

THE RIGHTEOUS PURSUES HOLINESS

Chapter 3 Lesson 2

Chapter's Subject: Committed to a Life of Obedience in Pursuit of Holy Living

Main Point: Dutiful

Today's Study:

1. Duty to the Lost (Luke 15)
2. Dutiful Servants (Luke 17:7-10)
3. Defective Fruits (Matt. 7:15-20; Isa. 5)
4. Desirable Results (Rom. 1:13; 6:20-22; Gal. 5:22-23)

Time is available only for a brief discussion of review questions from previous lesson.

DUTIFUL

Introduction

To be "dutiful" is referred to as being motivated by a sense of duty, being aware of and acting accordingly to the will and purposes of God, as it relates to our moral obligations as people of God who are committed to a life of obedience in pursuit of holy living.

No one can deny the fact that God has done everything necessary for us to be fruitful and to live a life of holiness. God has done His part and we have our part to do and where there is responsibility there is accountability. When we purchase a vehicle, despite what guidelines, etc. given by the sales person, or the manual received, or whatever warranty comes with the vehicle, in essence the upkeep of the vehicle is our responsibility. "You were bought with a price [purchased with a preciousness and paid for, made His own]. So then, honor God and bring glory to Him in your body." (1 Cor. 6:20 Amplified Bible)

As mentioned in previous lesson "we have this **treasure** in earthen vessels." (2 Cor. 4:7 KJV). "Treasure," in this reference speaks of "the divine light of gospel." Beloved, our salvation was purchased with the precious blood of Jesus Christ (1 Peter 1:18-21; etc.). This "treasure" must be protected, valued and utilized to the glory of God.

Christianity is not a passive, gloomy, laid back situation where we remain at ease in Zion, there is work to be done, a life to be lived and a God to be glorified!! Please take time to prayerfully and carefully consider the following quote:

"The name of Jesus, like a secret charm, awakened similar emotions in the hearts of all converts, and called immediately into action every feeling of moral loveliness, and **every desire of dutiful obedience, which constitute Christian purity.**" (John Strachan)

“Dutiful” ... Definition and Synonyms

1. Definitions
 - (a) Conscientiously or obediently fulfilling one’s duty.
 - (b) Motivated by duty rather than desire or enthusiasm.
 - (c) Performing the duties expected or required of one.
2. Synonyms: conscientious, responsible, dedicated, devoted, faithful, etc.

A. Duty to the Lost Luke 15**Introductory Notes**

As we have seen in earlier lessons, the first thing needed to be experienced in order for anyone to live a life of righteousness is that he/she must experience the “new birth” (John 3:1-21, NB Vv. 3, 5-8, 2 Cor. 5:17; Titus 3:5; 1 John 5:1). All believers have a very important role to perform in this process as we minister to those in need of salvation (which eventually leads to “Christian maturity”). In Romans 10, we have often highlighted Vv. 9 and 10, but we also need to pay close attention to Vv. 13-15; time is not available to discuss these verses and you are encouraged to also see Matt. 10:7; 28:19-20; Mark 16:15; etc.

In Luke 15:1-2 we have the introduction to the chapter and as you go through the chapter you will see why I have entitled our study “Duty to the Lost.” The chapter is composed of three parables: “The Lost Sheep,” “The Lost Silver Coin,” and “The Lost Son.”

You will observe in the parable of “The Lost Son” that the elder son was not the least touched with mercy as was demonstrated by the father. His (the elder son) heart was like steel and hardened with resentment because of his father’s compassion for his wayward brother who returned to his home. You will also notice in Luke 15:1-2 that these three parables were presented by Christ because of the callousness of the Jewish leaders. **The dominant theme of Luke 15 is: “The great joy in heaven over the return of the lost;”** which you will observe as you study these three parables.

The central message, especially as seen in the parable of the “Lost Son” is an urgent and sobering entreaty to hard-hearted listeners whose attitude is like that of the Jewish leaders and the elder son. These three parables (Luke 15) make great sermon presentations but **all believers** are summoned to the call to active service, in reaching the lost, whose soul will be condemned to eternal damnation unless they experience salvation in Jesus Christ, who is the way, the only way, to God (John 3:14-21; 6:67, 68; 14:6; Acts 4:12).

1. The Lost Sheep Luke 15:3-7

- (a) This parable is similar to the account in Matt. 18:12-14.
 - (1) In Matthew’s account, it was designed to show the care God takes for the preservation of the saints, and the reason why we should do the same.

- If a fellow believer offends you, have the matter resolved God's way (See Matt. 18:15-22).
 - Beloved, too often people in the church go and tell everybody about their trouble, rather than obeying what Jesus states in Matt. 18.
- (2) The lost sheep account in Luke 15, shows the pleasure God takes in the conversion of sinners, and similarly we ought to rejoice (Luke 15:9, 10).
- (b) We summarize the account (Luke 15:3-7) by noting:
- (1) **The case of the sinner:** He is lost! Lost like a sheep. (v.4)
- Lost to God and out of communion with Him
 - The lost is continually exposed to perils of great danger and eternal damnation (v. 4)
- (2) **The care God displays God for each wandering sinner.**
- He goes out to find the lost. (v. 4)
 - He searches for him until he is found (v. 4)
 - God follows the backslider calling him back to the fold (Psa. 85:8; 95:8; Prov. 28:14; Ezek. 3:27)
 - Jesus came to seek and to save (Luke 19:10)
 - God is ready to heal the backslider (Hosea 14:4)
 - He finds him and brings him home (Vv. 5-6; Isa.53:4-6; 1 Peter 2:25; Isa. 119:176)
 - See also Acts 2:38; 3:19; Isa. 55:7; Ezek. 18:21)

2. The Lost Silver Coin Luke 15:8-10

- (a) The person who lost the coin was a woman
It is believed that as a woman, she:
- (1) Would be more passionately grieved for her loss.
 - (2) Would greatly rejoice in the finding of what she had lost.
- (b) **That which she had lost was a silver coin (v. 8)**
- (1) One piece out of ten is comparatively small value when compared to the nine pieces.
 - (2) God values our soul but even if one soul **refuses** to return, God would be no loser; nevertheless it is not His will that any should perish (Matt. 18:14; 2 Peter 3:9).
 - (3) **It was lost in the dirt (v. 8)**
 - Like a soul plunged in the miry darkness of sin and corruption, loving darkness rather than light (John 3:19).
 - Like one overwhelmed with the lust of the flesh, the lust of the eye and the pride of life (1 John 2:15-17)
 - (4) **It was lost in the house!! (v. 8)**
 - Most likely the coin was not well kept and had lost its glow thus hidden in the dirt.
 - Although it was in the house it was lost!!

No time for a detailed discussion but how many are within church walls but are lost? Please read the context in which the following references are used: Matt. 13:30, 49; 24:40, 41; 25:1-13, 32; Luke 17:34.

- In its lost condition it was useless: unable to contribute to the functions and goals of the family.
- It was hopeless: unable to fulfill its purposes.
- It was gone: not present to participate in planned activities of the family; it was missing in action.
- Etc.
- The coin was not aware that it was lost.
 - A family member may have no consciousness or sensation of being lost (Samson didn't know that God had departed from him – Judges 16:20) – today we use the term being **insensitive** to the mind of the Holy Spirit)
 - There is no excuse for following peers and stronger personalities
Prov. 1:10 Amplified Bible
“My son, if sinners entice you, do not consent. [Psa. 1:1; Eph. 5:11].”
 - Etc.

(c) **Observe the great deal of care taken to find the coin (v. 8)**

(1) Thorough house cleansing was done.

- The light represents Jesus Christ, He is the Light of the World (John 8:12)
- The dirt had to be removed . . . the dirt of sin!!

(2) Buried in the dirt but rescued as one from a horrible pit (Psa. 40:2)

(3) **Love Lifted Me**

First verse

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more.
But the Master of the sea
Heard my despairing cry,
From the waters lifted me,
Now safe am I.

(d) **There was an expression of great joy in finding the lost coin (NB Vv. 9, 10)**

Just as this woman rejoices at the finding of the lost silver coin, so the angels rejoice over a repentant sinner. **Each individual is precious to God. He grieves over every loss and rejoices whenever one of His children is found and brought into the kingdom.** Perhaps we would have more joy in our churches if we share Jesus' love and concern for the lost, diligently seeking them, and rejoicing when they come to the Savior.

3. The Lost Son Luke 15:11-32

The parable of the “Lost Son” (Prodigal Son) is regarded as the greatest and most beloved story ever told. Books have been written, drama presentations done, movies produced, countless sermons delivered, etc. and it still remains an outstanding account with so many great lessons to be learnt. **God’s mercy and grace extends to all who will turn from their sins in repentance and return to Him. There is also the duty of ALL believers to reach out to he lost and straying and to love them with the love of God!!**

(a) The parable represents God as a common Father (Vv. 11, 12)

- (1) All human being are His offspring; we are His creation (Mal. 2:10)
- (2) He is our Father, despite class, color, ethnic background, county of birth, etc. (Matt. 6:9; 7:11; Rom. 8:5; Gal. 4:1-7). In Him there is no partiality (Rom. 10:12; Gal. 3:28; Jams 2:5).

THE PARABLE PRESENTS THE CHILDREN OF MEN WHO POSESSES DIFFERENT CHARACTERISTICS.

(b) The young son represents the sinner; and that’s who we all were before experiencing salvation. (v. 12)

(1) His Rebellious Nature, Rambling, Extravagance and Misery (Vv. 12-19)

- His request to his father (v. 12)
 - He was weary of his father’s control, tired of the good order and discipline.
 - He was willing and anxious to get out from his father’s eyes.
 - He was distrustful of his father’s management
 - He was proud of himself and had a great conceit of his own sufficiency.
- In response to his request, observe his father’s willingness, to divie his possessions (v. 12).
 - Such was a display of the father’s kindness and willingness to please his younger son.
 - In so doing, made it obvious that he wouldn’t try to be a hindrance to his son’s good.
- The next phase reveals how he (the younger son) managed himself when he got his portion of his father’s living (vv. 13-17)
 - He set himself to spend it as fast as he could and as prodigals do (*prodigal: reckless, extravagant spender*); he did so in a very short time and made himself a beggar (Vv. 13-15).
 - If God leaves us even for a little while, it will not be long before we depart from Him.
 - **When the bridle of restraining grace is taken off we are soon gone -- lost out!!**

- The condition of the prodigal in his ramble represents a sinful state (*ramble: aimless wandering*).
 - A sinful state is a state of departure and distance from God (v. 13)
 - A sinful state is a spending state
 - There he wasted his substance in riotous living (v. 13)
 - He devoured his wealth with harlots (v. 30)
 - Within a short while he spent it all (v. 14)
 - A sinful state is a wanting state (v. 14)
 - Willful waste brings woeful want (v. 14)
 - Riotous living in time, perhaps a little time, brings men to a morsel of bread.
 - This represents the misery of sinners, who lost all they had in God for the pleasures of this world (Vv. 13, 30).
 - A sinful state is a vile and enslaved condition (v. 15)
 - A sinful state is a state of perpetual dissatisfaction (v. 16)
 - A sinful state is a state in which relief cannot be expected from anyone (v. 16)
 - A sinful state is a state of death: "This son was dead..." (Vv. 24, 32)
 - A sinful state is a lost state: "This my son was lost ..." (v. 24)
 - A sinful state is a state of mental disorder and frenzy (hysteria, madness, insanity, etc.)

(2) His Return from Aimless Wandering and His Remorseful Return to His Father (Vv. 20-24)

- What led to his penitence and return? (Vv.15-17)
 - It was his afflictions
 - The fact remains: Jesus is still the answer for the world today!!
- What was the preparation for such return ... what things did he consider?
 - He considered how bad his condition was ... "I perish with hunger" (v. 16)
 - He considered how much better it would be if he returned home (Vv. 16-18)
- What was the purpose of returning home?
 - He determined what to do: "I will arise and go to my father, ...: (v. 18)
 - He determined what to say. True repentance is a rising and coming to God.
 - **First**, He would confess his fault and folly: "I have sinned ..." (v. 18)
 - **Second**, He would add to it; there was no time for explanation and vain excuses: "I have sinned against heaven and before thee ... " (v. 18)

- **Third**, He would judge and sentence himself and acknowledge to have forfeited all the privileges of the family: “I am no more worthy to be called thy son ...” (v. 19)
- **Fourth**, He would nevertheless pursue admission into the family, although it was the meanest post there: “Make me one of thy hired servants ...” (v. 19)
- **Fifth**, In all this he would have an eye set on his father as father: “I will arise and go to my father and say unto him, father ...: (v. 18)
- What was the performance of this purpose to return: “And he arose and came ...” (v. 20) **Note:** (1) He said “I will arise” v. 18 and he arose v.20 (2) He said “I will go” v. 18 and he went v. 19 and (3) He said “I will say” v. 18 and He said v. 21

(3) His Reception and Entertainment with His Father (Vv. 20-24)

- **The pronounced (great) love** and affection wherewith the father received him (v. 20)
 - Here were the eyes of mercy . . . the eyes of longing to see his son returning home (v. 20)
 - Here were the bowels of mercy and those bowels turning within him and yearning at the sight of his son. (v. 20)
 - Here were the feet of mercy and those feet were quick-paced: He ran. (v.20)
 - Here were the arms of mercy: arms stretched out to embrace him: he fell on his neck (v.20)
- **The penitent submission** which he made to his father (v. 21)
- **The provision** freely, profusely made by his father, celebrating his return (Vv. 22-24)
 - He came home in rags, and his father not only clothed him, but adorned him (v. 22)
 - He came home hungry, and his father not only fed him, but made him a feast (v. 23).
- **The pleasure, the great joy and rejoicing** because he returned home (Vv. 22-24, 32).
 - The conversion of a soul from sin to God signifies the raising of one from the death of sin to life. Such is a great and wonderful change.
 - The conversion of sinners is greatly pleasing to the God of heaven and all that belongs to His family ought to rejoice; those in heaven do, and those on earth should (Luke 15:9, 10)

(4) The Repining and Envy of the Elder Brother (Vv. 25-32)

(Repine: discontent, complaint, etc.)

- How foolish and fearful he was upon occasion of his brother’s reception.
 - He was offended to the highest degree v. 28
 - He shut himself out v. 28

- He was self-righteous v. 29
- He lacked compassion and the understanding of sinners v. 30
- He failed to see two critical facts (Vv. 31, 32)
 - He had the same blessings available nothing was lost v. 31
 - His brother was truly delivered, delivered from the bondage he was in (v. 32)
- Despite his sour callousness, jealousy, and self-righteousness, his father was most favorable and friendly to him.
 - When he would not enter the house, his father went out and entreated him, gave him good words and desired him to enter.
 - His father assured him that the kind entertainment he gave his younger brother was not a negative reflection upon him (v. 31).
 - His father gave him good reason for this uncommon joy in the family (v.32)

OUR DUTY TO THE LOST . . . PERSONAL APPLICATION -- Luke 15

The Lost Sheep Luke 15:3-7

Based on what is noted in Vv. 1-2, the ninety nine could be applied to the Jewish leaders who,, because of their self-righteousness, saw themselves above reproach and as a result considered themselves righteous. To them Jesus is saying “You despise those who you call publicans and sinners but heaven rejoices over the repentance of one of these rather than the ninety-nine of you, who in your biased opinion, claim you need no repentance.

Oh! May we all learn from these treasured lessons! **May we walk in the light of God’s Word and reach out with love and compassion to the lost with the gospel of Jesus Christ and such is our responsibility!!**

The Lost Silver Coin Luke 15:8-10

Charles Simeon makes three notable points on this parable.

1. There is none so worthless but the Lord is deeply concerned about them.
2. There are no exertions (*effort, toil, hard work, etc.*), however great, which He will not use for their recovery.
3. There is nothing so pleasing to Him as the recovery of one from his lost estate.

As the body of Jesus Christ, the Church, we have great responsibilities to the lost sinner, to the backslider, to the weak and struggling believers; beloved, within the walls of our local congregations we have so many in need, in so many areas,,, and we do need more concerted, consistent, Christ centered efforts in reaching the needs wherever they are, whosoever they may be, **we have work to do!!!**

The Lost Son Luke 15:11-32

The application of this parable is clear. Publicans and sinners represented by the prodigal, though their sins are many and grievous will find forgiveness when they return to the

Heavenly Father in true repentance. On the other hand the Pharisees and scribes, represented by the elder brother, are not only devoid of love for sinners, but they try to prevent God's operation in others. They do nothing to restore the lost, and they use their influence to oppose anyone who seeks to do so.

It is imperative for all of us to have the attitude towards the lost and do what God requires of us. I will summarize the many things that can be stated by quoting the hymn "Send the Light."

There's a call comes ringing o'er the restless wave,
 "Send the light! Send the light!"
 There are souls to rescue, there are souls to save,
 Send the light! Send the light!

We have heard the Macedonian call today,
 "Send the light! Send the light!"
 And a golden off'ring at the cross we lay,
 Send the light! Send the light!

Let us pray that grace may everywhere abound,
 "Send the light! Send the light!"
 And a Christlike spirit everywhere be found
 Send the light! Send the light!

Let us not grow weary in the work of love,
 "Send the light! Send the light!"
 Let us gather jewels for a crown above,
 Send the light! Send the light!

Refrain

Send the light, the blessed gospel light;
 Let it shine from shore to shore!
 Send the light, and let its radiant beams
 Light the world for evermore!

B. Dutiful Servants Luke 17:7-10

INTRODUCTORY NOTES

I encourage you to read Luke 17:1-10, there are four laws in the passage that could revolutionize society. They are to revolutionize the believer's life. The believer is admonished "to take heed" to these laws (Luke 17:3). Today's lesson will address only the fourth law; however, a brief summary of these verses is presented below.

(a) **Division of the verses:**

- (1) Christ Teaches Concerning Offenses Vv. 1-2
- (2) Forgiving Offenses is a Great Duty Vv. 3-4
- (3) The Power of Faith (*It is one of the most powerful forces in the world*) Vv. 5-6
- (4) Humility in Service (*Obedience to God is our duty . . . "Dutiful Servants"*) Vv. 7-10

(b) **In Vv. 1-4 we observe three principles in regards to dealing with offenses**

- (1) We must not do anything that would cause another to sin (Vv. 1-2)
- (2) Seek to help (correct) fellow Christian if he sins (v. 3)
- (3) One should **always** be quick to **forgive** when an offending saint **repents** (Vv. 3-4)

NOTE: "Offense" (v.1) is anything that causes a brother to fall into sin. Forgiving is not limited to "seven times" (v. 4) but it must be without limit (see Matt. 18:21, 22).

(c) **There are three principles to guide our relationship with God.**

- (1) Trust Him (Vv. 5, 6)
- (2) Don't be driven with pride when you have done your duty (Vv. 7-10)
- (3) We must be thankful for His grace freely given (Vv. 11-19)

(d) **LUKE 17:7-10**

- (1) This parable answers the question: What will I get as a reward for serving Christ?
- (2) It should also be noted that thanks were considered unnecessary for slave because he belonged to his master.
- (3) The parable reminds Jesus' audience that a servant does not, by working all day in the field, earn the right to eat before his master eats.
 - It is still a part of his duty to serve his master's evening meals before he serves himself.
 - He is a bond slave, and as such he has no "right."
 - He belongs to his master, and his duties have been assigned by his master.
 - When he has fulfilled his duties, he has done only what is expected, that's his duty. Merit comes only when duty has been surpassed and as believers, no matter how much we have done to the glory of God, it is still our reasonable service.

(e) **Charles L. Childers note the following in regards to Luke 17:1-10**

- (1) Title: "Spiritual Inventory"
- (2) V. 3 "Take heed to yourselves"
 - To your Motives Vv. 1-2
 - To you Faith Vv. 5-6

- To Your Service Vv. 7-10

DUTIFUL SEVANTS Luke 17:7-10 (*Brief Discussion*)

Whatever we do in the service of Christ, we must be humble and not assume that we can merit any favor at His hand, or claim it as a debt; even the apostles themselves, who did so much more for Christ than others must not think they had thereby made Him their debtor.

1. Servants of God

- (a) We are servants of God (Rom. 1:1; 2 Tim. 1:3; 1 Peter 2:16; etc.) and as servants we are bound to do all we can to the glory of God (Eph. 6:6-8).
- (b) With all our strength and our whole hearts we are to serve to His glory; for we are not our own, nor at our disposal but are our Master's.
- (c) Our focus is on Jesus Christ and Him alone (Matt. 6:24) we are His servants (Acts 27:23; Rom. 1:9).

2. Serving Tirelessly Luke 17:7

- (a) As God's servants, it becomes us to fill our time with duty, and we have a variety of work appointed for us to do; we ought to make the end of one service the beginning of another.
- (b) The servant who was working tirelessly out in the fields all day, when he comes home at night he still has work to do (Vv. 7, 8)
- (c) **Note carefully:**
 - (1) When we are employed in duties of a religious nature it will not excuse us from the exercise of personal devotion. Unfortunately, only a few serve the Lord so diligently.
 - How many arise before others in order to spend time alone with the Lord?
 - How many spend the last minute of the day with the Lord after all others are retired?
 - (2) When we have been working for God, still we must be waiting on God. Waiting on Him continually.

3. Steadfastly Committed Luke 17:7

- (a) Our principal care here must be to do the duty as we were assigned and leave it to our Master to give us comfort when and how He thinks.
- (b) No servant should expect to hear from his master, "Go and sit down and have your meal because you have labored all day."
- (c) Let us be mindful and committed to finish our work and at the same time give our very best, then the reward will come in due time.

4. Settled Priorities Luke 17:8

- (a) It is fitting and right that Christ should be served.

- (b) Doubting, disputing Christians hold back their service, saying they cannot give to Christ the glory of His love as they ought to because they have not obtained the comfort of His love, such is a wrong attitude.
- (1) It is only as we glorify Christ, loving Him, serving Him, etc. that we shall eat and drink in the comfort of His love and in this experience there is a feast.
- (2) The account of the unfaithful servant noted in Matt. 25:18, 24-30, should be a warning to all procrastinators.
- (c) As believers we have settled the matter; we will not be weary in well doing (Gal. 6:9)

5. **Set Apart to God's Glory Luke 17:8**

- (a) Christ's servants, while they wait upon Him, must gird themselves, must free themselves from everything that is entangling, and fit themselves with a closed application of mind to go on and go through with their work; they must gird up the lions of their minds.
- (b) When we have prepared for Christ's entertainment, have made ready what is necessary, we must then prepare ourselves to serve.
- (c) Our undivided loyalty and complete dedication as servants is required of us, but Christ does not insist upon it . . .
- (1) At the Lord's Supper, He was among the disciples as one that served and not there to be served. He washed their feet (John 13:3-12).
- (2) Jesus, as a result set the example for us John 13: 12-17.
- (3) See also Matt. 20:28 (Mark 10:45; Luke 22:27).

6. **Servitude is the Norm Luke 17:9**

- (a) Christ's servants do not merit His thanks for any service done to Him (v.9)
- (b) Does He reckon Himself indebted to His servant?
- (1) Absolutely not! No good works of ours can merit anything at the hand of God.
- (2) As believers, we are all called to a life of active service.
- Mark 10:43, 44 KJV (Read Vv. 35-45)
"But so shall it not be among you: but whosoever will be great among you, shall be your minister. And whosoever of you will be chiefest, shall be servant of all."
 - See also John 4:4; 9":4; Rom. 12:11; 1 Cor. 15:58; etc.
- (c) No good works of ours will make God indebted to us, because by His own promise made Himself debtor to His own honor and upon this we can stand (2 Peter 3:9)

7. **Sacrificial Service Luke 17:9, 10**

- (a) Whatever we do for Christ, although it should be more perhaps than some others do, yet it is no more than our duty to do.

- (b) No price is too high, no sacrifice too great, no duty too demanding, etc. but such is our reasonable service.
- (c) In our study, we have noted the need for “Christian Perfection,” which means loving God with our all and others as ourselves (Deut. 6:5; Matt. 22:37-40; Mark 12:29-31) and this love involves “Dutiful Service!”

8. **Self Awareness Luke 17:10**

- (a) The best of Christ’s servants, irrespective of their sacrificial service must humbly acknowledge they are “unprofitable servants” (v. 10)
- (b) The word “**unprofitable**,” in its original usage in Luke 17:10, signifies, one who has rendered no service beyond his duty.”
- (c) We are so much indebted to God that we could never go beyond duty into the realm of merit in our Christian services.
 - (1) Thus works cannot be meritorious, for we can never fully do our duty.
 - (2) We can never do all, or even a sizeable fraction, of what we actually owe to God.
- (d) God cannot be a gainer by our services, and therefore be a debtor by them.
 - (1) He can do without us and our services and they do not make any addition to His perfections.
 - (2) Therefore, we need to see ourselves as “unprofitable (unworthy) servants,” who are called to His service, a profitable service, for God is happy with us, but we are undone without Him.
- (e) **Luke 17:10 Amplified Bible**
 “Even so on your part, when you have done everything that was assigned and commanded you, say, We are unworthy servants [possessing no merit, for we have not gone beyond our obligation]; we have [merely] done what was our duty to do.”

9. **The Hymn: To the Work**

To the work! To the work! We are servants of God;
 Let us follow the path that our Master has trod;
 With the balm of His counsel our strength to renew,
 Let us do with our might what our hands find to do.

To the work! To the work! Let the hungry be fed;
 To the fountain of life let the weary be led;
 In the cross and its banner our glory shall be,
 While we herald the tidings, “Salvation is free!

To the work! To the work! There is labor for all;
 For the kingdom of darkness and error shall fall;
 And the love of our Father exalted shall be,

In the loud swelling chorus, "Salvation is free!"

To the work! To the work! In the strength of the Lord,
And a robe and a crown shall our labor reward,
When the home of the faithful our dwelling shall be,
And we shout with the ransomed, "Salvation is free!"

Refrain

Toiling on, toiling on,
Toiling on, toiling on;
Let us hope, let us watch,
And labor till the Master comes.

C. Defective Fruits Matt. 7:15-20; Isa. 5

PRODUCERS OF BAD FRUITS Matt. 7:15-20

Summary of Matt. 7:15-20

The passage addresses the issue of "False Prophets." Jesus had to warn His disciples against those who would come in sheep's clothing. They would join the flock of believers as if they are one of them, but **inwardly** (v. 15) they would be **ravening [ravenous] wolves**. The Church of Jesus Christ has been afflicted with such false prophets through all its history. They have sometimes done much to destroy the flock. How can they be recognized? **"You shall know them by their fruits." (v. 16)**

Christ used the analogy (*analogy: comparison, likeness, resemblance, etc.*) of fruit-bearing vines and trees. Each bears its own fruit. If the tree is bad, the fruit will be bad. The grim reality must be faced. A tree that does not bear good fruit is **"hewed down and cast into the fire" (v. 19)**. It is a solemn warning that those who are not bearing good fruit do not belong to Christ.

The challenge here is yet another appeal for us to **maintain** a life of righteousness and true holiness. We discussed in James 1:27 the necessity of pure lives. Today, we are placing emphasis on the fact that it is our **moral duty** to maintain purity of life which will naturally produce **"good fruits."** We should also be aware of false teachers (prophets) whose objective is to destroy our intimate relationship with God. God expects us to be "vessels of honor" and not "vessels of dishonor." (See 2 Tim. 2:19-26, NB Vv. 20-21).

1. Their Presence Matt. 7:15

"Beware of false prophets ..."

(a) They are false teachers and false prophets.

(1) They produce false commission, and pretended to have immediate need and direction from God. To set up for prophets and to be divinely inspired when in reality they are not.

- Though their doctrine may be true, we are to **beware** of them.
 - False prophets are those who say they are apostles (servants of God) and are not (Rev. 2:2).
 - Take heed of those who pretend to have revelation from God and you admit them without sufficient proof! **“Beware!” “Be Cautious!”**
- (2) **Beware** of those who preach false doctrine in those things that are essential to religion; who teach that which is contrary to the truth in Jesus Christ.
- **Beware** of them, suspect them, try them, and when you discover their falsehood avoid them, having nothing to do with them!
 - Remember, when God’s work is revived, Satan and his agents are most busy . . . **“Beware!”**
- (b) **Christ says: “Beware.”**
- (1) The word means to take heed, guard, watch and keep yourself.
- (2) The word is emphatic (*expressing something forcibly and clearly*) **the warning is clear and strong!**
- (c) Christ warns: one of the major reasons why many are hindered from seeking the way to eternal life, from entering the straightway (Matt. 7:1-14) is the work of false teachers (Read 2 Tim. 4:3-4).

2. Their Pretense Matt. 7:15

They appear as sheep but inwardly they are wolves.

- (a) We have the need to be very cautious, because their pretences seem very fair and plausible, and such will deceive us, if we are not on guard.
- (b) Because under these pretensions their designs are malicious and mischievous, inwardly they are ravening wolves.
- (1) Every hypocrite is a wolf in sheep’s clothing; not only he is not a sheep, but the worst enemy a sheep has, that comes to tear and devour, to scatter the sheep (John 10:12), to drive them from God, and from one another into the crooked paths.
- (2) Those that would cheat us of any truth and possess with terror, whatever they pretend, design and will intend mischief to our souls.
- Paul calls them “grievous wolves” (Acts 20:29)
 - They care only about themselves, serve their own belly (Rom. 16:18) and make prey of you for their own gain.
 - It is an easy thing to happen and also very dangerous, so **“Beware of false prophets”** (Matt. 7:15)
 - They appear as messengers of light (2 Cor. 11:1-15)
 - They appear harmless, innocent, and good.
 - They start out as excellent examples but they lack a life and testimony built upon the Word of God.
 - They secretly and deceptively preach heresies (2 Peter 2:1-3; 1 John 4:1-3)

(c) **Inwardly false prophets are wolves, real wolves, knowingly or unknowingly. They appear as sheep but they are wolves.**

- (1) They have not confessed the Lord Jesus Christ: that God raised Him from the dead (Rom. 10:9, 10)
- (2) They have not put off the old man of the world (Eph. 4:22).
- (3) They have not been “renewed in the spirit of their mind” nor “put on the new man.” (Eph. 4:23-24; Col. 3:10; 2 Cor. 5:17)
- (4) They have not been put into the ministry by God (note carefully 1 Tim. 1:12); the fact that God counts the men whom He chooses as trustworthy (1Tim. 1:12)

(d) **A false prophet sometimes does not know he is false.**

- (1) He is deceiving because he is deceived.
- (2) See 2 Tim. 3:1-15, NB v. 13; 2 Cor. 4:4

3. **Their Produce Matt. 7:16**

- (a) Here is a good rule to go by in this caution; we must prove all things (1 Thess. 5:21), try the spirits (1 John 4:1). We shall know them by their fruit (Matt. 7:16, 20)
 - (1) **You cannot always distinguish a tree by their bark and leaves, or by the spreading of their boughs, but by their fruit you shall know them.**
 - (2) If you know what the tree is you may know what fruit is expected.
- (b) In verse 16 (Matt. 7) we note: “thorns”, “thistles”, “grapes” and “figs”(KJV)
 - (1) Thorns and thistles are false food, worldliness (Matt. 13:7, 22). Grapes and figs are true food.
Matt. 7:16b NKJV
“ . . . Do men gather grapes from thornbushes or figs from thistles?”
 - (2) There is only one true food to the soul of man and that is the Lord Jesus Christ and His Word (John 6:1-71; 17:14-16; 17:17-19; etc.)
 - A prophet must feed upon the truth of the Lord and His Word, and he must feed the same food to his people.
 - Any other source of food for the human soul is false food; it is thorns and thistles. If eaten it will choke the life out of the soul (Matt. 13:7 compare with 1 John 2:15-16; 2 Cor. 6:17, 18; Rom. 12:1-2)
- (c) Note Christ’s question: “Do men gather grapes of thorns, or figs of thistles?” (v. 16 KJV). Two things possible:
 - (1) Does the prophet himself feed upon worldly nourishment or a nourishment of Christ and His Word?
 - (2) Does a person seek grapes and figs among thorns and thistles, or do you seek the truth among false prophets?
- (d) A person knows false prophets by their fruits. A prophet is to be measured by the fruit in his own life and the fruit borne by him in other lives.

4. The Perfect Test Matt. 7:17

- (a) The true nature of a prophet.
 - (1) A tree is not judged because it produces one bad fruit.
 - (2) All trees produce good and bad fruit, they are not all 100% perfect.
 - (3) A tree is rejected only when it leans towards bearing bad fruits.
- (b) As we deal with the issue of determining false prophets, here are some Scriptural guideline that can be applied without being judgmental (this is not an exhaustive listing)
 - (1) Their teaching and preaching. Are they enemies of the cross? See 1 Cor. 1:18; 2:2; Phil. 3:18.
 - (2) Their minds. Do they usually keep their minds on carnal or spiritual things? See Phil. 3:19; Rom. 8:5; 2 Cor. 10:3-5.
 - (3) Their appetite. Can it be said, "God is their belly? See Phil. 3:19
 - (4) Their day to day ethics or behavior. Is it their practice to live immorally, either vicariously (*through what they look at, watch, read, talk, and joke about*) or through what they do? See 1 Cor. 6:8-10.
- (c) A prophet who only preaches and takes care of the physical and mental is corrupt in that he shortchanges and deceives the people.
 - (1) He does not proclaim and minister the whole truth, but half truths.
 - (2) People are not acceptable to God when only their physical and mental needs are ministered to, regardless of the spiritual terms used. They must have their spirits made and kept right with God.

5. The Pessimistic Reality Matt. 7:18

It is a hopeless situation, the false prophet can only produce bad fruits; corrupt and evil fruits.

- (a) Christ is saying, the result of his life and ministry are evil.
 - (1) No matter how impressive his messages are they are only half truth.
 - (2) His messages are deceiving because they lead men to think he (the false prophet) is acceptable of God when in reality he is not. His manner of living contradicts what he teaches/preaches because he is false.
- (b) Listed below are some examples of the evil fruit (the evil gospel) proclaimed and taught by false prophets.
 - (1) There is the gospel which primarily stresses legalism and works, the effort of man to do enough good in order to be accepted to God (Matt. 23:4; Mark 2:24; Luke 2:2, 7, 13, 14; Gal. 3:1-2, 10-11).
 - (2) There is the gospel which primarily stresses grace and faith and minimizes behavior. A person can be worldly as long as he takes care of his spirit at the appointed times of worship, for some, Sundays (Rom. 6, NB Vv. 1-2)
 - (3) There is the gospel which primarily stresses physical and mental health using spiritual terms but ignoring man's relationship with God.
 - (4) There is the gospel that primarily stresses formalism and ritual externals and ceremonies – a person is acceptable to God just so he is baptized and

somewhat faithful to the church and its rituals and ordinances (Rom.10:3; 2 Tim. 3:5).

- (5) There is the gospel which primarily stresses the true spiritual needs of man but ignores and neglect man's physical needs (Matt. 25:41-43 compare with Matt. 25:34-40).

(c) **Reminders:**

- (1) Good fruit can never be expected or produced by a corrupt tree.
 (2) Evil fruit is constantly being reaped from a corrupt tree. A false prophet is deceptively securing more and more persons into thinking they are acceptable and deepening their faith in the gospel.

6. Their Pathetic Future Matt. 7:19

A terrible future awaits the false prophet, he will face sure judgment!

- (a) When a tree constantly produces bad fruit it is:
 (1) Marked corrupt
 (2) Cut down
 (3) Cast into the fire
 (b) Christ is saying (v.19) ... sure judgment will be the destiny of false prophets. Note the following: John 15:2, 6; 1 Cor. 6:8-10; 2 Cor. 11:15; 2 Tim. 3:9; 2 Peter 2:9; Jude 5-7, 14-15.
 (c) Corrupt, vicious, unsanctified hearts are like thorns and thistles which came in with sin (Gen. 3) and are worthless, vexing and fitted only for the fire (judgment).

7. Their Perversion Exposed Matt. 7:20

They are exposed by their fruit.

- (a) This was noted above when we discussed verses 16, 17 and 18.
 (b) The false prophets are known by way of trial; by their fruits you shall know them.
 (1) Beloved, gifts can be imitated but not fruits (this I have noted before). In Ex. 7 we saw Pharaoh's magicians (sorcerers) rods also became snakes although inferior.
 (2) We continue to see the imitation of gifts within the Church of Jesus Christ but beloved, false prophets **cannot** imitate "fruits."
 (3) False prophets are known by the fruits of their person, their words, their actions and their lifestyle.

PARABLE OF THE VINEYARD ISAIAH 5

In today's lesson we will (a) present a "General Outline" for Isa. 5, (b) A summary of Isa. 5. In Chapter 5 we will have (a) A detailed Outline for Isaiah 5 and (b) A summarized presentation on Vv. 1-7

Isa. 5:1-30 ... A General Outline

There are three main divisions

1. Moral Vineyard Vv. 1-7

2. Missing the Mark Vv. 8-23
3. Miserable Consequences Vv. 24-30

A. Moral Vineyard Isa. 5:1-7

1. Favorable Conditions Vv. 1, 2
2. Fruits were Disappointing v. 2
3. Facing God's Grand Jury v. 3
4. Facts of God's Provision v. 4
5. Formal Findings (Divine Verdict) Vv. 5-6
6. Frustrated Expectations v. 7

B. Missing the Mark Isa. 5:8-23

1. Individualism Vv. 8-10
2. Intoxication Vv. 11, 12, 22
3. Iniquity Enjoyed Vv. 8, 19
4. Ignoring Morality/Immorality Embrace v. 20
5. Introverts v. 21
6. Injustice v. 23 (Vv. 22-25)

C. Miserable Consequences Isa. 5: 24-30

1. Holy One Rejected v. 24
2. Hand of God v. 25
3. Hostile Nations Summoned Vv. 26-27
4. Heartless/Hurting Enemy Vv. 27-30

Summary of Isaiah 5

Several titles have been given to the chapter, for example: "Song of the Vineyard," etc. I have entitled it "Parable of the Vineyard."

Throughout the history of the Jewish nation, God showed the most extraordinary care for them. They were protected, provided for, the presence of God was with them. They experienced peace, prosperity, power over the enemies; they (Israel) were His vineyard and He cared for them. Their main problem was when they rebelled against the will of God, choosing instead to live as they wanted and adapted to the evil practices of the heathen nations. **Israel had in place all that was necessary to make them happy, and holy, but they produced wild grapes!** "Wild grapes" were small, hard, sour and bitter and were referred to as "stinking grapes (Isa. 5:1-4).

The production of "wild grapes" was disappointing to God, the Husbandman; who like any husbandman, invested into a vineyard in like manner and experience similar result, would have no choice but to abandon it. Christ's parable of the vineyard (Matt. 21:33-46) seems to be an echo of this parable in Isaiah 5.

In regards to the sins listed in Isaiah 5, some scholars summarized by listing three. I am listing six, in order for a deeper and more detailed study.

1. **Individualism:** seen in the exploitation of the poor and as observed, these individuals were concerned only about self (Vv. 8-10).
2. **Intoxication:** drunkenness (Vv. 11, 12,22)
3. **Iniquity Enjoyed:** taking pride in their sins (Vv. 18, 19)
4. **Ignoring Morality/Immorality Embraced:** confusion was evident as to moral standards (v. 20)
5. **Introverts:** here we are not referring to shy people but those who are conceited (v. 21)
6. **Injustice:** a perversion of justice (v. 23)
Note carefully Vv. 23-25. You will observe from the account here in Isa. 5, that the vast estates of the rich, was accumulated by robbing the poor, yet all these great estates would soon become waste lands (Isa. 5:6, 8-10).

In Isa. 5:13. I will briefly note two things.

Isa. 5:13 KJV

“Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished and their multitude dried up with thirst.”

1. The nation’s heroes that are the “great and honored” would experience the same humiliation as the common people, because they lived their own values, rather than God’s (See also Jer. 5:1-9).
2. The destruction of the Jewish nation and their captivity was so certain, that it is referred to as in the present tense (Isa. 5:13a)

I do realize that using the term “rebellion against the will of God” will be displeasing to some but that’s exactly what sin is and this fact is clearly seen in Isa. 5. It will be observed in the chapter that the Jews were inconsiderate and willful and were eventually destroyed because of their disobedience. **The wicked (ungodly, unrighteous) should not expect to live in ease when they live wicked lives, because the righteous God judge righteously.** They (the Jews) would be taken in captivity because they failed to live up to their moral obligations, which required them to commit themselves to a life of obedience in serving God.

The Jews (both the Southern and Northern kingdoms) were defiant and cynical; they didn’t take heed but made excuses for their depravity and continued to plunge deeper and deeper in sin (v. 18). Notice that their sins went from minor offenses to greater offenses. **All should take heed and be advised that sin begins like a fine hair string but its finishing becomes a great evil. Sin’s load may become so great that it requires a “cart rope” (Isa. 5:18) to drag it along.** The Jews were skeptical of any impending judgments; they disregarded heaven’s warning and in their fool’s paradise challenge God to “hasten His work that we may know it.” (Isa. 5:19).

Isa. 5:19 Amplified Bible

“Who say, ‘Let Him move speedily, let Him, expedite His work [His promise vengeance], so that we may see it . . .”

God’s words shall not return unto Him void (Isa. 55:11); what He says will come to pass. The Jews were warned that their land would be invaded by hostile nations (Isa. 5:26-30) and it came to fulfillment. The Assyrian’s invasion occurred during Isaiah’s time; the Babylonians destroyed Jerusalem, 100 years later; and the Romans struck a death blow to the Jewish national existence, AD 70.

The Jews were not obliterated but went into captivity as a corrective measure for the continued unrighteousness. They would be restored and at God’s timing; for example, see Ezek. 37, etc. The psalmist speaks of going astray but after his affliction he lives in obedience to the Word of God (Psa. 119:6). We have also seen that God chastens for the benefit of His children (Heb. 12, NB Vv. 5-11). While God is love and is a God of love, He is also a God of Justice (a) we will reap what we sow (Gal. 6:7); and (b) those who live in continued rebellion against the will of God, despite God’s mercy and grace will be cut off without remedy (Prov. 29:1; Ecc. 9:12; etc.)

I will repeat: as the people of God, **it is our moral obligation to be committed to a life of obedience in pursuit of holy living.** It is our responsibility and we must remember, where there is responsibility there will be accountability. Are you producing fruits? If you are producing, are they good fruits?

THE CHALLENGE

We may talk about being saved, sanctified, filled with the Holy Ghost, but what does our lifestyle look like? How do we live as professed believers? I will close this point by noting two things.

1. Duty is important and necessary; it is evidence of our love for God. Love is not passive but active, we love God with our all and others (Deut. 6:5; Matt. 22:39-41; Mark 12:29-31; Heb. 12:14; etc.)
2. The service we give **MUST** come from a clean life, (sanctified and holy vessels) or it is all in vain!! **(Two quotes)**
 - (a) **Quote from the Bishop’s Study Manual**
“Our efforts at effective service/ministry are powerless and useless when coming from an unclean vessel.”
 - (b) **Matt. 7:22-23 Amplified Bible**
“Not everyone who says to Me, Lord, Lord, will enter the Kingdom of heaven, but he who does the will of my Father Who is in heaven. Many will say to me on that day, Lord, Lord, have we not prophesied in Your name and driven out demons in Your name and done many mighty works in Your name? And then I will say to

them openly (publicly). I never knew you; depart from Me, you who acted wickedly [disregarding My commands] [Psa. 6:8].”

D. Desirable Results – To Bear Fruits Rom. 1:13; Rom. 6:20-22; Gal. 5:22-23

Introductory Notes

You may have asked two questions in regards to the Christian bearing fruits: (1) What are the conditions necessary for fruit bearing? (2) What does it mean to bear fruits?

Some conditions necessary in order to bear fruits are:

1. John 15:3: Cleansing (1 Cor,6:11; Rev. &:14)
2. Matt. 13:23: Spiritual Receptivity (Luke 10:38, 39; Acts 2:41)
3. Gal. 5:24: Death of the Old Life (Rom. 6:2, 11; 3:3)
4. Psa. 1:3: Contact with the Living Water (Psa. 36:8; 46:4; Ezek. 47:5)
5. John 15:2: Chastening or Pruning (1 Cor. 11:32; Heb. 12:5-11)
6. John 15:5: Abiding in Christ(John 15:4, 6, 7, 10; 1 John 2:6, 28)
7. John 15:10, 12:Obedience (John 14:2; Acts 26:19)

What does it mean to bear fruit?

This will be our topic for discussion.

1. To Bear Converts (Rom. 1:3, NB VV. 10-15)
2. To Bear Righteousness (Rom. 6:21-23 and Phil. 1:11)
3. To Bear Christian Character (The Fruit of the Spirit) (Gal. 5:22-23)

As we saw in our previous topic, it is not only important to produce fruits but it is essentially important to produce good fruits. Good works, good fruits, like grapes and figs are pleasing to God and profitable to men. We also saw that good fruit is never to be expected from bad men, neither do we expect a clean thing out of an unclean. This emphasis fits in with our emphasis on righteousness and true holiness which remains the standard of living for **all of God’s people!!**

1. To Bear Converts Rom. 1:1, NB Vv. 10-15

Introductory Notes

This topic is of utmost importance and one that is not properly address nor adheres to by many believers, although Christ has given a mandate to the Church (Matt. 28:19-20; Mark 16:15-18; Luke 24: 47-48). We will not have time to get into details but it’s my prayer that each believer will take this responsibility seriously and be a witness to the glory of God. The story was told of a preacher who was reading a portion of Scripture to a convict who was about to be executed. The convict interrupted the preacher and told him that if he was in the preacher’s position and believed what he was reading, he would walk on live coals, piercing objects, etc. to rescue perishing souls. How well are we ministering to family members, friends, neighbors, co-workers, etc. with the Gospel of Jesus Christ?

The passage Rom.1:8-15 has several important pointers but today we are highlighting a portion of the fourth pointer (Vv. 10-13). Paul was not privileged to

visit the Roman church but he shared the depth, demands and duties of the believer not only to the Roman believers but to all of us. What is observed in this highlighted passage is Paul's emphasis on the compulsion to share the gospel with the world including those in Rome.

(a) **Why is salvation so important?**

- (1) Salvation in Jesus Christ results in deliverance from sin, death and hell. This deliverance can be realized ONLY in Jesus Christ (Acts 4:12).
- (2) The "born again" experience is mandatory (John 3:1-8; etc.); necessary before anyone can be sanctified (1 John 1:9; John 17:6, 9, 15, 17, 19, 20; 2 Cor. 7:1; etc.)
- (3) Etc.

(b) I have committed this section of study with the emphasis on the need of being **"dutiful"** ... note Rom. 1:9, Paul states: **"I serve with my spirit in the gospel of His Son."(KJV)**. Briefly note:

- (1) Paul considered proclaiming the gospel **as his service to God**.
- (2) The believer's labor and service is bought and paid for by the precious blood of Christ (1 Cor. 6:19-20; Phil. 2:5-8).
- (3) The believer owes his labor and service to the Lord (Matt. 10:43, 44; Luke 10:6, 7; Gal. 6:2; etc.)
- (4) The believer is to serve God in his spirit and in his body (Rom. 6:6; 13:14; 12:1, 2; etc.).

(c) **Heralds of the gospel!! Rom. 1:10-13**

- (1) The gospel should stir us to personally seek lost people.
 - We should not leave the ministry of sharing the gospel solely to others.
 - It is necessary for us to be involved to the extent that we are willing to go where God wants us to go!!
- (2) Paul was willing to build other believers so they will be deeply established (v. 11) or strengthened.
- (3) Paul wanted to share their spiritual maturity. Note in verse 12..."comforted together ..."
 - Meaning: "strengthened and consoled together."
 - He expected all believers to be **actively** sharing the gospel.
 - Iron sharpeneth iron: as they grow and share, he would grow and be more firmly rooted in the faith.

(d) **Paul's desire is that they would be fruitful.**

- (1) As noted earlier, bearing fruits means bearing: (a) converts (Rom. 1:13) (b) righteousness (Rom. 6:21-2) and (c) Christian character (Gal. 5:22-23).
- (2) There is an urgent need for all believers to get a world-wide vision

John 4:35 NKJV

"Do not say, 'There are still four months and then comes the harvest? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!"

- (3) See also Matt. 9:37; Luke 10:2; Gal. 6:9; etc.
- (e) In closing, there is time to briefly note two words:
- (1) **“Debtor” Rom. 1:14.** The gospel stirred Paul with a deep sense of indebtedness and readiness to reach all men.
- The word **“debtor”** means to owe, to be obligated, to be bound by duty.
 - Two possible reasons:
 - Because Christ had done so much for him (Christ saved him!!)
 - Because Christ had called him to preach the gospel (given him a task)
- (2) **“Ready” Rom. 1:15**
- The word **“ready”** as used in the text means an urgent willingness.
 - For Paul, the challenge was both willingness and an urgency to preach the gospel.
 - Note the words **“as much as in me is, ...”** (v. 15 KJV)
 - Paul wanted to pour out all that was within him to spread the gospel.
 - As far as he was concerned there was nothing that would hinder him from sharing the good news of Jesus Christ!!

The Challenge for ALL Believers

1 Cor. 9:16 LASB

“Yet preaching the Good News is not something I can boast about. I am compelled by God to do it. How terrible for me if I didn’t preach the Good News!”

Rom. 1:14-15 ESV

“I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So I am eager to preach the gospel to you also who are in Rome.”

2. To Bear Righteousness Rom. 6:20-22; Phil. 1:11

Introductory Notes

The three pointers (a) To Bear Converts (b) To Bear Righteousness and (c) To Bear Christian Character have been discussed throughout this study. They are repeated for emphasis and in support of this final main point, **“Committed to a Life of Obedience in Pursuit of Holy Living.”** As a result of previous usage, these pointers are presented as briefly as possible and may have some repeated information.

Please see (this study “The Righteous Pursues Holiness”) Chapter 2 (a) Lesson 2, “Abuse of Divine Grace,” pages 4-8 for discussion on Rom. 6:1-4 (b) Lesson 3, “Exhortation to Holiness,” for discussion on selected verses from Rom. 6.

In today’s brief presentation, I will be noting two things in Rom. 6:20-22 (a) The Awful Past (Vv. 19-20) and (b) The Awesome Change (Vv. 21-22). The facts in these verses are easily seen (a) The bondage of a sinful life produces evil fruits (b) The fruit of a righteous life produces holiness. We will briefly expand on these two thoughts.

Rom. 6:20-22 KJV

“For when ye were the servants of sin, ye were free from righteousness. What **fruit** had ye then in those things where of ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your **fruit** unto holiness, and in the end everlasting life.”

(a) The Awful Past Rom. 6:19-20**(1) Enslaved to Sin**

- Sin is a dominant tyrant, it controls you ... of your own will power there is no way out!!
- The sinner is under the control of a hard task master (John 8:44; Acts 1:10; 1 John 3:10)
- That is the norm; it is the way of life for the habitual sinner. **Sin produces sin!!**

Rom. 6:19

- **KJV:** “... for ye have yielded your members servants to uncleanness and to iniquity unto iniquity; ...”
- **NKJV:** “... For just you presented your members as slaves unto uncleanness, and of lawlessness leading to more lawlessness leading to more lawlessness, ...”
- **This is an established fact, sin produces more sin ...** it is a habit and anywhere you go you have it!!
 - You are in bondage and it is a situation that cannot be broken easily!
 - **Matt. 7:17b KJV:** “... but a corrupt tree bringeth forth evil fruit”
- The only way out is to turn to God (Rom. 7:5-6; Eph. 4:17-24; etc.)

(2) Experiencing a Change

- Previously, we saw the enslaved condition, and then he was free from righteousness, **now he is to live holy.**
 - The word “righteousness” (KJV) means “sanctification” or “holy”
 - He is to live righteously and become more and more holy like God (1 Peter 1:15-16). Such is the standard of living for all of God’s people!!
- Before you were enslaved, now you are emancipated by God ... **live righteously!! (1 Peter 2:9-12)**
- **God’s message:** *(The following is a quote)*
 “When you served sin, you were free from righteousness: you were not credited with righteousness. You did not have the opportunity to live righteously before God. But now you have obeyed God; you have believed. Now you have the opportunity to live righteously, so begin to serve God with the same fervor and energy with which you were serving sin. Let righteousness enslave you and become the bondage and habit of your life.”

(b) The Awesome Change Rom. 6:21-23

(1) Futility of Sin

- There is nothing to be proud of with one's sinful past. It brings shame and regret (Gen. 3:10; Ezra 9:6; Psa. 44:15)
- The **fruit** of sin is death (Rom. 6:23; Heb. 9:27)
 - The fruit of sin is not good; there is nothing good about it, absolutely nothing!!
 - Sin ruins anyone!! It corrupts, destroys and dooms anyone who seeks its fruit, sin is a reproach!! (Prov. 14:34)
- This we have also seen before, such slavery to sin leads to shameful **fruit** which results in separation from God and if not repented of, ends in eternal damnation (John 3:36; Rom. 1:18; Mark 9:42-48; **Rom. 6:23**)

(2) Fruit of Righteousness

- Believers are set free from sin ... justified by the mercy and grace of God
 - We have used the following phrase to help explain what it means by "justification": "Just as if I had not sinned."
 - It is a change of our **position** in relation to judgment.
 - It is the removal of sin from our account, based on our faith in Jesus Christ and His atonement for our sins.
 - You may remember the hymn: The Old Account Was Settled Long Ago"
 - Beloved Jesus paid the awful price so we can enjoy the gift of eternal life!!! (Isa. 53:6; John 3:16; etc.)
 - See also Acts 1:39; Rom. 5:1, 9; 3:24-25; etc.
- **We now bear the fruit of holiness** (See John 8:32; 15:5; Rom. 6:18, 22; Luke 1:74, 75; 1 Thess. 3:12, 13; Heb. 12:14; etc.)
- **As a result of this awesome change, the believers has a glorious hope and eternal life** (John 3:36; 4:36; 5:24; 12:25; Gal. 6:8; etc.)

Phil. 1:11**NKJV**

"Being filled with the fruit of righteousness which are by Jesus Christ to the glory and praise of God."

Amplified Bible

"May you abound in and be filled with the fruits of righteousness (of right standing with God and right doing) which come through Jesus Christ (the Anointed One), to the honor and praise of God [that His glory may be both manifested and recognized]."

3. TO BEAR CHRISTIAN CHARACTER – THE FRUIT OF THE SPIRIT Gal. 5:22-23**Introductory Notes**

In Gal. 5:17-26, three very important subjects are noted (1) Spiritual Warfare Vv. 17-18, (2) Works of the Flesh Vv. 19-21 and (3) Fruit of the Spirit Vv. 22-26.

In regards to the third division (Gal 5:22-26), emphasis has been placed on Vv. 22-23, however there are valuable lessons in Vv. 24-26; for example (1) The believer's lifestyle is to reflect he has crucified the flesh (2) He is to live consistently with his position in Christ and (3) He is to maintain a humble attitude and live above strife and envy.

In Gal. 5:22-26, we have a conclusion of the contrast between the flesh and the Spirit, with a listing of the **fruit of the Spirit** (Vv. 22-23). There is a strong admonition by Paul that the believer be attracted by **the fruit of the Spirit**. Through the centuries there have been those who have placed excess emphasis on the supernatural gifts while ignoring the essentials; as we saw in the situation with the Corinthian church.

The gifts were given with the intention of "perfecting and equipping of the saints" (Eph. 4:12), to enable us for effective and victorious living to the glory of God. (See Mark 16:15-18; the Book of Acts; 1 Cor. 12:1-23; Eph. 4:11-12; etc.). **These were not limited to the apostolic period but for the Church (Universal) until Jesus returns.** This I do need to note, without going into details:"while Satan can imitate gifts he cannot imitate **fruits**. We believe in the power and manifestation of the Holy Spirit (Ghost) and at the same time we must emphasize that **if the Holy Spirit is in control of our lives we will produce the fruit of the Spirit!!** Earlier in this lesson, I made reference to "our moral obligations as people of God who are committed to a life of obedience in pursuit of holy living." Obviously, in this text (Gal. 5:22-26) we have that which directly relates to ethical and moral qualities!! Beloved! **We must be fruitful!! We must produce good fruit!!**

Think on the following quote, taken from Beacon Bible Commentary.

"Paul's choice of term **fruit** is significant, as contrasted with works! A work is something which man produces for himself; a fruit is something which is produced by a power which he does not possess. Man cannot make a fruit!"

Note the word **fruit (Gal. 5:22)** is singular, and not plural. I have seen articles, books, etc, heard preachers referring to this as "fruits." The term "**fruit of the Spirit**" has been referred to several in ways such as "traits," "qualities," "characteristics," and "virtues." In my early days as a young Christian a preacher said to consider the "**fruit of the Spirit**," like a grapefruit. The grapefruit is "one fruit" but has several pegs. Each peg is essential and must be in place every day. If one peg is missing, like a bicycle chain with a missing link, we have a problem to be addressed. It is an illustration that has stayed with me over these years. Time is not available for an extended discussion but beloved; we all need to produce the **fruit of the Spirit**: this is possible as we allow the Holy Spirit to be in total control of our lives, living in **obedience** to His leading (John 14:26; 16:13-14; Acts 1:4; 1 Thess. 5:19; etc.).

*A Brief Presentation on Each “Trait” “Character” or as you decides; just remember we are discussing ONE **FRUIT**.*

(a) Love (Gal. 5:22)

- (1) This is the “*agape*” love. The selfless sacrificial love of God (1 Cor. 13). This is clearly demonstrated in the sacrificial work of Jesus Christ.
 - It is the love of God for the **unholy** (Rom. 5:6)
 - It is the love of God for the **unworthy sinner** (Rom. 5:8)
 - It is the love of God for **undeserving enemies** (Rom. 5:10)
- (2) It is caring and always seeking the highest good of another person without the motive of personal gain.
 - It loves regardless of feelings – whether a person feels like loving or not.
 - It loves a person even if a person does not deserve to be loved.
 - It actually loves the person who is utterly unworthy of being loved.
 - It is the love of God (Rom. 5:5; 1 Cor. 13; Eph. 5:2; Col. 3:14)

(b) Joy (Gal. 5:22)

- (1) This is the feeling of inner gladness, based on the love, grace, blessings, promises and nearness of God that belongs to those who accept Jesus Christ (Psa. 119:16; 2 Cor. 6:10; 12:9; 1 Peter 1:8)
- (2) It produces a deep seated pleasure
 - It is a depth of assurance and confidence that ignites a cheerful heart.
 - This cheerful heart leads to a cheerful behavior.

(c) Peace (Gal. 5:22)

- (1) It means to bind together, to join, to weave together.
 - It means that a person is bound and woven together with himself, with God and others.
 - The relationship with God results in freedom from turmoil and anxiety.
 - See Phil. 4:7; 1 Thess. 5:2; Heb. 13:20.
- (2) The Hebrew word is “*Shalom*”
 - It means freedom from trouble.
 - It means experiencing the highest good, enjoying the very best possible.
 - It means prosperity in the widest sense, especially prosperity in the spiritual sense of having a soul that blossoms and flourishes (Eph. 2:14-18).
- (3) Much more to the subject than we have time to discuss, **note these highlights:**
 - **Peace of the world**
This peace is escapism, refusing to face the facts of things, etc. This peace is sought through means that do not bring real satisfaction ... in reality it is false peace (Jer. 6:14; Ezek. 13:10; Amos 6:1; etc.).
 - **Peace of Christ and of God the Father**

- This is tranquility of mind, a composure, and a restfulness that is undisturbed by circumstances and situations
- **It is a peace that is not dependent on conditions and environment, the peace which no sorrow, no danger, suffering or adverse experience can take away!**
 - Think of the story behind the composing of some great hymns, for example **“It is Well with My Soul.”**
 - (a) Peace is the gift of God- Psa. 29:11, (2) It is Abundant- Psa. 119:165, (3) It is Perfect - Isa. 26:3, (4) It is Like a River - Isa. 48:18 (also Isa. 54:13; Ezek. 34:25), (5) It is a Legacy of Christ - John 14:27; 16:33, (6) It Passeth all Understanding - Phil. 4:7
- It is a peace of intimacy with God (Phil. 4:1-9, NB Vv. 6-7). It settles the mind, strengthens the will and establishes the heart.
- **The source of peace**
 - Peace is always born out of reconciliation; experienced **only through Jesus Christ.**
 - 2 Cor. 5:18; Eph. 2:13-18; Col. 1:20-21; Heb. 2:17.

(d) **Longsuffering (Gal. 5:22)**

- (1) Refers to endurance, patience, bearing and suffering a long time, perseverance, steadfastness and enduring.
- (2) Longsuffering never gives in, it is never broken no matter what attacks it; slow to anger and despair.
 - Pressure and hard work may fall upon us, but the Spirit of God helps us to suffer and ender it.
 - Disease, accident or old age may afflict us, but the Spirit of God helps us to suffer long under it.
 - Discouragement and disappointment may attack us, but the Spirit of God helps us suffer long under it.
 - Men may do us wrong, abuse, slander, and injure us; but the Spirit of God helps us through it all.
- (3) See 1 Cor. 13:4; 2 Cor. 6:6; Col. 1:11; 2 Tim. 4:2

(e) **Gentleness (Gal. 5:22)**

- (1) This is kindness, not wanting to hurt anyone or cause them pain.
 - It is kind and good, useful and helpful, gentle and sweet.
 - It is gracious through all situations no matter the circumstances.
- (2) Gentleness cares for the feelings of others and feels with them.
 - It experiences the full depth of sympathy and empathy (*with understanding of, sensitivity towards, etc.*)
 - It shows care and gets right into the situation with a person “Rejoice with those who rejoice [sharing others’ joy], and weep with those who weep [sharing others’ grief]. **Rom 12:15 Amplified Bible**

(3) See Rom. 12:10; 1 Cor. 13:4; Eph. 4:32; Col. 3:12; 2 Peter 1:5-7

(f) **Goodness (Gal. 5:22)**

(1) It is for truth and righteousness and hatred of evil; it can be expressed in acts of kindness (Luke 7:37-50) or in rebuking and correcting evil (Matt. 21:12-13).

(2) It is full of virtue (goodness, morality, etc.) and excellence, helpfulness, peace and consideration.

- It means a person is full of all good and he does all good.
- It means:
 - He has a good heart and good behavior
 - That he is good and does good.
 - That he is a quality person
- A good person lives and treats everyone just as they should be treated.
 - He stands up and lives for what is right, good and just
 - This means that goodness involves discipline and rebuke, correction and instruction as well as care, peace and reconciliation.
 - Rom 15:14

(3) Remembering also that God is full of goodness (Gal. 5:22-23; Eph. 5:9; 2 Thess. 1:11; Psa. 3:5; 34:8; etc.)

(g) **Faith (Gal. 5:22)**

(1) This is to be loyal, trustworthy and steadfast in devotion and allegiance.

- There is firmness and unswerving faithfulness to a person to whom one is united by promise, commitment, confidence and honesty.
- It means to be constant, dependable and enduring.

(2) A faithful person denies and sacrifices himself – all he is and has – and trusts God.

- He believes God and knows that God will work all things out for good.
 - Therefore, he cast himself totally upon God and becomes faithful to God.
 - Faithfulness begins with God and continues with God.
 - Faithfulness continues on and on; it never slackens or surrender.
- See Rom. 3:3; **Eph. 6:16**; 1 Tim. 1:19; 6:12; 2 Tim. 2:2; **4:7**; **Heb. 10:22**.

(h) **Meekness (Gal. 5:23)**

(1) It means to be gentle, tender, humble, mild, considerate, but strongly so.

- Meekness has the strength to control and discipline, and it does so at the right time.
- It describes a person who can be angry when anger is needed and humbly submissive when submission is needed (2 Tim. 2:25; 1 Peter 3:15).

(2) **Meekness has a humble state of mind.**

- But this does not mean the person is weak, cowardly and bowing.
- The meek person simply loves people and loves peace; therefore, he walks humbly among men regardless of their status and circumstance in life.

(3) **Meekness has a strong state of mind.**

- It looks at a situation and wants justice and right to be done.
- It is not a weak mind that ignores and neglect evil and wrong doing, abuse and suffering.
 - If someone is suffering, meekness steps in and does what it can to help.
 - If evil is being done, meekness does what it can to help.
- See Gal. 6:1; Eph. 4:1-3; 2 Tim. 2:25; Titus 3:2; James 1:21; 3:13; 1 Peter 3:4.

(i) **Temperance (Gal. 5:23)**

- (1) This is self-control; mastering one's own desires, and passions, including faithfulness to one's marriage vows.
- It is to master and control the body or the flesh with all its lusts.
 - Masterfully controlling desire and appetite, especially sensual urges and cravings.
- (2) It means to stand up against the lust of the flesh the lust of the eye and the pride of life (1 John 2:15-16)
- Self-control is of God, one trait of the fruit of the Spirit (Gal. 5:22-23 ... note "temperance")
 - The believer is to proclaim self-control to the lost (Acts 24:25)
 - The believer is to control his sexual desires (1 Cor. 7:9)
 - The believer is to strenuously exercise self-control as an athlete controls himself (1 Cor. 9:25)
 - The believer is to grow in self-control (2 Peter 1:6)
 - The aged believer especially should be on guard himself (Titus 2:2).

Paul's final comment about the **fruit of the Spirit** indicates that there are no restrictions to the lifestyle indicated here. Christians can – in fact, must – practice these virtues, they will never discover a law prohibiting them from living according to these principles.

2 Tim 2:15

KJV

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Amplified Bible

“Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of truth.”

Chapter 3 Lesson 2 Review Questions

1. Complete the following:
“The name of Jesus, like a secret charm (a) _____ similar (b) _____
in the hearts of all converts, and (c) _____ immediately into (d) _____
every feeling of (e) _____ loveliness, and every (f) _____
of dutiful (g) _____ which constitute Christian purity.”

2. In Luke 15 (a) what is the dominant theme? (b) What is the central message?

3. In regards to the “Lost Sheep” (Luke 15:3-7), what does it teach (a) about the sinner (b) about God’s concern for the lost and wandering?

4. The “Lost Silver Coin,” (Luke 15:8-10) was lost in the dirt. What lessons can be learnt from “It was lost in the dirt?”

- 5. In regards to the "Lost Coin," what lessons are taught by (a) the effort made to find it? (b) The response displayed when it was found?

- 6. Complete the following:
"God's (a) _____ and (b) _____ (c) _____ to all who will (d) _____ from their sins in (e) _____ and (f) _____ to Him."

- 7. What can be noted about the rebellious nature of the "Lost Son" (Luke 15:12-19)

- 8. The condition of the "Prodigal Son" ("Lost Son" Luke 15) in his aimless wandering represents a "sinful state." List at least six things noted in our lesson about a "sinful state." (Give reference for each related verse in Luke 15)

9. In regards to the “Lost Son” (Luke 15) (a) what led to his penitence and return? (b) What things did he consider as to why he wanted to return home?

10. Briefly explain the reception and entertainment extended by the “Lost Son’s” father when he returned home. (Several points noted in our lesson).

11. In the application of the parable of the “Lost Son,” certain characters represent specific individuals. Who does the following represents (a) The Lost Son (Prodigal Son), (b) The Elder Brother?

12. In Luke 17 (a) Vv. 1-4, what three principles were noted in regards to dealing with offenses? (b) Vv. 5-6, 11-19, what are the three principles noted as guide to our relationship with God?

13. Complete the following:

“As God’s (a) _____, it becomes us to fill our (b) _____ with (c) _____, and we have a variety of (d) _____ appointed for us to (e) _____; we ought to make the end of one (f) _____ the (g) _____ of another.”

14. Choose the correct answer to complete the following:

“When we are employed in duties of a religious nature it will not excuse us from the exercise of _____.

Unfortunately, only a few serve the Lord so diligently.”

- (a) personal discretion
- (b) personal displeasure
- (c) personal devotion
- (d) personal delights

15. How must the servants of God prepare themselves for service (as noted when we discussed Luke 17:8)?

16. (a) Answer True or False (b) Explain you answer.

“Christ’s servants do not merit His thanks for any service done to Him.”

17. Explain what is meant by “unprofitable servants as used in Luke 17:10.

18. What issue is addressed in Matt. 76:15-20 and why was this necessary?

19. Why is the caution in regards to “false prophets” so very important and must be seriously heeded?

20. Explain the following statement: “A false prophet **may not** know he is false.” Give reference.

21. Complete the following by choosing the correct answer.

“You cannot always distinguish a tree by their bark and leaves, or by the spreading of the boughs, but by their _____

_____.

- (a) favor with the rich people
- (b) fellowship with the chosen believers
- (c) fervor, zealousness, pretense and charisma
- (d) fruit you shall know them

22. Complete the following:

“All should take (a) _____ and be advised that (b) _____ begins like a fine hair (c) _____ but its (d) _____ becomes a (e) _____ evil. Sin (f) _____ may become so great it requires a “cart rope” (Isa. 5:18) to (g) _____ it along.”

23. (a) Explain the word “debtor” as used in Rom. 1:14 (b) What two possible reasons why Paul made such statement?

24. (a) Briefly explain why gifts were given to the believers. Give references. (b) “Gifts” or “Fruit,” which cannot be imitated and how is the “fruit of the Spirit” produced in the believer?

25. There are nine traits (qualities, characters, etc.) of the "fruit of the Spirit." (a) List all nine (b) Briefly explain at least five.

We will discuss the answers to as many questions as possible in our next class.