

Holiness Part 1

Key Verse:

Hebrews 12:14

"Follow peace with all men, and holiness, without which no man shall see the Lord."

I. HOLINESS DEFINED

- A. Both the Old and New Testament scriptures define the character and behavior of the people of God with an extraordinary word – holiness.
- **Deuteronomy 7:6** – *"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special [separated] people unto himself, above all people that are upon the face of the earth."*
 - **1 Peter 2:9** – *"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people [unique treasure]; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"*
1. Webster's 7th New Collegiate Dictionary defines "holiness" as the state or quality of being holy, being set apart to the service of God characterized by perfection.
 2. The Zondervan Pictorial Dictionary indicates that the word "holiness" is translated from the Hebrew root "*quadash*" which means "separateness", and the Greek word "*hagiasmos*" which means "pure".
 3. By definition, the three major elements of holiness are separation, perfection and purity.
- B. As people who are called to do what pleases God rather than what pleases the world, it is important for us to study the Biblical principle of "holiness" and see how it relates to our daily lives.

II. THE CHARACTER OF GOD - HOLINESS

- A. The nature and character of God is most clearly revealed in His two major, defining attributes: love and holiness.
1. 1 John 4:8 tells us that "God is love" – this is often stated as being the essential nature of God.
 2. However, more than fifty times in scripture we are told that God is holy.
 - **Psalms 99:9** – *"... the LORD our God is holy."*
 - **Exodus 15:11** – *"Who is like unto thee, O LORD ... glorious in holiness...?"*
 - **Ezekiel 39:7** – *"...I am the LORD, the Holy One in Israel."*
 - **Leviticus 11:45** – *"For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."*
 - **Revelation 4:8** – *"And the four beasts ...rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."*

(See also: Leviticus 11:44; Leviticus 20:26; Joshua 24:19; 1 Samuel 2:2; 1 Samuel 6:20; 2 Kings 19:22; 1 Chronicles 16:10; Job 6:10; Psalm 22:3; Isaiah 6:3; Ezekiel 39:7; Hosea 11:9; Amos 4:2; Habakkuk 1:12)

- B. Scripture also indicates that not only is God Himself holy, but all that He commands, establishes, ordains, and decrees is holy as well.
- The law and commandments of God are holy. (*Romans 7:12*)
 - His promises are holy. (*Psalms 105:42*)
 - All scripture is holy. (*Romans 1:2; 2 Timothy 3:15,16*)
 - His name is holy. (*Psalms 99:3, 1 Chronicles 29:16, Matthew 6:9, Philippians 2:9-11*)

III. THE HOLINESS OF GOD'S PEOPLE

- A. Holiness is not attributed only to God; it is also used in scripture to define God's people – His saints, His children, the believers, followers and disciples.
- *Deuteronomy 28:9*
 - *Exodus 19:6*
 - *Hebrews 3:1*
- B. Because God is holy, He calls for a holy people. Holiness is not a suggestion or an option – it is an authoritative New Testament command of God.
- *Romans 6:19; 6:22; 12:1*
 - *2 Corinthians 7:1*
 - *Ephesians 1:4*
 - *Ephesians 4:24*
 - *Ephesians 5:27*
 - *1 Peter 1:15-16*
 - *Hebrews 12:14*
1. These scriptures, along with many others, raise the principle of personal holiness to a dimension of great importance – holiness becomes an essential, necessary element of the Christian life.
 2. Holiness is the only lifestyle of the true, scripturally-obedient Christian. It becomes a distinguishing characteristic – a divine calling for all believers.
 - **1 Thessalonians 4:7** – “For God hath not called us unto uncleanness, but unto holiness.”
-

Holiness Part 2

IV. THE ATTAINMENT OF HOLINESS

- A. Holiness and righteousness are closely related concepts in scripture. These principles overlap and have a close relationship with each other.
1. The word *righteousness* is often used to indicate justification, which means being “made right”, blameless, innocent or just before God.
 2. The word *holiness* is often used to indicate proper behavior, virtuous action and godly lifestyle.
- B. As Christians, we attain and maintain holiness and righteousness in two ways: by the *imputed righteousness of Jesus Christ* and by our *continual obedience to the Word of God*.
1. First, righteousness and holiness are imputed (bestowed, granted) to us by Jesus Christ. When we become children of God, His holiness is accredited to us.
 - a. When the blood of Jesus Christ is applied to our life at our new-birth, His righteousness is imputed or conferred to us on the merit of His sacrifice at Calvary. His death purchases our righteousness.
 - b. This means that holiness is transferred, accredited, or granted to us as His free gift of grace and is applied to us through our obedient faith in His Word (Romans 5:17-19; 2 Corinthians 5:21).
 - c. As we participate in the death, burial, and resurrection of Jesus Christ, we are washed by His blood and cleansed of the sins for which we could have never paid. Through His grace we are made righteous and holy!
 - d. However, this gift of righteousness awakens us to a new way of life, behavior and lifestyle.
 - **1 Corinthians 15:34** – “Awake to *righteousness*, [arouse yourself] and *sin not*; for some have not the knowledge of God: I speak this to your shame.”
 - 1. This scripture commands Christians to arouse themselves to godliness and to abstain from the things that God hates. We bring shame upon ourselves and upon God when we claim to be a Christian and yet still involve ourselves in things that are contrary to the Word of God.
 - **Romans 1:17-18** – “For therein is the *righteousness* of God revealed from faith to faith: ...For the wrath of God is revealed from heaven against all *ungodliness* and *unrighteousness* of men, who **hold the truth in unrighteousness**.”
 - 2. This shocking scripture reveals an amazing fact: Christians can have the truth and yet be unrighteous at the same time – and God’s wrath will be poured out upon these individuals (Romans 6:12-20).
 - e. These scriptures make it undeniably clear that after the gift of righteousness is conferred upon us by the grace of Jesus Christ, we should begin to follow a lifestyle of righteous or holy behavior.
 2. We see unmistakably that righteousness and holiness are accounted to us through our obedience to God’s Word (Romans 6:16).
 - a. If we yield to sin, we are servants of sin and will be punished with death. (Romans 6:23)
 - b. If we yield to obedience, we are servants of obedience and will be rewarded with righteousness (2 Timothy 4:8).
 3. Let’s look at the scriptural terminology concerning our role in personal righteousness and holiness.
 - **Romans 6:19** – “*yield your members servants to righteousness unto holiness.*”
 - **Romans 12:1** – “*present your bodies ...holy,*”
 - **2 Corinthians 7:1** – “*cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness.*”
 - **Ephesians 4:24** – “*put on the new man ...in righteousness and true holiness.*”

- **1 Peter 1:15-16** – “be ye holy in all manner of conversation [*anastrophe: behavior*]”
 - **Hebrews 12:14** – “Follow ... holiness, without which no man shall see the Lord:”
 - **2 Timothy 2:22** – “Flee lusts and follow righteousness”
 - **Titus 2:12** – “deny ungodliness and worldly lust, live soberly, righteously and godly”
 - **1 John 2:29** – “he that doeth righteousness is born of him [God]”
 - **1 John 3:7** – “he that doeth righteousness is righteous”
 - **1 John 3:10** – “whosoever doeth not righteousness is not of God”
 - **2 Peter 3:11** – “what manner of persons ought ye to be in all holy conversation [*anastrophe: behavior*] and godliness”
- a. The underlined portions of the verses above contain *verbs*, words representing *action*. The language of these scriptures clearly reveals that there is *action* that we must undertake in order to continue in righteousness and holiness before God.
 - b. True holiness begins as an imparted gift of grace that, in turn, teaches us to follow a lifestyle of holiness and righteousness (*Titus 2:11-12*).
 - c. We must look closely at this scripture and ask ourselves, “What am I allowing grace to teach me?”

C. We cannot make ourselves clean (only God can do that), but we can make ourselves dirty. We cannot make ourselves righteous, but we can make ourselves unrighteous. We cannot make ourselves holy, but we can make ourselves unholy. Once we have been made clean, we have a responsibility to keep ourselves clean.

- | | |
|---|---|
| <ul style="list-style-type: none"> • 1 John 5:18 • James 1:27 | <ul style="list-style-type: none"> • 1 Timothy 5:22 • 2 Peter 2:20-22 |
|---|---|
1. We who have been washed in the blood of the Lamb must keep ourselves from the mire of the world.
 2. Our holiness begins with God imputing His righteousness and holiness unto us.
 3. Our holiness is perfected (further fulfilled) by living a lifestyle that is clean, holy and righteous (*2 Corinthians 7:1*).

V. THE TWO DIMENSIONS OF PERSONAL HOLINESS

- A. Holiness is manifest in a believer’s life in two forms: by inward purity and by outward purity.
- B. In Matthew 23:25-26, Jesus uses the analogy of a cup and platter in explaining the holiness of an individual.
 1. In this passage, Jesus was condemning the Pharisees, but He was *not* condemning their outward holiness – He was condemning their lack of inward holiness.
 - a. Some have erroneously believed that since Jesus condemned the Pharisees for their lack of inward holiness, this indicates that all that God requires is inward holiness.
 - b. This could not be further from the truth. Jesus specifically said, “cleanse first that which is within the cup and platter, that the outside of them may be clean also.”

This scripture reveals four possibilities:

Outside Dirty – Inside Dirty	Outside Clean – Inside Dirty
Outside Dirty – Inside Clean	Outside Clean – Inside Clean

2. True holiness begins inwardly and progresses outwardly.
- C. Jesus was clearly teaching that both the inside *and* the outside need to be clean and pure – one without the other is insufficient. Holiness involves both the spirit and the flesh (*2 Corinthians 7:1; 1 Thessalonians 5:23*).
 - D. Holiness involves the entire being – it is not just an inward purity, it is not just an outward purity: true holiness requires *both*.

Holiness Part 3

VI. INTERNAL HOLINESS

- A. The words, spirit and soul, while not always used synonymously in scripture, indicate the inner man. Together, the spirit and soul constitute our thinking, our will, our emotions, our “heart” – it is the part of us that is internal and eternal.

Since scripture teaches that the inner man must first be cleansed in order to be holy, we need to know how this takes place (1 John 1:9).

- B. Man is powerless to cleanse himself from sin. The inward cleansing of the human soul and spirit can only be accomplished by Jesus Christ, Himself.
1. Sins cannot be remitted without blood (Hebrews 9:22) and no other cleansing agent can initially purify the heart of man except the blood of Jesus Christ (*Revelation 1:5; 1 John 1:7*).
 - a. Our good deeds, pious living and righteous actions cannot cleanse us inwardly – we must be washed in the blood of the Lamb of God.
 - b. We must never think that our holy living is something that earns us the righteousness of God. Inner cleansing and the righteousness of God imputed to us is God’s gift to us.
 2. When we are baptized in water in Jesus’ name, the blood of Jesus Christ is applied to us and our hearts are purified and cleansed.
- C. However, once our hearts have been cleansed by the power of the blood, it becomes our responsibility to keep our hearts and inner man clean (Proverbs 4:23).
1. After we have been cleansed by the blood, we need to learn to “wash ourselves in the Word”. There is cleansing power in the Word of God. It has the ability to continually wash us and keep us clean (*John 15:3; 1 Peter 1:22; Ephesians 5:25-26*).
 2. By continually reading, hearing and obeying the Word of God, our inner man is cleansed and protected from sin and unrighteousness (*Psalms 119:11*).

VII. EXTERNAL HOLINESS

- A. Internal holiness is vital, but authentic internal holiness will eventually result in external holiness.
- **Romans 12:1** – *“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.”*
1. Outward holiness is not unreasonable or extreme – it is our *reasonable* (logical) responsibility.
 2. External holiness begins with offering our bodies as *“living sacrifices”* unto God.
 - a. By definition, to “sacrifice” is to offer up, to give something that is dear and costly.
 - b. Our bodies and their activities, are to be offered unto God, even when it is inconvenient, displeasing, or unpleasant to us. Offering our bodies and lifestyles to God is a sacrifice.
 3. The Christian cannot allow his or her body to be involved in sinful deeds or activities (*Romans 6:12*).
- B. The Christian life has always been a life of self-denial. In order to follow Christ, one of the first things we must do is learn to say “no” to our own flesh, to Satan and to worldly desires (*Matthew 16:24; Titus 2:12*).
1. Bringing the appetites and desires of the flesh under the control of the Holy Spirit is not an insignificant thing – it is crucial because it affects our eternal destiny (*Romans 8:13*).

2. This verse, written to the Spirit-filled Christians in Rome, was a warning to them (and to us); a reminder that we must make the right choice in our lifestyles – we must mortify our own flesh.
- C. The apostle Paul teaches us the necessity of denying the flesh, controlling the carnal appetites and bringing the body under the control of the spirit.
- **1 Corinthians 9:27** – *“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”*
1. Paul clearly infers that if the carnal body is not kept “under” (in subjection to the Spirit), the potential of becoming a castaway or a reject becomes very likely.
- D. Our body is the temple of God, and God will only dwell in a temple that is holy (*1 Corinthians 6:19*).
1. Our body does not belong to us; it is not our personal property any more – it is God’s temple. We have become “keepers” or “guardians” of the temple of God. It is our responsibility to keep it pure.
 2. A stern New Testament judgment is pronounced upon anyone who defiles the temple of God (*1 Corinthians 3:16-17*).
 3. God will not continue to live in a defiled or corrupt temple. He explicitly demands that as Christians, we deny our carnal lusts and live after the Spirit rather than after the flesh.
- E. As Christians, sooner or later, we must decide whether or not we are going to be obedient to the commands of the New Testament. Most of these commands involve our behavior and lifestyle.
-

Holiness Part 4

VIII. THE PURPOSE OF HOLINESS

A. Genuine holiness brings glory to God!

- **1 Corinthians 6:20** – “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”
- 1. The divine purpose of our inward and outward holiness is to bring glory to Almighty God through our willing obedience. Our holy lifestyle is a testimony and disapproval to disobedient mankind and to fallen angels (*Matthew 5:16; 1 Corinthians 4:9*).
- 2. By perfecting holiness in both spirit and body we shame a disobedient world, we discredit fallen angels, and we give honor unto God.
- 3. God is a *holy* God – and we are His *holy* people.
- 4. Holiness is a part of your worship unto God. We are called to give Him the glory that He deserves by serving Him in true righteousness and holiness.

IX. OUR MANNER OF SPEECH

A. Christians are instructed in Scripture to control their tongue and speech. Our behavior is influenced and affected by our communication.

- *1 Corinthians 15:33*
- *Proverbs 21:23*
- *1 Timothy 5:13*
- *James 3:2*
- *Philippians 2:14*
- *1 Peter 4:15*

According to 1 Corinthians 15:33, wicked or ungodly conversation corrupts our moral behavior!

B. There are several types of speech and verbal behavior that Christians are specifically taught to avoid.

1. Tale bearing and gossip.
 - Psalm 101:5; Leviticus 19:16; Proverbs 10:18; 1 Timothy 5:13
2. Murmuring and complaining.
 - Philippians 2:14; 1 Corinthians 10:10
 - a. To murmur is to grumble and complain. It has an implied meaning of griping, whining, moaning, fretting, and fussing – it is muttering and whispering under the breath.
 - b. God sent fiery serpents among the children of Israel in the wilderness because they murmured and complained. (*Numbers 21:6*)
3. Spreading discord, strife or conflict.
 - Proverbs 6:19; Romans 16:17
4. Swearing oaths.
 - James 5:12
 - a. To swear means to pledge a vow, to make a covenant, or to promise while under oath.
 - b. Christians, if called before a court of law, are not to swear by anything, but to say “I affirm that I will tell the truth.”
5. Filthy Communication.
 - Colossians 3:8
 - a. Filthy communication can be translated as vile or unclean conversation.
 - b. There are many words and phrases used frequently by the world that should not be spoken by those whose lips have spoken in tongues as the Spirit gave utterance.
6. Cursing and reviling.
 - a. To curse or revile is to imprecate, fulminate, to execrate, to damn, to defame, to denigrate, to use offensive, abusive language, to call someone derogatory names.

- James 3:8-10; Romans 12:14; 1 Corinthians 6:9-10
 - b. Just as sweet and bitter water does not flow from the same well (*James 3:11*), so blessing and cursing should not come from the same mouth.
 - c. When we are upset or enraged we should take great care to “be angry and sin not” (*Ephesians 4:26*).
7. *Lying or bearing false witness.*
- Exodus 20:16; Mark 10:19; Colossians 3:9
 - a. Lying and untruthful witness is an offense to God, and those who commit these sins of the tongue shall perish.
8. *Idle words.*
- a. Idle words can be defined as, pointless, unnecessary, frivolous, senseless, and uncontrolled.
 - b. The term indicates an individual who talks or babbles incessantly, who speaks before thinking.
 - Matthew 12:36-37; James 1:19
 - c. Our words should be weighed carefully before we speak them for life and death is in the power of our tongue (*Proverbs 18:21*).
9. *Vulgar talking and unclean humor.*
- Ephesians 5:3-4
 - a. This scripture is not prohibiting innocent joking or playful bantering. The Greek words in this scripture refer to vulgar, ribald joking, lewd or suggestive bantering.
 - b. Some jokes and stories may be funny but if they are off-color, dirty or smutty we should not speak them or listen to them.
10. *Using the Lord's name in vain.*
- Exodus 20:7
 - a. To use the Lord's name in vain is to use it profanely, irreverently, disrespectfully, sacrilegiously or frivolously.
 - b. The name of the Lord is hallowed and holy – it is to be used only with the greatest respect and honor.
 - c. Words and phrases that sound like the name of the Lord or sound like curse words should be avoided because they are in reality referring to the actual thing.
 - **Psalm 19:14** – “*Let the words of my mouth...be acceptable in thy sight, O LORD...*”
 - **Psalm 39:1** – “*I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle ...*”
 - **Colossians 4:6** – “*Let your speech be always with grace ...*”
-

Holiness Part 5

Key Verse:

2 Corinthians 6:17

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”

I. THE SANCTUARY OF GOD

- A. More than a hundred times in the Old Testament, the temple of God is referred to as a sanctuary.
- **Exodus 25:8** – *“And let them make me a sanctuary; that I may dwell among them.”*
1. The word, “sanctuary” means a consecrated or “set apart” place, reserved for an exclusive, limited purpose. It denotes separation and disconnection from common things or ordinary places.
 2. For example, in an animal sanctuary, the creatures inside the sanctuary have been separated from the outside world and separated for a special purpose inside the reserve.
- B. As Spirit-filled Christians, our bodies are now the temple of God, the sanctuary of God. This designates us as consecrated and dedicated treasures of God, called into a holy life of separation.

II. THE TWO SIDES OF SEPARATION

- A. The New Testament confirms that Christians are to be a people who are “separated from the world” and “separated unto God” (2 Corinthians 6:14-7:1).
- B. Throughout history, God’s people have always been a separated people – separated from the world and separated unto God (Leviticus 20:26).
- C. As fleshly beings, we must live in this world, but we must be completely separated and removed from its attitudes – we must be severed from its philosophies and lifestyles. We are in the world, but we are not of the world. (John 15:19; James 4:4; 1 John 2:15).
- D. The Biblical principle of “separation” is not isolation from the world, but rather insulation against the world.
- **John 17:15** – *“I pray not that thou shouldest take them [the believers] out of the world, but that thou shouldest keep [guard, watch, protect] them from the evil.”*
 - **James 1:27** – *“Pure religion... is this... to keep himself unspotted from the world.”*
- E. The world constantly attempts to mold us into its image. There are pressures every day, both subtle and deliberate, to influence us to be like the world around us.
- **Romans 12:2** – *“And 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.”*
 - Conformed – Greek: “suschematizo”, meaning to fashion alike, to follow the same pattern (figurative), to fashion oneself according to something.
 - Transformed – Greek: “metamorphoo”, meaning to transform (literal or figurative “metamorphose”), to change, to transfigure, to make over.
1. We must decide whether we are going to be “conformed” or “transformed”.
 - a. Conformed to the world; fashioned like our culture around us, following the same patterns as the societies of our sinful world.

- b. Transformed to the image of God; metamorphosed and transfigured to be like Jesus Christ, to be made over again in His image.

F. The New Testament declares that we must separate ourselves from the ungodly thinking and actions of this world if we are to fulfill the will of God.

III. SERVANTS

A. All human beings live in servitude to one master or another. Whether we like it or not, we are all servants – either servants of sin unto death, or servants of obedience unto righteousness (*Joshua 24:15; Romans 6:16-20*).

1. Being servants of God means devoting ourselves to doing what He asks of us:
 - a. taking up our cross (*Matthew 16:24*)
 - b. separating ourselves from a sinful world (*2 Corinthians 6:14-7:1*)
 - c. bearing the burden and yoke of the Lord (*Matthew 11:29*)
 - d. presenting our bodies as living sacrifices unto God (*Romans 12:1*)
2. Being a submitted and obedient servant of God is the highest calling a man or woman can ever receive.

B. Some have mistakenly assumed that being “free in Christ” means that we have no obligations, no responsibilities, no boundaries, no restrictions, no regulations or need for self control.

1. Some have even gone so far as to label any restrictions of any kind as “bondage”.
2. It is crucial that we understand that whenever the New Testament refers to bondage it refers either to the ceremonial law of Moses, the bondage of sin, the bondage of unrighteousness and corruption, or the bondage of the spirit of fear – it never refers to obeying the commands of the epistles as bondage.
3. The Christian lifestyle can never be referred to as bondage – God has set us free from the bondage of the ceremonial law of Moses, the bondage of sin, and the bondage of fear.
4. But we have been set free and delivered to serve and obey! (*Romans 7:6*)

C. Holiness and righteousness is not bondage unto the Mosaic Law, but rather obedience unto Apostolic Doctrine.

- **Acts 2:42** – “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

1. A holy lifestyle is not digression into an obsolete lifestyle, but instead it is a progression into a new liberty – the liberty to serve and obey God!
 2. Even after we have been “set free” in Christ, as Christians, we are still servants. (*Romans 6:17-20*).
 3. This is the paradox of the Christian life that the world cannot understand – living in Jesus Christ is liberty but is also servanthood unto Jesus Christ and His Word (*1 Corinthians 7:22*).
-

Holiness Part 6

IV. LIVING A “HOLY LIFE”

- A. The *gospels* (*Matthew, Mark, Luke, John*) are written as testimonies or accounts of the life and teachings of Jesus Christ.
- B. The book of *Acts* gives us a record of how the apostles obeyed those teachings of Jesus Christ and established the church.
- C. The *epistles* (*Romans through Jude*) are the teachings of the apostles to those who are already believers.
1. The epistles do not instruct us on how to *receive* salvation, but rather how to *continue* in salvation, how we ought to live – how we should “walk”.
 2. Therefore, as believers who have already received salvation, we need to look very closely at the instructions the Apostles recorded in the epistles to teach us how we should live in this world (2 *Peter* 3:11).

V. SEPARATED UNTO

- A. As holy children of a holy God, we are called to be separated *unto* many things. The following are some of the things (*but not necessarily all the things*) unto which the Bible says we are to separate ourselves.
1. *A Total, Unconditional Love for God* (*Matthew* 22:37-40)
 2. *A Love for God’s People, the True Church of God* (*John* 13:35; 1 *Peter* 1:22)
 3. *A Love for Those Who Consider Themselves Our Enemies* (*Matthew* 5:44; *Romans* 12:17-21)
 4. *A Forgiving Spirit Toward All Men* (*Ephesians* 4:32; *Matthew* 18:21-22; *Mark* 11:25-26)
 5. *A Peace-Making Spirit* (*Matthew* 5:9; *Romans* 12:18; *Romans* 14:19)
 6. *A Teachable Attitude* (*Hebrews* 13:7; *James* 1:22-25)
 7. *A Spiritual Mind* (*Romans* 12:2; 8:6-7)
 8. *A Cooperative Attitude* (1 *Corinthians* 1:10; *Romans* 12:16)
 9. *Honesty* (*Romans* 12:17; 1 *Timothy* 2:2)
 10. *Humility* (*Colossians* 3:12; *James* 4:10; 1 *Peter* 5:5)
 11. *Temperance (Moderation, Self-restraint)* [2 *Peter* 1:5-6; 1 *Corinthians* 9:25; *Philippians* 4:5]
 12. *Contentment* (1 *Timothy* 6:7-8; 1 *Timothy* 6:6; *Philippians* 4:11; *Hebrews* 13:5)
 13. *Patience* (1 *Thessalonians* 5:14; 1 *Timothy* 6:11; *James* 1:4)
 14. *A Pure Heart* (*Matthew* 5:8; 2 *Timothy* 2:22)

VI. SEPARATION FROM

- A. The New Testament also reveals that the children of God must be separated *from* the following things:
1. *All Sin*
 - *Romans* 6:1-2, 12
 2. *Bitterness and Hatred*
 - *Ephesians* 4:31; *Romans* 13:10
 3. *Gossip and Evil Speaking*
 - 1 *Peter* 4:15; *James* 1:26; 1 *Peter* 3:10; 1 *Corinthians* 15:33
 4. *Offenses (causing others to stumble)*
 - 1 *Corinthians* 10:32; *Romans* 14:13
 5. *The Appearance of Evil*
 - 1 *Thessalonians* 5:22

6. *Fleshly Lusts*
 - 1 Peter 2:11; Matthew 5:28
7. *Drunkenness*
(*Drunkenness designates intoxication, inebriation; a state where the control of the senses is lost. This refers to any type of substance abuse that causes loss of control and judgment.*)
 - Romans 13:13; Ephesians 5:18; 1 Corinthians 5:11

The following New Testament scriptures contain lists of behaviors and activities from which Christians are to separate themselves. Take the time to read some and after the scriptures, the individual behaviors are defined and examined.

- **Galatians 5:19-21**
 - **Revelation 21:8**
 - **Romans 1:21-32**
 - **Ephesians 4:31**
 - **1 Corinthians 6:9-10**
 - **Mark 7:21-23**
 - **Ephesians 5:3-6**
8. *Adultery*: sexual unfaithfulness of a married individual.
 9. *Lasciviousness*: expressing lust or lewdness; wanton; inciting lustful desires; involving oneself in an activities or environments that excite the lustful senses.
 10. *Hatred*: strong dislike or ill will toward others.
 11. *Wrath*: strong, intense anger to the point of wanting to act upon that anger; rage; fury; any action of vengeance.
 12. *Heresies*: false doctrines of any kind.
 13. *Fornication*: sexual impurity, illicit sexual relations; any sexual activity outside marriage.
 14. *Idolatry*: the worship of false gods; excessive devotion to or reverence for some person or thing. Idols can be wealth, careers, pleasures, people, possessions, etc., etc.
 15. *Variance*: disagreement; argument, quarrel, discord; dispute, a disagreeable attitude or spirit.
 16. *Strife*: contention; conflict, clash, ill-feelings between people.
 17. *Contention*: dispute; disagreement; quarrel.
 18. *Envyings*: jealousy over another person's advantages, possessions, etc.; the desire for something that belongs to someone else; to feel envy toward someone; covetousness; rivalry.
 19. *Revelings*: to make merry; to take pleasure in obsessive merrymaking. A revel was a night-time and riotous procession of half-drunken and rowdy individuals who, after dinner, paraded through the streets with torches and music in honor of Bacchus (the Greek and Roman god of wine and revelry), or some other deity. They would sing and play before the houses of their friends. Therefore, the word "revelings" is used generally to indicate gluttonous feasts and drinking parties that are protracted to late at night resulting in rowdy or unseemly conduct.
 20. *Uncleanness*: anything dirty; filthy; foul; morally impure; unchaste; obscene or vile; abominable; nasty; disgusting; loathsome; highly unpleasant; disagreeable; very bad in a moral sense; impure motives; doing things that please the carnal flesh; involving ourselves in things that are of an unclean nature.
 21. *Sorcerers*: those who practice witchcraft: the worship of occult powers and occult gods.
 22. *Emulations*: the desire or ambition to equal or surpass; ambitious rivalry; envious dislike.
 23. *Seditious*: derived from the Latin word "sed" meaning apart, and "itio" meaning going: the stirring up of discontent; resistance or rebellion against the authorities of power; inciting revolt; rebellion, encouraging others to rebellious behavior.
 24. *Murders*: the taking of human life. When we hate our brother or sister we are guilty of murder (1 John 3:15).

25. *Bitterness*: a sour spirit; resentful feelings, an unforgiving attitude, a hurt that turns into anger, cynical, hostile emotions.
26. *Clamor*: a cry, an outcry, a wailing of one in distress; the whining of one who is never satisfied.
27. *Malice*: intense hatred of someone, viciousness, animosity.
28. *Whisperers*: secret slanderers; detractors; to talk quietly or furtively as in gossiping, maligning, plotting; to tell something to someone privately or in a secret; a secret hint or rumor.
29. *Inventors Of Evil Things*: those who manufacture, or cause to be brought into being, ideas and actions of wickedness and evil.
30. *Without Understanding*: without spiritual sensitivity; oblivious to what God is doing; oblivious to spiritual things; spiritually ignorant.
31. *Covenant-Breakers*: treacherous, deceitful, untrustworthy, traitors, untruthful; one who does not honor his own word or promises.
32. *Without Natural Affections*: unnatural sexual lust: incest, bestiality, homosexuality, pedophilia, etc.
33. *Implacable*: unappeasable, one who cannot be satisfied; relentless; inexorable; one who cannot be appeased, pacified or settled down; relentless; dogged.
34. *Effeminate*: most commonly used to describe feminine behavior in men.
35. *Despiteful*: a spiteful spirit; malicious; an insulter; purposefully mistreating others.
36. *Revilers*: those who use abusive or offensive language in speaking; to slander, to call bad names.
37. *Extortioners*: those who receive monetary gain or advancement through blackmail or threats.
38. *An Evil Eye*: having eyes that can see only evil; to look for evil in everyone and everything, suspecting evil in everything.
39. *Abusers of themselves with Mankind*: those who commit unnatural sexual acts; sodomites; one who lies with male or with female.
40. *Pride*: haughtiness, arrogance, disdainfulness.
41. *Foolishness*: egotistic senselessness; reckless folly, silliness.
42. *Blasphemy*: vilification, defamation, detraction; to speak evil of someone or something.
43. *Malignity*: the quality of being very harmful or dangerous, ill-will that is acted upon; deadly, lethal; a desire to destroy someone or something.

VII. THE PURSUIT OF PERFECTION

- A. As we have seen, the word holiness carries the connotation of purity, separation and *perfection*.
1. Perfection is not possible in human beings. Because we dwell in “vessels of clay” even Spirit-filled Christians are not perfect.
 - **2 Corinthians 4:7** – “*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*”
 2. Several times in scripture we are instructed to be “perfect”, but in those instances the word “perfect” is translated from Greek words (*artios, teleios, katartizo*) which mean “complete or thoroughly furnished”; the words do not imply that we are faultless or without imperfection.
 3. Even the Apostle Paul, perhaps the most successful Christian ever known, did not consider himself to be perfect.
 - **Philippians 3:12** – “*Not as though I had already attained, either were already perfect: but I follow after [pursue], if that I may apprehend that for which also I am apprehended of Christ Jesus.*”
- B. Like Paul, our goal as obedient Christians, should be the “pursuit of perfection” – we are to endeavor to be more like Jesus Christ every day.

- **Hebrews 6:1** – “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,”
1. However, if we fail, if we sin, if we stumble – the Lord is quick to forgive us and restore us. If we repent of our weaknesses and ask for His help, it is readily available to us.
 - **1 John 2:1** – “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”
 2. The word “advocate” means a mediator, an intercessor, an attorney, a defender.
 3. Jesus Christ, the righteous (*the perfect*) is our attorney when we get in trouble – when we call Him to help us when we fail, His grace is available to us.
 4. When we (*the imperfect*) call upon Jesus Christ (*the perfect*), as our defender (*advocate*) He covers us with His grace and through faith in Him the righteousness of God is imputed to us!
- C. Never listen to Satan’s lies. He will magnify your faults and failures; he will tell you that it’s pointless to get up when you fall; he will tell you that you don’t have the ability to live a life that pleases God. Satan is a liar.
- **John 8:44** – “...the devil ... was a murderer from the beginning, and abode not in the truth, because there is no truth in him ... for he is a liar, and the father of it.”
- D. Listen to God’s Word instead.
- **1 John 1:9** – “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”
- E. In Psalm 136, we are told twenty-six times that the mercy of the Lord endures forever!
- **Psalm 118:1** – “O give thanks unto the Lord; for he is good: because his mercy endureth for ever.”
- F. We are instructed in scripture to do our very best to live a holy and separated life before God. However, if we stumble, the grace of God is there to pick us up. God’s grace is more than sufficient for any situation that we will ever encounter in our lives!

*“No great and lasting revival of religion can be granted us
till the professed lovers of Jesus prove their affection by coming out from an ungodly world,
being separated, and touching not the unclean thing.”*

~ Charles H. Spurgeon

Spiritual Gifts Part 1

Key Verse:

1 Corinthians 12-14:33

I. INTRODUCTION

The Gifts of the Spirit are supernatural endowments given by God to bless and edify the Church. They are abilities and enablement that God bestows upon specifically chosen individuals. The gifts of the Spirit should not be confused with natural abilities and talents. Natural abilities are given to us by means of our genetic composition – gifts of the Spirit are given to us by a supernatural bequest of God. As with anything placed under human supervision, these gifts can sometimes be misused and abused. However, just because gifts of the Spirit have on occasion been used incorrectly does not mean that we should forbid them altogether. The Apostle Paul gives us clear instructions on how these gifts are to be properly operated and regulated so that the church can be blessed.

II. BASICS OF THE GIFTS OF THE SPIRIT

- A. The gifts of the Spirit discussed in 1 Corinthians 12-14 should not be confused with the fruit of the Spirit described in Galatians 5:22-23. Notice the differences:
1. The gifts of the Spirit are divine abilities given to specific members in the church to provide knowledge, strength and encouragement to the body. They are actions, works, and deeds (external). These gifts are not intended to be used for self aggrandizement, self-advancement or personal glory – they are designed to bless others. No one member of the body possesses all of the gifts of the Spirit.
 2. The fruit of the Spirit are the qualities and characteristics of the nature of Christ. They involve our attitude, disposition and character (internal). These fruit benefit us personally as they perfect and build up our relationship with Christ. Each member of the body should endeavor to cultivate all of the fruit of the Spirit in his or her life.
- B. It is not God's will for His people to be ignorant or unskillful in operating the gifts of the Spirit. These gifts are given by the Lord for the specific purpose that the church may be blessed, edified and built up.
- 1 Corinthians 12:1 – *“Now concerning spiritual gifts, brethren, I would not have you ignorant.”*
 - 1 Corinthians 12:7 – *“But the manifestation (bestowment) of the Spirit is given to every man to profit withal.”*
- C. Ignorance robs us of the value and profit of these gifts. When misused or abused, the gifts of the Spirit can cause confusion, division and destruction among God's people – lives can be wrecked and faith can be destroyed.
- D. However, when used correctly, the gifts bless and build up the church, profiting and advancing the kingdom of God. This is the intended purpose for the gifts of the Spirit!
- E. The human body has many parts or members, such as hands, feet, ears, and eyes. Each body part performs a different, but vitally important function. In a similar manner, the spiritual body of Christ has many members – and each member in that body also has a significant purpose to fulfill.
- F. Similarly, there are different gifts of the Spirit, each one fulfilling a unique and specialized role, but all of them working together for the same purpose or goal.
- 1 Corinthians 12:4-6 – *“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.”*

G. The nine gifts of the Spirit are listed in 1 Corinthians chapter 12 and can be organized into three categories:

1. The Gifts of Revelation – the “To Know” gifts:

- *Word of Wisdom*
- *Word of Knowledge*
- *Discerning of Spirits*

These gifts involve revelations from God – things that are supernaturally revealed by God.

2. The Gifts of Utterance – the “To Speak” gifts:

- *Prophecy*
- *Divers kinds of Tongues*
- *Interpretation of Tongues*

These gifts involve anointed utterances. They are vocal, conspicuous and very easily recognized.

3. The Gifts of Power – the “To Do” gifts:

- *Faith*
- *Gifts of Healing*
- *Working of Miracles*

These gifts involve activating the divine power of God.

Spiritual Gifts Part 2

III. THE GIFTS OF REVELATION – THE "TO KNOW" GIFTS

- A. The Word of Wisdom – Natural wisdom is the ability to properly apply knowledge.
1. Wisdom is not mere knowledge; it is knowing how to use knowledge. Some individuals are by nature “wiser” and more insightful than other individuals. The Word of Wisdom, however, is not just natural wisdom – it is “divine wisdom” supernaturally imparted to meet a particular need (*James 3:17*).
 - a. The gift of the Word of Wisdom exists on a plane far above “natural” or “human” wisdom. In 1 Corinthians 1:17 – 2:13 and James 3:13-18, the scriptures clearly reveal the differences between natural and supernatural wisdom – between earthly wisdom and heavenly wisdom.
 - b. The Word of Wisdom is the supernatural ability to understand what God would have us to do with the facts of a given situation or circumstance.
 - c. This gift is one of the ways in which God reveals His mind to us; His way of doing things. It is a way in which He divulges His commands and His will.
 2. *It is important to note that both the Word of Wisdom and the Word of Knowledge begin with the phrase “the word”. This indicates that the people who receive these gifts do not possess all wisdom or all knowledge, but instead they receive a specific portion. They receive a “word” of wisdom or a “word” of knowledge as God imparts it to them in various situations.*
 3. *While all of us will not receive the supernatural gift of the Word of Wisdom, all of us should sincerely seek God’s wisdom (James 1:5; Colossians 3:16).*
 4. While each Christian should continually grow in the wisdom of the Lord, there will be specific individuals in the body to whom God will impart this unique gift to supernaturally provide counsel to His children in various situations.
- B. The Word of Knowledge – This gift involves the supernatural revelation of specific knowledge to meet a particular need.
1. *The Word of Wisdom and the Word of Knowledge are sometimes called “companion gifts” because they frequently work together to accomplish the same purposes.*
 2. Again, the title of this gift begins with the phrase, “the word”. Those who receive this gift do not possess all knowledge, but only a small portion of the mind of God.
 3. *The Word of Knowledge involves the revelation of facts from God about people, places, things, and events that an individual could not possibly know through natural means.*
 4. Through the gift of the Word of Knowledge Peter knew that Ananias and Sapphira had lied to the Holy Ghost (Acts 5:1-4) and Paul knew that no lives would be lost of those who sailed with Him (Acts 27:21-25).
 5. We will not all possess this gift of the Word of Knowledge”, but all Christians should sincerely seek to grow in the knowledge of God (*Colossians 1:9-10*).
- C. The gift of Discerning of Spirits – This is the supernatural ability to know if a spirit or a spiritual work is of God, of Satan, or of human nature (*1 John 4:1*).
1. First, it is important to note that this gift is called discerning of spirits – not the gift of discernment. The Bible does not list a gift called “the gift of discernment”.
 2. The purpose of this gift is to determine and distinguish what is true and what is false in the dimension of human activity and operation.
 3. Through the use of this supernatural gift, God allows us to ascertain and identify whether or not the spirit, actions, or motives of individuals are truly of God.
 - a. There are many self-serving, self-seeking people in the world today. Some of these profess to be ministers or religious leaders when in reality they are “grievous wolves”, desiring to profit personally by harming the flock of God.
 - b. There are also evil spirits of Satan in the world today. Some of these have attached themselves to individuals in an effort to harm or destroy other believers.

- c. Of course, there are also many anointed and ordained ministries of God, genuinely fulfilling God's will and proclaiming His gospel throughout the world.
 - d. But how are we to know which is which? There are so many voices calling out to us – how can we discern which are true and which are false? It is through the operation of the gift of Discernment of Spirits that the church is enabled to know the true voice of God (*John 10:4-5*).
 4. It is through this supernatural gift that we are able to recognize, identify, and discern the voice of the Good Shepherd when He speaks through other people.
 5. Through the gift of Discerning of Spirits Paul knew the young girl in Acts 16 was possessed with an evil spirit and he cast it out of her. (*Acts 16:16-18*) Through this gift Paul also discerned the evil spirits in Elymas the sorcerer. (*Acts 13:6-12*)
 6. The purpose of this gift is to guard, protect and guide the church, keeping it safe from false prophets and “wolves”.
-

Spiritual Gifts Part 3

IV. THE GIFTS OF UTTERANCE – THE "TO SPEAK" GIFTS

- A. The gift of prophecy – An anointed utterance from God that can be either a foretelling or a forthtelling.
1. Forthtelling is to proclaim, exhort or announce a message. When we preach, teach, or witness and testify to others, we are in essence forthtelling or prophesying.
 2. Foretelling, on the other hand, is to proclaim or announce an event that has not yet occurred. This type of prophecy is to foretell and prognosticate future situations.
 3. In Acts 21:9-12, we read of a prophet in the church named Agabus who foretold by the power of the Holy Ghost what would happen to Paul if he journeyed to Jerusalem.
 4. *The gift of prophecy, in both its foretelling and forthtelling manifestations, is spoken in the common language of the specific church to whom the prophecy is being directed.*
 5. *True prophecy is always consistent and harmonious with the Word of God. It never replaces, contradicts or diminishes the Bible. All prophecy is subject to and subordinate to the Word of God and never supersedes authentic doctrinal teaching or spiritual leadership.*
 6. *The gift of prophecy, when used properly, brings edification, exhortation, and comfort to the Church (1 Corinthians 14:3, 5).*
 7. The gift of Prophecy edifies the church (1 Corinthians 14:4), teaches and comforts the church (1 Corinthians 14:31), and can be used to bestow spiritual gifts upon others (1 Timothy 4:14).
 8. Although the gift of prophecy has been misused and abused from time to time, it is a necessary ministry in the church, and we are exhorted to “despise not prophesyings” (1 Thessalonians 5:20-21).
- B. Divers kinds of tongues – Speaking in tongues is a supernatural utterance by the Holy Spirit through a human being in a language not learned or understood by the speaker. For the church to be edified, there must be an interpretation of the “tongue”.
1. *We have already examined the Biblical evidence revealing that when an individual receives the Holy Ghost, he or she will speak with other tongues as the Spirit gives the utterance.*
 2. *We have also looked at the scriptural instructions for speaking in tongues in prayer and praise. The use of “tongues” in prayer and praise provides “personal edification” inasmuch as our spirit is edified although our knowledge is “unfruitful” because we do not understand what is being said (1 Corinthians 14:2, 4).*
 3. *The gift of tongues is a separate endowment, distinct and apart from these previous uses of tongues. The gift of tongues is when a message in tongues is given to the church, to be followed later by an interpretation of the message. The apostle Paul taught extensively in 1 Corinthians chapter 14 on the proper use of the gift of tongues for church edification.*
 4. *On occasion, a person who has received this gift will feel unction to deliver a message in tongues in a public worship service.*
 - a. *The recipient of this gift must operate the gift decently and in order (1 Corinthians 14:40).*
 - b. *The person must also know the difference in being inspired to speak in tongues during a service for personal prayer or praise and being anointed to speak a message in tongues to the entire congregation. Knowing the difference between these two functions is crucial.*
 - c. *Use of this gift should not hinder, interrupt or stop the flow of worship in a service, but should increase faith and worship.*
 - d. *There should not be more than two or three such messages given in any one service. (1 Corinthians 14:27).*

- C. *The gift of interpretation of tongues* – By this gift a Holy Ghost-filled person interprets (not translates) a message that has been delivered in tongues to the Church.
1. This gift is called the “interpretation” of tongues, not the “translation” of tongues. It is not a word-for-word transliteration, but instead it is a revealing of the idea, the thought or intent of the message.
 2. The interpretation is often filtered through the individual’s personality, education and speech patterns. God does not necessarily reveal the translation word by word, but more frequently He reveals it as a thought, a subject, or a theme, and the interpreter expresses the theme in his or her own words.
 3. The message revealed by the interpretation of tongues must always be consistent with the Word of God.
-

Spiritual Gifts Part 4

V. THE POWER GIFTS - THE "TO ACT" GIFTS.

- A. The gift of Faith – This gift is a supernatural measure of faith above and beyond the faith that all of us normally possess as children of God.
1. As Christians, we all must have faith, for without faith it is impossible to please God. (Hebrews 11:6) However, the gift of Faith is a gift that is “over and above” the faith of the average Christian.
 2. This gift is often put into operation when we face circumstances such as tragedy, danger, severe illness, accidents, fearful happenings, or other situations that seem impossible to overcome.
- B. The gift of faith is a supernatural portion of confidence and trust in God that surpasses all reason – this gift has the power to look absolute impossibilities in the face and still maintain complete confidence in God.
1. The gift of faith is not used solely for miracles – it also provides strength and courage to help us “keep going on” when all hope is gone; to stand firm on God’s Word when things don’t go our way; to keep “fighting the good fight of faith” even when we don’t see the results we desire to see.
 2. This gift is given to individuals in the church to inspire us to trust God at all times, in all things. When we feel distraught and hopeless, God will often send someone to us to minister the “gift of faith” to us.
- C. The gifts of Healing – When the gifts of healing are in operation, God miraculously removes the cause of disease or affliction and healing takes place.
1. It is important to note that this impartation is listed in the plural – “gifts of healing”. There are different kinds of gifts of healing, and each is manifested and operated in its own unique way.
 2. Healing can occur when believers lay hands on the sick (*Mark 16:17-18*).
 3. Healing can occur when the elders of the church anoint with oil (*James 5:14-15*).
 4. Scripture reveals that healing can occur in the body of Christ at any time and may be facilitated by anyone – however, just as with all other spiritual gifts, the gifts of healing are unique, “over and above” what normally occurs in the church.
 5. *God imparts specific “gifts” of healing to various members of the church. These healing gifts differ from person to person, and are revealed in different manners. Healings may be spontaneous or gradual.*
 6. *Through the gifts of healing the lame man at the temple gate was healed when Peter prayed for him. (Acts 3:1-10). Many were healed in the city of Samaria when Philip prayed for them. (Acts 8:6-7) The father of Publius and many others on the island of Melita were healed when Paul prayed for them. (Acts 28:8-9).*
- D. The gift of Working of Miracles – This gift is an activation of God’s power to effect an immediate, supernatural event. Miracles are events that contradict the known laws of nature.
1. There are many different kinds of miracles. In fact, the gift of Working of Miracles is unlimited in its scope and variety.
 2. Through the gift of the working of miracles:

<ul style="list-style-type: none"> • bodies have been healed • lives have been spared in accidents • jobs have been acquired • babies have been born 	<ul style="list-style-type: none"> • marriages have been saved • financial needs have been met • people have been brought back to life • the gospel has been preached
--	---
 3. *Again, the gift of Working of Miracles is given to specific individuals in the body, not to everyone. However, at times, God can occasionally use each of us to perform various miracles (Mark 16:17-18).*

4. *Through the gift of Working of Miracles Eutychus was raised from the dead (Acts 20:9-10); Dorcas was raised from the dead (Acts 9:39-40); Philip was transported to Azotus after ministering to the Ethiopian eunuch (Acts 8:26-39); Peter escaped from prison (Acts 12:5-11); and Paul and Silas escaped from prison (Acts 16:25-26).*
5. *We must be careful not to fall into the trap of “following after miracles” or becoming “sensation seekers”. Signs and miracles are not verification or proof that someone or something is “of God” (Matthew 24:24; Matthew 7:22-23).*
6. *The true gift of Working of Miracles is always used to point people toward the gospel and salvation – it is never used to lead people into disobedience of God’s Word.*
7. *We are instructed to follow after righteousness, godliness, faith, love, patience, meekness (1 Timothy 6:11); and those things that make for peace and edification (Romans 14:19). If we faithfully follow after these things, then signs, wonders and miracles will automatically follow after us (Mark 16:17).*
8. *However, if we follow after signs and miracles, we will find ourselves deceived and deluded.*
 - Mark 8:11-12 – “And the Pharisees came forth, and began to question with him (Jesus), seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.”
 - Matthew 16:4 – “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.”
9. *The gift of Working of Miracles is very much in operation in the church. Miracles are happening every day. As we get closer to the coming of the Lord Jesus Christ, the number and magnitude of these miracles will increase.*
10. *However, as with all spiritual gifts, this gift must be kept in proper perspective and must be under the control and administration of the five-fold ministry of the church.*

VI. CONCLUSION

1. There are also other non-specific gifts of the Spirit, such as “gifts of helps” and “gifts of governments” that are listed in 1 Corinthians 12:28. These gifts are listed as plural and include a wide range of endowments and faculties.
2. Our desire to receive spiritual gifts must be motivated by a desire to bless and edify the body of Christ. *1 Corinthians 14:12, “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.”*
3. The Apostle Paul admonishes us to utilize whatever gifts we have been given to the best of our ability. We must not hide our gifts, use them ignorantly, or manipulate them for our own personal gain. We must use them to build up and edify the church (*Romans 12:6-8*)
4. After Paul’s lengthy discourse on the gifts of the Spirit in 1 Corinthians 12, he concludes by encouraging believers to covet the “best gifts”. However, he then points us to a “more excellent way” – the way of love.
 - *1 Cor. 12:28-31 – “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.”*
5. The above verses are immediately followed by the famous “love chapter” or “charity chapter” of 1 Corinthians 13. Paul states conclusively that love supercedes all spiritual gifts and that all gifts of the Spirit should be operated in the spirit of love.

The validity and authenticity of these wonderful Gifts of the Spirit are without question. The gifts of the Spirit, under proper direction, are vital ministries of the church. Paul’s teachings and admonitions serve to guide us in the proper operation of these supernatural gifts. The pastor and ministerial leadership of the church must always have the oversight and administration of the operation of these gifts, insuring that all things should be done decently and in order. We must be challenged by the Word to covet the best gifts and to allow God to use these gifts through us for His divine purpose.

Fruit of the Spirit Part 1

I. THE WORKS OF THE FLESH VERSUS THE FRUIT OF THE SPIRIT. (Galatians 5:16-25)

- A. In a previous lesson we mentioned the “gifts of the Spirit”. In this lesson we will examine the “fruit of the Spirit.” The two are very different from each other and should not be confused.
1. The “gifts of the Spirit” are supernatural endowments, skills, abilities, and talents that are bestowed upon us by the Holy Ghost to bless and edify others. These “gifts” are discussed in 1 Corinthians chapters 12 through 14. (We will study these in greater detail in a later lesson.)
 2. The “fruit of the Spirit” are the characteristics, behaviors, and attributes of God’s nature that we begin to develop and manifest after we have been filled with the Spirit.
- B. Our scripture text reveals a dramatic comparison between the “works of the flesh” and the “fruit of the Spirit”. It contrasts the lifestyle of those who walk in the “Spirit” with the attitude and behavior of those who walk in the “flesh”.
- C. After we are *filled* with the Spirit the scriptures admonish us to *walk* in the Spirit.
- *Galatians 5:16 – “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh...If we live in the Spirit, let us also walk in the Spirit.”*
 - 1. This scripture makes a distinction between “living in the Spirit” and “walking in the Spirit”.
 - Living in the Spirit involves our *inward* man (attitudes, character)
 - Walking in the Spirit involves our *outward* man (behavior, conduct)
- D. Other New Testament scriptures clearly teach us that there is a conflict (or a “war”) going on in all Spirit-filled believers – a war between the “Spirit against the flesh”.
- *1 Peter 2:11 – “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.”*
 - *Romans 8:6-7 – “For to be carnally minded (to live in the flesh) is death; but to be spiritually minded (live in the Spirit) is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”*
 - *Romans 8:13 – “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify (put to death) the deeds of the body, ye shall live.”*
- E. These scriptures teach us that it is crucial that we be “spiritually minded” and “abstain from fleshly lusts” and “mortify the deeds of the body” – therefore, it is very important that we understand the differences between the “works of the flesh” and the “fruit of the Spirit”.

II. THE WORKS OF THE FLESH

- A. Galatians 5:19-21 gives us a list of *some* of the “works of the flesh”.
- Galatians 5:19 – “Now the works of the flesh are manifest (apparent), which are these...”*
- *Adultery* – sexual relations between a married individual and someone else outside the marriage
 - *Fornication* – prostitution, immorality
 - *Uncleanness* – moral impurity; lewdness, vulgarity, indecency, lustfulness
 - *Lasciviousness* – morally unrestrained, having no moral standard, without morals
 - *Idolatry* – excessive devotion to or reverence for some person or thing other than the one true God
 - *Witchcraft* – devil worship or involvement with evil power
 - *Hatred* – hostility, malice, enmity
 - *Variance* – contentious (always ready to argue)
 - *Emulations* – zealous competition, intense jealousy, trying to “get ahead” of others

- *Wrath* – fierce, passionate indignation (anger over injustice or ingratitude)
- *Strife* – bitter quarreling, to have a disagreeable attitude
- *Seditions* – stirring up discontent, rebellion, to cause another to be disgruntled
- *Heresies* – rejection of a spiritual doctrine, embracing doctrines that are not scriptural
- *Envyings* – ill will, self-destructive jealousy, spite, to begrudge others
- *Murders* – intentional killing of another person
- *Drunkenness* – loss of reason and self-control because of substance abuse
- *Revellings* – carousing, letting loose in a rebellious manner, excessive revelry
- *and such like* – conducts and behaviors that are related or similar to those previously listed

B. The apostle Paul concludes this list of the “works of the flesh’ by giving us a very stern warning concerning them.

- *Galatians 5:21* – “... of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

III. MOVING FROM FLESH TO SPIRIT

A. Having the Holy Ghost dwelling within us gives the potential for a powerful transformation to take place within us. As we yield and submit to the Holy Ghost, we begin a metamorphosis into a “new creature” (*2 Corinthians 5:1*).

1. As Christians, we don’t live the same type of lifestyle that we lived before we were filled with the Holy Ghost. Whereas we once were “servants of sin”, we now have become “servants of righteousness”. The “fruit” of our lives used to be sin and unrighteousness – now the “fruit” of our lives is supposed to be holiness and purity (*Romans 6:16-22*).
2. Our way of life becomes a “new walk”. Our conduct and behavior used to be sinful, selfish and willful. Now it is a “new walk” – a new lifestyle of godly and upright behavior (*Romans 6:4*).
3. As a result of being filled with the Holy Ghost, we begin to bear *fruit*, or show evidence that the Spirit truly lives within us. We are identified or classified according to the *fruit* that we produce (*Luke 6:43-45*).

B. Notice that *Galatians chapter 5* refers to the “fruit” of the Spirit rather than the “fruits” of the Spirit. This suggests that all of these characteristics or qualities combined comprise one fruit, and that Christians are to have all of these characteristics manifest in their lives.

Fruit of the Spirit Part 2

IV. FRUIT EXAMINATION

Galatians 5:22-23 give us a list of the fruit of the Spirit.

- *Love* – (Greek: “*agape*”) sacrificial devotion, affection, benevolence
- *Joy* – (Greek: “*chara*”) cheerfulness, calm delight, gladness
- *Peace* – (Greek: “*eirene*”) quietness, rest, tranquility
- *Long-suffering* – (Greek: “*makrothumia*”) patient endurance, forbearance, fortitude, longanimity
- *Gentleness* – (Greek: “*chrestotes*”) moral excellence, kindness, courtesy
- *Goodness* – (Greek: “*agathosune*”) virtue, beneficence
- *Faith* – (Greek: “*pistis*”) moral conviction, belief, fidelity
- *Meekness* – (Greek: “*prautes*”) gentle humility, humbleness
- *Temperance* – (Greek: “*egkrateia*”) self-control, self-restraint, self-discipline, moderation

A. **LOVE** – the first and preeminent fruit of the Spirit is *love*. It is the supreme fruit because it is not just one of the many characteristics of God’s nature, it is actually the very basis and essence of God’s nature itself (1 John 4:8).

1. The fruit of love is so important that the entire thirteenth chapter of 1 Corinthians is dedicated to *love*. In examining the fruit of the Spirit in Galatians 5 and the fruit of love in 1 Corinthians 13, we see an amazing parallel.

GALATIANS 5:22-23	1 CORINTHIANS 13:4-8
<i>Love</i>	<i>Love seeketh not her own (13:5)</i>
<i>Joy</i>	<i>Love rejoiceth not in iniquity (13:6)</i>
<i>Peace</i>	<i>Love is not easily provoked (13:5)</i>
<i>Longsuffering</i>	<i>Love suffereth long – beareth all things, endureth all things (13:4,7)</i>
<i>Gentleness</i>	<i>Love is kind (13:4)</i>
<i>Goodness</i>	<i>Love envieth not – thinketh no evil (13:4-5)</i>
<i>Faith</i>	<i>Believeth all things, hopeth all things – never faileth (13:7-8)</i>
<i>Meekness</i>	<i>Love vaunteth not itself, is not puffed up (13:4)</i>
<i>Temperance</i>	<i>Love does not behave itself unseemly (13:5)</i>

2. In reality, all of the qualities of the fruit of the Spirit listed in Galatians are exemplified and embodied in genuine love.

3. *There are three different Greek words that can be translated as the word “love”.*

- a. “*Eros*” – romantic love (this word is not used in the Bible).
- b. “*Philia*” – friendly or brotherly love.
 - *Hebrews 13:1 – “Let brotherly love continue.”*
- c. “*Agape*” – sacrificial, selfless love (sometimes translated as “charity”).
 - *1 John 3:16 – “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”*
 - *Matthew 22:37-40 – “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”*
- d. Love is the greatest fruit of the Spirit that we can ever manifest. If we manifest the fullness of “*philia*” and “*agape*” love, the other fruit of the Spirit will also be present.

- B. **JOY** – true joy is one of the most delightful fruit of God's spiritual garden. When we manifest joy, unbelievers are attracted and enticed, because joy is something that everyone desires to have.
1. The “joy of the Lord” is not the same as the “joy of the world”. Godly joy is wholesome and pure and cannot be found in the pleasures or gratifications of the world – it can only be found in God’s presence.
 - *Psalm 16:11 – “Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.”*
 2. The church in the book of Acts experienced terrible persecution, yet these believers were able to have the fruit of joy despite their physical sufferings.
 - *Acts 5:41 – “And they (the disciples) departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.”*
 3. The joy of the Lord is “unspeakable”, which means inexplicable, or unexplainable. Those who are filled with the Holy Ghost can have joy even when circumstances are difficult and painful.
 - *1 Peter 1:8 – “(Jesus Christ) Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”*
 4. When the Spirit dwells within us, we can choose to live in self-pity or we can choose to live in joy. Self-pity robs our joy, but joy brings us strength and courage – even in times of trial.
 - *1 Peter 4:12-13 – “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”*
 5. The joy of the Lord is our strength. When we are joyous, we are strong!
 - *Nehemiah 8:10 – “Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.”*
- C. **PEACE** – as Christians, we have the promise of peace in our hearts.
1. Jesus Christ is described in Isaiah 9:6 as the “Prince of Peace.” Since we have Christ in us, we actually have the Prince of Peace dwelling within our hearts.
 - *John 14:27 – “(Jesus said) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”*
 2. When we genuinely place the control of our lives into God’s hands, we can relax and experience peace. If God is truly in control, we don’t have to worry or fret – we can rest in God and enjoy the peace of the Lord.
 - *Philippians 4:6-7 – “Be careful (fretful) 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.”*
 3. How do we cultivate this fruit of peace? By keeping our minds focused upon God. Thinking on our problems brings frustration and anxiety – thinking on the Lord brings peace!
 - *Isaiah 26:3 – “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”*
-

Fruit of the Spirit Part 3

D. **LONGSUFFERING** – As its name suggests, we may have to suffer a long time to cultivate this fruit.

1. The Lord is our best example of longsuffering. He was patient and longsuffering with us – and He is *still* patient and longsuffering with us every day!
 - *Psalm 86:15 – “But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.”*
 - *2 Peter 3:9 – “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”*
2. We need to understand and avoid the common “varieties of impatience”.
 - a. Impatience with God's schedule and timing.
 - *Galatians 6:9 – “And let us not be weary in well doing: for in due season we shall reap, if we faint not.”*
 - *Psalm 27:14 – “Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.”*
 - b. Impatience during trials.
 - *James 1:2-4 – “My brethren, count it all joy when ye fall into divers temptations (trials, adversities); Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”*
 - *2 Tim. 4:5 – “But watch thou in all things, endure afflictions, (hardships, trials) do the work of an evangelist, make full proof of thy ministry.”*
 - c. Impatience with others.
 - *Ephes. 4:1-2 – “I therefore (Paul), the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing (suffering, enduring, putting up with) one another in love;”*
3. Longsuffering is one of the majestic characteristics of mature and developed Christians.

E. **GENTLENESS** – this fruit enables us to show kindness to others (not just people we like) expecting nothing in return.

- *2 Tim. 2:24 – “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.”*
 - *Ephes. 4:32 – “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”*
 - *1 Peter 3:8-9 – “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing.”*
1. We are called to be strong, but gentle; firm but kind; determined but compassionate.

F. **GOODNESS** – goodness and kindness (gentleness) go hand in hand.

1. Goodness is an inward quality that expresses itself outwardly in good works. Jesus compared “good works” to salt and light (*Matthew 5:13-16*).
2. As Spirit-filled Christians, we are called to “good works”. “Good works” are the byproduct of our inner goodness.
 - *Ephes. 2:10 – “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”*
 - *Hebrews 10:24 – “And let us consider one another to provoke unto love and to good works.”*
3. We are not saved by “good works” nor do we become righteous by “good works”. We must be very careful not to allow our “good works” to become “self-righteousness”.

- *Titus 3:5* – “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”
4. We need to ask God to search us daily and cleanse us that we may remain righteous, pure and “good”.
 - *Psalms 139:23-24* – “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”
 5. In order to protect our “goodness” we must surround ourselves with good, not evil.
 - *Philippians 4:8* – “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”
 - *Psalms 101:3* – “I will set no wicked thing before mine eyes: I hate the work of them that turn aside (to wickedness); it shall not cleave to me.”
 - Is it a weight – does it slow me down or impede me? (*Hebrews 12:1*)
 - Is it a stumbling block or a hindrance to others? (*1 Corinthians 8:9*)

We must learn to “put off” the works of the flesh and “put on” the fruit of the Spirit. This should be an important, continuous, and fulfilling process in the life of all Spirit-filled Christians (*Romans 8:4-5; Galatians 6:8; Romans 8:1*).

We are living in the Spirit – let us also walk in the Spirit!

Fruit of the Spirit Part 4

- G. **FAITHFULNESS** – This fruit involves not only “faith” (believing without seeing), but also devotion, fidelity, and loyalty to God and to the things of the Spirit.
1. As stewards of Jesus Christ, we are “called” to be faithful – it is not a suggestion, but rather an expected attribute of born-again believers.
 - *1 Cor. 4:2 – “Moreover it is required in stewards, that a man be found faithful.”*
 2. Faithfulness is demonstrated in many ways: in our attendance in the house of God, in our financial support of the kingdom, in our prayer and devotional life, in our witnessing, in our personal relationships, etc., etc.
 3. In reality, faithfulness is simply believing and trusting God in every area of our lives. Having confidence and reliance in God no matter what circumstances we encounter (*Hebrews 10:23*).
- H. **MEEKNESS** – this fruit is an “under-appreciated” virtue. Meekness is often confused with weakness. However, meekness requires great strength – it is humility and humbleness.
1. Jesus personified meekness. He was not a “doormat” or a “pushover” – but He was humble, modest and unpretentious. If we want to understand true meekness (humility) then we should examine His behavior and His life (*Matthew 11:29*).
 2. In his time, Moses was the meekest man who lived upon the earth. Moses was not weak, he was one of the strongest and most courageous leaders that Israel ever had. His life gives us another example of genuine meekness and humility.
 - *Numbers 12:3 – “(Now the man Moses was very meek, above all the men which were upon the face of the earth.)”*
 3. Meekness is an inner strength that comes from putting God first, knowing that God is in control, and willingly yielding our plans, agendas, and ambitions to Him.
 4. Meekness is the opposite of self-serving ambition. Moses had no goal except to fulfill the will of God. The man, Christ Jesus, had no goal except to fulfill the will of the Spirit that dwelt within Him.
 5. When we mature in our spiritual life to the point that our only purpose in life is to serve the Lord, we are developing true meekness – we are submitting our will completely to the will of God.
 6. God has promised a great reward to those who are truly meek.
 - *Matthew 5:5 – “Blessed are the meek: for they shall inherit the earth.”*
- I. **TEMPERANCE** – this fruit is not a popular one in our society today. It involves controlling our emotions, our passions, and our behaviors.
1. To be temperate is to exercise self-control or self-restraint over ourselves. It carries the meaning of being moderate and controlled in all things; not overly-indulgent or given to excesses – a temperate person is *under control* (*2 Peter 1:5-6*).
 2. If we do not keep our own spirit and actions under restraint, we risk the danger of self-destruction (*Proverbs 25:2*).
 3. The apostle Paul compared our need for temperance with the self-discipline of athletic contestants. Sports competitors exercise great mastery over their bodies and their behavior in order to win their competition. As Christians, we are in a much more important competition than just an athletic event. We are “running this race” to win an eternal crown “that fadeth not away”. We should be much more willing to develop temperance than even a dedicated athlete (*1 Corinthians 9:25-27*).

V. CONCLUSION

- A. Cultivating all nine fruit of the spirit is a process that doesn’t take place overnight. Don’t be frustrated or overwhelmed! Take one day at a time, following the Word of God to the best of your ability.

- B. Sometimes, in our walk with God, it is difficult to know whether some things we are involved in are right or wrong. When we encounter situations on which the Bible does not give explicit instructions, here are some basic Biblical principles we should follow.
1. Is it good for me, is it edifying, profitable and up-building?
1 Corinthians 10:23 – “All things are lawful for me, but all things are not expedient (advantageous): all things are lawful for me, but all things edify not.”
 2. Does it glorify God?
 - *1 Corinthians 10:31 – “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”*
 3. Is it a weight – does it slow me down or impede me? (*Hebrews 12:1*)
 4. Is it a stumbling block or a hindrance to others? (*1 Corinthians 8:9*)
- C. We must learn to “put off” the works of the flesh and “put on” the fruit of the Spirit. This should be an important, continuous, and fulfilling process in the life of all Spirit-filled Christians (*Romans 8:4-5; Galatians 6:8; Romans 8:1*).
- D. We are living in the Spirit – let us also walk in the Spirit!
-