
 - b. Exercise (Eph. 2:10; Phil. 2:12).
 - c. Environment.

- 1) Warm sunshine (Jude 21).
- 2) Pure atmosphere (1 Cor. 15:33; Heb. 10:25).
4. The need of growth (morally).
 - a. That we may live.
 - b. The father wants the child to grow.
 - c. That we may retain our vision (2 Peter 1:9).
 - d. That we may not stumble (2 Peter 1:10).
 - e. That at last, we may enter the eternal kingdom (2 Peter 1:11).

CONCLUSION:

1. One of the sweetest epitaphs that I have ever read is engraved on a marble marker at the grave of a little girl. It reads: "A child of whom her playmates said it was easier to be good when she was with us."

Temperance

by Clayton Winters

1. Temperance is from the Greek *egkrateia*: “From the stem *krat*, which denotes power or lordship, and which expresses the power or lordship which one has either over oneself or over something” (TDNT); “The virtue of one who masters his desires and passions, especially his sensual appetites” (Thayer).
2. New Testament usage of *egkrateia* and related terms.
 - a. Acts 24:25: “And as he reasoned of righteousness, *temperance [egkrateia]*, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.”
 - b. Gal. 5:23: “Meekness, *temperance [egkrateia]*: against such there is no law.”
 - c. 2 Peter 1:6: “And to knowledge *temperance [egkrateia]*; and to temperance patience; and to patience godliness;”
 - d. 1 Cor. 7:9: “But if they *cannot contain [egkrateuomai]*, let them marry: for it is better to marry than to burn.”
 - e. 1 Cor. 9:25: “And every man that striveth for the mastery is *temperate [egkrateuomai]* in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”
 - f. Titus 1:8: “But a lover of hospitality, a lover of good men, sober, just, holy, *temperate [egkrates]*;”

DISCUSSION:

I. PAUL’S PREACHING TO FELIX — RIGHTEOUSNESS, TEMPERANCE, JUDGMENT TO COME.

A. Felix was a classic example of intemperance.

1. Originally a slave, he had been exalted to the governorship of Judaea, he is said to have exercised regal power with the disposition of a slave.

2. He was married to three queens, one of which was Drusilla whom he had taken from Azizus, king of Emesa.
 3. He is said to have engaged in all sorts of cruelty and lusts, and considered himself licensed to commit any crime no matter how horrible.
- B. To such a man, Paul had but one message: righteousness, temperance and judgment to come; and he preached these with such force that he left the governor trembling (Acts 24:24-26).
- C. Perhaps our own governmental system has never been in more need for such direct confrontations on righteousness and temperance with a view of impending judgment.

II. AREAS IN WHICH TEMPERANCE IS MANDATED.

- A. In the realm of sexual activity.
1. This is an area where lust runs rampant, and restraint (temperance) is often scoffed at (2 Peter 2:13,14).
 2. Safe sex is the emphasis, not self-control.
 3. Those with perverted lifestyles are saying, "leave me alone; honor and respect me while I engage in unrestrained lust."
 4. "Meats for the belly, and the belly for meats" (1 Cor. 6:13).
 5. The breakdown of marriages often involves these uncontrolled lusts—greener grass over the fence.
 6. The Word of God demands restraint in our sexual drives.
 - a. "Thou shalt not covet"—same root word as lust (Rom. 7:7; 13:9).
 - b. "If they cannot contain, let them marry" (1 Cor. 7:9).
 - c. Marriage is honorable, but whoremongers God will judge (Heb. 13:4).
 - d. The lustful look condemned (Matt. 5:28-30).

- e. Lust conceived, brings sin, then death (James 1:15).
- B. In the realm or self-discipline.
1. The athlete conditions himself for the contest by discipline and long hours of practice (1 Cor. 9:25).
 2. Christians often give up at the first sign of struggle. No discipline (Luke 8:13).
 3. Tempers are allowed to go unrestrained (Eph. 4:26).
 4. The path of least resistance is taken when it comes to the assembly, giving, church activities or recreation.
 5. The message of the gospel is, *hang tough* (1 Cor. 9:27).
- C. In the realm of mind-altering, body destroying drugs and habits.
1. Man is no longer in control when he allows a foreign substance to control him.
 2. The basic idea of temperance is strength or lordship. Are we bigger, stronger, tougher than a cigarette, a joint, a pill, or a needle? Do we allow our peers to control us by their offers or their actions?
 - a. 1 Cor. 6:12: "All things are lawful unto me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any."
 - b. 2 Cor. 10:5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"

Add Patience

II Peter 1:6

by W. Tom Hall

1. Patience — a look at what it is.
2. Patience — various words and quotes.
3. Patience — a discovery of a much needed Christian virtue.

DISCUSSION:

I. GOD IS PATIENT.

A. A willingness to wait:

1. Isaiah 30:18; Psalm 86:15
2. Slow to anger (Prov. 14:29; 16:32).

B. Many are the words to describe God.

1. LIST:
2. This one, "patience" is hidden jewel (2 Peter 3:9).

II. NEEDED: PATIENCE IN RELATIONSHIPS.

A. Theme of our day and time is Relationships.

1. Husband-Wife, Parent-Child, Employee-Employer, Brethren.

B. Opposite of Patient.

1. Rom. 8:1

C. Needed: Patience in Relationships.

1. Matt. 7:12
2. Matt. 18:23-35

III. PATIENCE-PERSEVERANCE.

A. Holding out, enduring affliction, a bearing up under.

1. Rom. 12:12; 8:28
2. 2 Cor. 12:9,10
3. Rev. 2:2,3

B. Persevere in well-doing.

1. Gal. 6:9

2. Heb. 12:1,2
 3. James 1:2,3
 4. 2 Cor. 4:16-18
- C. Example of Perseverance: **JESUS**
1. Isaiah 53
 2. What did His life see?
 3. Did He ever waver? Fail? Quit?
 4. Jesus is our example (1 Peter 2:21-23).

CONCLUSION:

1. Battle: **FLESH — SPIRIT.**
2. Spirit's Purpose: Character formation in Christians.
3. 1 Cor. 15:58
4. Rev. 2:10
5. **SUCCESS: ADD PATIENCE — PERSEVERANCE.**

Add Godliness

II Peter 1:7

by Roy Doss

1. Godliness is reverence, piety and God-likeness. It demands a discharge of all duties we owe God.
2. All your speech and all your deeds must conform to the requirements of God.
3. We must become godly in order to be pleasing to our Father in Heaven.

DISCUSSION:

- I. **GODLINESS IS PROFITABLE (1 Tim. 4:7-8).**
 - A. Profitable unto all things.
 1. Contentment (1 Tim. 6:6-8).
 2. Truth (Titus 1:1).
 - B. Profitable for life now (1 Tim. 4:8).
 1. God has given us all things that pertain to godliness (2 Peter 1:3).
 2. We are to dress as becometh godliness (2 Tim. 2:9-10).
 3. Good works (1 Tim. 2:10).
 - C. Profitable for life to come (1 Tim. 4:8).
 1. Coming of the Lord (2 Peter 3:11,12).
 2. Entrance into the everlasting kingdom (2 Peter 1:8-11).
- II. **GODLINESS CAN BE PERVERTED (1 Tim. 6:5,6).**
 - A. Supposing gain is godliness.
 - B. A form of godliness.
 1. Pretense.
 2. Denied the power thereof.
 3. We are to turn away from such.

III. GODLINESS IS TO BE PURSUED (1 Tim. 6:11).

- A. We are to flee from the love of money (1 Tim. 6:10).
 - 1. The desires.
 - 2. All the evils.
 - 3. Dangers.
- B. Follow after godliness.
 - 1. Fight the good fight of faith (1 Tim. 6:12).
 - 2. Lay hold on life eternal (1 Tim. 6:12).

IV. GODLINESS IS A DUTY (Titus 2:12).

- A. We are to deny ungodliness and worldly lust.
- B. We are to live: (Titus 2:11-14)
 - 1. Soberly.
 - 2. Righteously.
 - 3. Godly.

CONCLUSION:

- 1. All of our speech and all our deeds must conform to the requirements of God.
- 2. So doing, we reach nearer and nearer to **THE DIVINE MODEL.**

Brotherly Kindness

by Keith B. Cozort

1. 2 Peter 1:7 — “*And to godliness brotherly kindness; and to brotherly kindness charity.*”
2. There is nothing more clearly taught and vividly pictured in the Bible than the love that is to exist between brethren.

DISCUSSION:

I. WHAT IS BROTHERLY KINDNESS?

A. Definitions.

1. PHILADELPHIA.

- a. “The love of brothers (or sisters), brotherly love,...in the N.T. the love which Christians cherish for each other as ‘brethren’” (Thayer, p.653).
- b. “Fraternal affection. — brotherly love (kindness), love of the brethren” (Strong’s p. 150).
- c. *The Englishman’s Greek Concordance*, p. 671, translated PHILADELPHIA:
 - 1) Brotherly love (Rom. 12:10 — “*Be kindly affectioned one to another with brotherly love; in honor preferring one another*”
 - 2) Love of the brethren (1 Peter 1:22).
 - 3) Brotherly kindness (2 Peter 1:7).

2. PHILADELPHOS.

- a. “Fond of brethren, i.e. fraternal: — love as brethren” (Strong’s p. 145).
- b. From PHILOS, “Dear, i.e. a friend; act. fond, i.e. friendly (still as a noun, an associate, neighbor, etc.): —friend,” and ADELPHOS, “a brother (lit. or fig.) near or remote ...brother” (*ibid.*).

B. God commands brethren to love brethren.

1. 1 John 3:23 — *“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment”* (cf. also 4:7,8,11,21; 5:1).
2. 2 Peter 1:7 — *“Add...to godliness brotherly kindness.”*
3. 1 Peter 3:8 — *“Love as brethren”*
4. Heb. 13:1 — *“Let brotherly love continue”*
5. 1 Peter 2:17 — *“Love the brotherhood”*
6. Rom. 12:10 — *“Be kindly affectioned one to another with brotherly love; in honor preferring one another”*
7. 1 Thess. 4:9 — *“But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another”*
8. John 13:34 — *“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another”*
9. 1 Peter 1:22 — *“Love one another with a pure heart fervently”*
10. Brethren, these are not *suggestions*; they are *commands*.

C. Some things brotherly love will cause us to do.

1. Acts 11:29 — Send relief to needy brethren.
2. Acts 15:3 — Cause great joy to the brethren.
3. Acts 15:23 — Send greetings to brethren.
4. Acts 15:32 — Exhort brethren
5. Acts 15:36 — Visit brethren in other cities.
6. Acts 15:40 — Recommend faithful brethren.
7. Acts 16:40 — Comfort.
8. Acts 20:32 — Commend faithful brethren.
9. Acts 20:36-38 — Pray with, weep, hug, kiss, sorrow over parting.
10. Acts 21:4-7 — Salute brethren.
11. Acts 21:17 — Receive brethren gladly.
12. Acts 28:14 — Desire brethren to tarry with us.

13. Acts 28:15 — Meet brethren.
 14. Rom. 9:3 — Love them enough to die lost to save them if it were possible.
 15. Rom. 10:1 — Pray for their salvation.
 16. Rom. 16:16-17 — Mark them to save them (cf. 1 Cor. 5:5; 2 Thess. 3:6; Gal. 6:1; Jam. 5:19-20).
 17. 1 Cor. 11:2 — Praise them for doing good.
 18. 1 Cor. 15:58 — Call them beloved.
 19. 1 Cor. 16:20 — Greet with an holy kiss.
 20. Eph. 6:23 — Invoke peace on.
 21. Phil. 4:1 — Consider brethren dearly beloved, and long for them.
 22. 1 Thess. 5:14 — Warn the unruly, comfort the feebleminded, support the weak, be patient toward all men.
 23. 2 Thess. 1:3 — Thank God for brethren.
 24. 1 Tim. 4:6 — Put them in remembrance.
 25. 1 John 3:16 — Lay down life for brethren.
- D. **Some things brotherly kindness will *NOT* permit us to do.**
1. 1 Cor. 6:8 — Defraud our brethren.
 2. 1 Cor. 6:1 — Take them to court.
 3. Jam. 5:9 — Hold grudge against them.
 4. Matt. 5:22 — Be angry at and call names.
 5. Jam. 4:11 — Speak evil against or backbite.
 6. 1 Cor. 8:13 — Do things that cause stumbling.
 7. Rom. 12:9 — Show partiality.
 8. 1 John 2:9, 11; 3:14-15 — Hate a brother or sister.
 9. 2 Thess. 3:6,14 — Tolerate disorderly actions.
 10. 2 Thess. 3:15 — Be ugly to those disciplined.
- E. **Some examples of kind deeds are:**
1. Rahab hiding the two spies (Josh. 2).
 2. David to Mephibosheth (2 Sam. 9).
 3. David's request for the sons of Barzillai (1 Kgs. 2:7).
 4. David to Hanun (1 Chron. 19:2).
 5. Virtuous woman (Prov. 31:26).

6. Barbarous people of Melita (Acts 28:1-2).
7. God (Eph. 2:7).
8. Jesus (John 11:36 — *“Behold, how he loved him”* [Lazarus]).
- F. **Kindness begets kindness** (1 Chron. 19:2).
- G. *“Unfeigned love”* (1 Peter 1:22).
- H. **Must be added to add charity** [love] (2 Peter 1:7).

CONCLUSION:

- a. John 13:35 — *“By this shall all men know that ye are my disciples, if ye have love one to another.”*
- b. Prov. 17:17 — *“A friend loveth at all times.”*
- c. Prov. 18:24 — *“There is a friend that sticketh closer than a brother.”*
- d. Let us add brotherly kindness to our lives, for the church needs more *PHILADELPHIA*.
- e. *“And all ye are brethren”* (Matt. 23:8).

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Put On Charity

Col. 3:14

by John M. Brown

1. Throughout the New Testament, we find the word “charity” (1 Cor. 8:1; 13:4,8,13; 1 Thess. 3:6; 1 Tim. 1:5; 2:15; Titus 2:2; etc.).
2. At this time, we want to consider the meaning of “charity” and the admonition to Christians to “put it on.”

DISCUSSION:

I. CONTEXT OF COLOSSIANS 3:14 AND THE MEANING OF “CHARITY.”

A. The context of Colossians 3:14:

1. The context of Colossians 3 in which we find verse 14 deals with what we might call “The characteristics of our Christianity in everyday life.”
2. Notice specifically verses 12-15:
 - a. Paul urges the Colossian Christians to put on mercy, kindness, humbleness, meekness, long-suffering (patience) — the reason: because they are the “elect of God, holy and beloved...” (v. 12).
 - b. Further, they are to “forebear” (to hold up) and forgive one another, because Christ had forgiven them (v.13).
 - c. They are to let the peace of God rule in their hearts, and be thankful (v.15).

B. Now notice Colossians 3:14: *“And above all these things put on charity, which is the bond of perfectness.”*

1. “Above all these things” — the things mentioned in verses 12 and 13 (mercies, kindness, etc.).

2. "Put on charity" — whatever "charity" is, it is to be put on or added to these other things (the context demonstrates that charity is the essential element in holding together and completing mercy, kindness, meekness, etc.; it is the "bond of perfectness").
- C. The meaning of the word "charity:"
1. We most often use the word "charity" today to refer to the giving of material things to those in financial need (benevolence). *The usage of this word in the Bible has a greater significance, however.*
 2. The word "charity" (KJV) is from the Greek word, AGAPE and is a word which speaks of benevolent, sacrificial, genuine, affectionate, caring LOVE!
 3. Thus what Paul is enjoining upon the Colossian Christians is LOVE, and more specifically, in the context, it is BROTHERLY LOVE!

II. THE SCRIPTURAL IMPORTANCE OF LOVE.

- A. The Bible speaks of several expressions of love:
1. *THE LOVE OF GOD FOR MAN* — John 3:16; John 17:23; Rom. 5:8; Eph. 2:4; Titus 3:4; 1 John 3:1.
 2. *THE LOVE OF MAN FOR GOD* — Mark 12:29-33; Matt. 22:37,38; Rom. 8:28; 1 Cor. 8:3; 1 John 5:3.
 3. *THE LOVE OF MAN FOR JESUS CHRIST* — Matt. 10:37; John 8:42; John 14:15,23; John 16:27; John 21:17.
 4. *THE LOVE OF HUSBANDS FOR WIVES AND WIVES FOR HUSBANDS* — Eph. 5:22,23; Col. 3:18,19; 1 Peter 3:7.
 5. *THE LOVE OF PARENTS FOR CHILDREN and CHILDREN FOR PARENTS* — Prov. 3:12; 22:6; Eph. 6:4; 1 Tim. 5:8; Titus 2:4; Prov. 31:28.

6. *THE LOVE OF MAN FOR FELLOW MAN* — Leviticus 19:18; Matt. 22:39; Luke 10:25-37; Rom. 13:8; James 2:8.
 7. *THE LOVE OF BROTHER FOR BROTHER (BROTHERLY LOVE)*: — John 13:34,35; 15:12; Rom. 12:10; 1 Cor. 13:1-8,13; Gal. 5:13; 1 Thess. 4:9; 1 Peter 2:17; 3:8; 4:8; 1 John 2:10.
- B. Conversely, there are things we are NOT to love:
1. We must not confuse “love” with “lust” — James 1:13-15.
 2. We are not to love the world — 1 John 2:15-17.
 3. We are not to love money — 1 Tim. 6:10.
 4. We are not to love only in word or tongue — 1 John 3:18.
 5. We are not to love pleasure — 2 Tim. 3:2-4.
 6. We are not to love preeminence — 3 John 9.
 7. We are not to love lying — Rev. 22:15.
 8. We mustn't leave our first love — Rev. 2:4.

III. PUTTING ON BROTHERLY LOVE!

A. To What Does Brotherly Love Relate?

1. *To Following Jesus!* John 13:14-15, 34,35; 15:12,13.
2. *To Our Salvation* (to obeying the gospel)! 1 Peter 1:22.
3. *To Our Relationship with God!* 1 John 2:9-11; 3:10,11,14-16; 4:20,21; 5:1,2; 1 Thess. 4:9.
4. *To How We Walk!* Eph. 5:2; Gal. 5:22-25.
5. *To How We Act!* 1 John 3:18; Gal. 5:13; Rom. 12:10; 1 Peter 4:8; 1 John 3:17; Phil. 2:2.
6. *To What We Owe!* Rom. 13:8; 1 Thess. 3:12.
7. *To Our Personal Example!* 1 Tim. 4:12; 1 Thess. 1:3; Heb. 10:24.
8. *To Our Continuing Faithfully!* 1 Cor. 14:1; Eph. 4:1-3; 1 Tim. 6:11; 2 Tim. 2:22; 1 Peter 2:17.
9. *To Our Fellowship in Christ* — 1 John 4:7-12.
10. *To The Judgement!* Matt. 25:31-46.

B. The Great Chapter on Brotherly Love — 1 Cor. 13!

CONCLUSION:

1. Faithfulness to God is essential for salvation (Rev. 2:10)
— Faithfulness to God includes brotherly love!
2. Having been taught about God (John 6:45), believed (John 8:24), repented (Luke 13:3) and confessed Christ (Matt. 10:32,33), to become a Christian, one must put on Christ in baptism (Gal. 3:26,27; see also Rom. 6:3,4).
3. Having put on the Lord Jesus Christ (Rom. 13:14), be sure to
 - a. Put on the armor of light (Rom. 13:12);
 - b. Put on the whole armor of God (Eph. 6:11);
 - c. Put on mercies, kindness, humbleness of mind, meekness and longsuffering (Col. 3:12);
 - d. And don't forget to PUT ON LOVE (Col. 3:14)
"Let brotherly love continue" (Heb. 13:1).

Love Rejoices In The Truth

I Cor. 13:6

by Jim Day

PURPOSE: *“To rejoice in the truth is to delight in all that is good, pure, holy, and right in the sight of God.”*

1. William Barclay said, *“Love rejoices in the truth, that is not as easy as it sounds. People have things in their lives, even absolute truth, they rather keep concealed. There are times when truth is the last thing people want to hear, but no matter what, christian love rejoices when truth prevails”* (Barclay’s Commentary, p. 123).
2. Define: **“Love Rejoices In The Truth.”**
 - a. Love is personified as a person that is rejoicing with the truth.
 - b. Rejoice is the ultimate joy with the truth.
 - c. Truth means something unconcealed, manifest, true in the sense of being real, ideal, or genuine (W.E. Vine).
 - d. *“To rejoice with truth is to delight in all that is good, pure, holy, and right in the sight of God”* (Howard Winter’s Commentary on First Corinthians).
3. When I think about **“Love Rejoices In The Truth”** four passages of scripture come to mind. Let us study each of them to see why **“Love Rejoices In The Truth.”**

DISCUSSION:

- I. **“BUY THE TRUTH AND SELL IT NOT, ALSO WISDOM, INSTRUCTIONS, AND UNDERSTANDING.”**
 - A. Prov. 23:23. This scripture tells the value of truth.
 1. Shortage usual means high prices. I have seen sugar, vegetable and gas shortages. The prices always shoot upward.

2. If there was ever a shortage of truth, it is now.
3. If you have the truth, can tell and speak the truth, you have a valuable commodity.

B. Three Properties Of Truth.

1. **Wisdom.** Wisdom is the ability to use facts and knowledge morally correct. Lots of people have all the facts but no wisdom to use them morally correct. This is why we have people like Dr. Kevorkian in our society today (cf. Prov. 4:5-7).
2. **Instructions.** Discipline or training. People need training in truth. F. LaGard Smith tells about having to teach moral and ethical practices in his classes of law.
3. **Understanding.** This is discernment. Being able to distinguish between right and wrong. (cf. Isaiah 5:20); *“Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!”*

C. One can see why, **“Love Rejoices In The Truth.”**

II. “BUT THE HOUR IS COMING, AND NOW IS, WHEN THE TRUE WORSHIPERS WILL WORSHIP THE FATHER IN SPIRIT AND IN TRUTH: FOR THE FATHER IS SEEKING SUCH TO WORSHIP HIM.”

- A. John 4:23. There is a pattern by which people must worship God.
1. **True worshipers** — Not an impostor or pretender.
 2. **Worship** — Means to bow down, kiss the hand, to make obeisance.
 3. **Spirit** — Right attitude of worship.
- B. **Truth Sets Forth The Pattern For Worship.**
1. I suppose I don't have to tell you that there are some in our brotherhood who are calling for change in our worship.

2. They claim our services are dry, dull and boring. They are calling for a “**New Hermeneutic.**” New way to interpret the Bible.
 3. Here is what they propose that will help to have a better worship:
 - a. Use mechanical instruments of music. Eph. 5:19 says, “*Sing.*”
 - b. Expand the role of woman to be equal to the men. The Bible teaches that men are to take spiritual leadership (1 Tim. 2:12; 1 Cor. 14:34; 1 Cor. 11:1-3).
 - c. Introduce solos, choruses, hand clapping, etc. This will make the worship nothing more than entertainment. Four major denominations have tried all the above gimmicks. Their attendance is dropping at an alarming rate.
- C. Truth, Which Is God’s Word Is The Pattern For Worship.**
1. Heb. 8:5
 2. Moses was to build the tabernacle to minute detail. So are we today.

III. “YOU SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE.”

- A. John 8:32 — Truth will deliver one from bondage.**
1. John 17:17; “*Sanctify them by your truth, your word is truth.*”
 2. Truth can be known.
- B. Show Examples Of Freedom By Truth.**
1. Billy Graham and I are a world apart on Christian doctrine. But this story will illustrate my point. Graham’s son wants to take his father’s place preaching. He has lived a reckless life in the past. The news media interviewed the boy. He admitted his reckless life and told the truth in all he had done. The new man had nothing else to say. The truth laid all charges to rest.

2. Freedom from sin by obeying the truth. Read 1 Peter 1:22-23.
 3. Truth will deliver one from guilt, shame, evil charges and ultimately from sin.
- C. **Again One Can See Why, "Love Rejoices In The Truth."**
- IV. **"I AM THE WAY, THE TRUTH, AND THE LIFE, NO MAN COMES TO THE FATHER EXCEPT BY ME."**
- A. John 14:4-6 — Jesus is the embodiment of all truth.
 1. Many can tell us the truth, many can teach us the truth, but only one man can say, **"I am the truth."**
 2. Jesus is the embodiment of all truth. *"He is the embodiment of all truth necessary to salvation"* (Guy N. Woods).
 - B. **Hence, Jesus Is The Fountain Of All Truth.**
 1. Heb. 1:1 — *"God who at various times and in different ways spoke in times past to the fathers by the prophets, has in these last days spoken to us by His Son..."*
 2. Matt. 17:5 — *"This is my beloved Son, in whom I am well pleased. Hear Him!"*
 3. John 1:7 — *"For the law was given by Moses, but grace and truth came by Jesus Christ."*
 - C. **It Is Clear Why, "Love Rejoices In The Truth."**

CONCLUSION:

1. We have seen the value of truth.
2. We have seen that truth is a pattern for worship.
3. We have seen how truth can make one free.
4. We have seen the embodiment of truth — **Christ.**
5. Now we see why, **"Love Rejoices In The Truth."**

Stand In Righteousness

Eph. 6:14

by Wesley Simons

1. We are to work righteousness (Acts 10:34-35).
2. We are to hunger and thirst after righteousness (Matt. 5:6).
3. Our righteousness is to exceed the righteousness of the scribes and Pharisees (Matt. 5:20).
4. The righteous shall stand (Psa. 1,15).
5. Righteousness exalts a nation (Prov. 14:34).

DISCUSSION:

I. VIEWS TOWARD RIGHTEOUSNESS:

- A. Jesus (Matt. 3:15; 6:33).
- B. Holy Spirit (John 16:8-10).
- C. Paul (Rom. 1:16-17).
- D. Elymas (Acts 13:6-12).
- E. Felix (Acts 24:25).
- F. David (Psa. 118:19; 119:40; 132:9).

II. WRONG WAYS TO SEEK RIGHTEOUSNESS:

- A. By the law of Moses (Gal. 2:21).
- B. By following Satan's ministers (2 Cor. 11:14-15).
- C. By self-righteousness (Luke 18:9).
- D. By seeking our own righteousness (Rom. 10:1-4).
- E. By following the Pharisees (Matt. 5:20).

III. SOME DO NOT GROW IN RIGHTEOUSNESS.

- A. Some are unskillful in the word (Heb. 5:13).
- B. Some fellowship darkness (2 Cor. 6:14).
- C. Some yield members to unrighteousness (Rom. 6:1,13-20).
- D. Some leave the way of righteousness (2 Peter 2:20-22).

- E. Some will not practice the fruits of righteousness (Eph. 5:9; Phil. 1:11).

IV. THERE IS A PRICE TO BE PAID FOR RIGHTEOUSNESS.

- A. We must put it first (Matt. 6:33).
- B. We must be willing to suffer for it (Matt. 5:10; 1 Peter 3:14).
- C. We must pursue righteousness (1 Tim. 6:11; 2 Tim. 2:22; 2 Tim. 3:16; 1 Peter 2:24).
- D. We must be willing to be chastened (Heb. 12:11).

V. WE WILL BE JUDGED BY RIGHTEOUSNESS.

- A. Christ rules in a righteous way (Heb. 1:8,9).
- B. Christ will judge the world in righteousness (Acts 17:30,31).
- C. Christ will judge us by His righteous commandments (Psa. 119:172).

VI. WE WILL BE REWARDED FOR RIGHTEOUSNESS.

- A. We are born of Him (1 John 2:29).
- B. We will receive a crown of righteousness (2 Tim. 4:8).
- C. We will go to a place where righteousness dwells (2 Peter 3:13).
- D. We have a hope because of righteousness (Gal. 5:5).
- E. The fruit of righteousness is the tree of life (Prov. 11:30).

CONCLUSION:

1. Jesus makes us righteous (2 Cor. 5:17-21).
2. We must practice righteousness (1 John 3:7,10).

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