

Fruit of the Spirit: Patience, Kindness, Goodness

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Date: 17 April 2024

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[0 : 00] Tonight, we'll look at three more characteristics listed in Galatians 5, 22, and 23.

! Those are patience, kindness, and goodness.! We know that these verses dealing with the fruit of the Spirit are part of the larger section from Galatians 5, verses 16 through 26.

To remind ourselves that all these verses go together, let's read all 11 of the verses tonight. Starting in Galatians 5, 16, here's what Paul wrote.

But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh.

For these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident.

[1 : 04] Sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these.

I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

Against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also keep in step with the Spirit.

Let us not become conceited, provoking one another, envying one another. Because we are moving slowly through the nine characteristics of spiritual fruit here in Galatians, we keep reminding ourselves that the fruit of the Spirit really is singular.

The fruit manifests itself in all nine characteristics listed in verses 22 and 23. So here are those nine characteristics again. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

[2 : 29] Against such things there is no law. Let's start looking into the three characteristics that we'll study tonight. And we'll begin by looking at the definition of patience.

The term patience is better translated as long-suffering. So patience is long-suffering in the face of hardship or the ability to endure through adversity.

A patient person has a slow fuse. He or she is steadfast and persistent, willing to suffer aggravation or even persecution without complaint. Patience here specifically relates to patience with other people.

John Stott summarized patience in one sentence. He said, Patience is long-suffering toward those who aggravate or persecute. And another commentator said, Patience is the ability to put up with other people even when that is not an easy thing to do.

John MacArthur said perhaps even a clearer definition would be this. Patience is restraint that does not retaliate. So again, patience is restraint that does not retaliate.

[3 : 43] Whatever was said to you, whatever was done to you, whatever was not done that should have been done, whatever offense that was rendered against you, no matter how severe or how serious, if you're walking in the spirit, your anger is far away.

It is at an almost infinite distance. You are restrained in your anger, restrained from retaliation. Believers are called upon to be patient in their expectations of God's actions and in their relationships with one another.

Patience is active endurance of opposition rather than passive resignation. Like every aspect of the fruit of the spirit here in Galatians, patience is an attitude that ultimately demonstrates itself in our actions.

Joseph Pippa said, The Bible teaches that before we were in Christ, God bore long with us. He was patient and long-suffering.

Think how long-suffering he is with us currently as his backward children. He bears long with our foolishness and waywardness. People provoke us all the time.

[4 : 53] They are rude, inconsiderate, sometimes deliberately, but often unintentionally. Our enemies also attack us. They will misconstrue what we do and say and slander us.

The temptation is to resent and seek vindication. We are too easily provoked when our rights have not been considered or we have been ill-treated. We need to quit thinking about rights and start thinking about grace.

As we orient our thinking to grace, we will not be so easily provoked. The last two sentences of that quote hit really hard. Listen to those again.

We need to quit thinking about rights and start thinking about grace. As we orient our thinking to grace, we will not be so easily provoked. Now that we've considered the definition of patience, let's look at the demand for patience.

The demand for patience. Listen to Colossians chapter 3 verses 12 through 14. You'll hear several of the Galatians through the Spirit attributes listed in these verses as well.

[6 : 01] Here are Colossians chapter 3 verses 12 through 14. Put on then as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another, and if one has a complaint against another, forgiving each other.

As the Lord has forgiven you, so you must also forgive. And above all these, put on love, which binds everything together in perfect harmony. For another command to exercise patience, listen to James 5 verses 7 and 8.

Here are James 5, 7 and 8. Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains.

You also be patient. Establish your hearts, for the coming of the Lord is at hand. How about 1 Thessalonians 5, 14?

If we have any doubts about the people with whom we are supposed to be patient, 1 Thessalonians 5, 14 answers that question. It says, And we urge you, brothers, admonish the idle, encourage the faint-hearted, help the weak, be patient with them all.

[7 : 24] So we are to be patient with everyone. And that is one reason why this type of patience only can be produced by the Holy Spirit working inside believers.

Pastors and teachers specifically are called out in another command, and they're told to exercise patience. This next verse is 2 Timothy 4, verse 2.

2 Timothy 4, 2 says, Preach the word, be ready in season and out of season, reprove, rebuke, and exhort with complete patience and teaching.

When we looked at 1 Corinthians 13, two weeks ago, in our in-depth look at love, we saw that patience is a characteristic of love, and so is kindness.

Listen to 1 Corinthians 13, verse 4, to hear both patience and kindness mentioned. The first part of 13, 4 in 1 Corinthians says, Love is patient and kind.

[8 : 25] Love does not envy or boast. The Old Testament has references to patience as well. It tells us to wait on the Lord, and waiting obviously requires patience.

Listen to Psalm 27, verse 14. Psalm 27, 14 says, Wait for the Lord, be strong, and let your heart take courage.

Wait for the Lord. Here is Psalm 37, 7. Be still before the Lord, and wait patiently for Him. Fret not yourself over the one who prospers in His way, over the man who carries out evil devices.

Later on in that same Psalm, verse 34 repeats the command, but this time Psalm 37 includes a promise to the Israelites. Psalm 37, 34 says, Wait for the Lord and keep His way, and He will exalt you to inherit the land.

You will look on when the wicked are cut off. Although the Proverbs stops short of commanding patience, several Proverbs clearly identify the benefits of patience.

[9 : 35] And we'll look at a few of those verses. Proverbs 14, 29 says, Whoever is slow to anger has great understanding, but he who has a hasty temper exalts folly.

Listen to Proverbs 16, 32. Whoever is slow to anger is better than the mighty, and he who rules is spirit than he who takes a city.

Here is Proverbs 19, 11. Good sense makes one slow to anger, and it is his glory to overlook an offense. And finally in Proverbs, for this one here is Proverbs 25, 15.

With patience a ruler may be persuaded, and a soft tongue will break a bone. So let's look now at some demonstrations of patience that we see in the Bible.

Some demonstrations of patience. Hebrews 6, 15 reminds us of Abraham's example. Hebrews 6, 15 says, And thus Abraham, having patiently waited, obtained the promise.

[10:46] James 5, 10 is another New Testament passage that references Old Testament examples. Here is James 5, 10. It says, As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord.

The best examples of patience come from God the Father and Jesus, though. The first half of Numbers 14, 18 says, The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression.

We could have used that verse for the definition of patience as well. Listen to those words again.

The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression.

Listen to what God said in Isaiah 48, verse 9. Isaiah 48, 9 says, That theme carries over to the New Testament.

Writing to his readers about God, Paul wrote what we know now as Romans 2, verse 4. And in Romans 2, verse 4, you'll hear both patience and kindness mentioned.

[12:13] Here is that verse. Here is 2 Peter 3, verse 9.

The Lord is not slow to fulfill his promise, as some count slowness, but is patient toward you, not wishing that any should perish, but that all should come to repentance.

Speaking of his own conversion in 1 Timothy 1, verse 16, the Apostle Paul referenced the patience of Jesus. And here is 1 Timothy 1, verse 16.

Paul said, Think about that for a second.

Paul, who had been a feared persecutor of believers, received mercy so that Jesus could display his perfect patience. We'll move on now to the driver for patience.

[13:25] And that driver for patience is one that won't surprise you. True patience, the aspect of the fruit of the Spirit, comes from God. Here are Colossians 1, verses 9-12.

Colossians 1, 9-12 say, And so, For our study tonight, verse 11, there is key, Paul's prayer for the Colossian believers was that they be strengthened with all power according to God's glorious might. We can be sure that Paul would have prayed that for any believer, not just the Colossians. And we should pray that for each other. We can overcome impatience by being strengthened according to God's glorious might.

Look at Colossians 1, 11 again, and notice that the verse references joy along with patience. So once again, we see the overlap of the different aspects of spiritual fruit, because Paul prayed that believers be being strengthened with all power according to his glorious might for all endurance and patience with joy.

In Romans chapter 15, verses 5-7, Paul prays that God give the believers the ability to live in harmony with each other. Here are Romans 15, 5-7.

[15:18] May the God of endurance and encouragement grant you to live in such harmony with one another in accord with Christ Jesus that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Therefore, welcome one another as Christ has welcomed you for the glory of God. Let's move on now to the next characteristic of the fruit of the Spirit.

The ESV translates that characteristic as kindness. We'll first look at the definition of kindness. And here's the definition of kindness that we used three weeks ago when we covered the overview of the fruit of the Spirit.

We said then that kindness is the gracious attitude that seeks the well-being of our neighbor. It is the positive step beyond long-suffering. Kindness is the exercise of compassion and tenderness. Although some versions of the Bible translate a later fruit as gentleness, including the ESV, this fruit really is the exercise of gentleness. Kindness has nothing to do with weakness or lack of conviction, but it's the genuine desire of a believer to treat others gently just as the Lord treats the believer.

[16:36] Listen now to how the Dictionary of Bible Themes defines kindness. It says, Kindness is the quality of compassion and generosity, characteristic of God's dealings towards the weak and poor and demanded of believers.

The kindness is also shown in the words and deeds of Jesus Christ. So let's look now at some of the demands for kindness because like the other aspects of spiritual fruit, kindness is demanded in

several places in the Bible.

And we'll start with some Old Testament references. Here are Zechariah chapter 7, verses 8 through 10. They say, And the word of the Lord came to Zechariah, saying, Thus says the Lord of hosts, Render true judgments.

Show kindness and mercy to one another. Do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart.

Micah 6.8 is a familiar verse to most of us. And in Micah 6.8, we see another demand for kindness. It says, He has told you, O man, what is good, and what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God.

[18:00] Other Old Testament verses strongly encourage kindness. And we'll look at a few Proverbs for it as well. Here is Proverbs 14.21. Whoever despises his neighbor, is a sinner, but blessed is he who is generous to the poor.

Proverbs 11.16 and 17 give this wisdom. A gracious woman gets honor, and violent men get riches. A man who is kind benefits himself, but a cruel man hurts himself.

Or how about Proverbs 14.31? Whoever oppresses a poor man insults his maker, but he who is generous to the needy honors him.

And notice there that maker is capitalized, so it is talking about insulting God if you oppress the poor. Proverbs 21.21 says, Whoever pursues righteousness and kindness will find life, righteousness, and honor.

The New Testament has many demands for kindness as well. Some of those demands for kindness are included in the verses we read earlier when we looked at the demand for patience.

[19:14] So that I won't try your patience, we won't reread those verses again. But those verses that mention both kindness and patience are 1 Corinthians 13.4 and Colossians 3.12.

Another verse that covers both patience and kindness is 2 Timothy 2.24. And we'll actually read 2 Timothy 2.24 through 26.

These verses refer to pastors and teachers, but we all can learn from what the verses say. Starting in 2 Timothy 2.24, we see, And the Lord's servant must not be quarrelsome, but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness.

God may perhaps grant them repentance, leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil after being captured by him to do his will.

Another New Testament demand for kindness is Ephesians 4.32. Ephesians 4.32 says, Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

[20:31] So there you see the reason for believers' kindness. We're to be kind and forgiving, as God in Christ forgave us. But perhaps the strongest demand for kindness comes in Romans 11.22.

Here's what Romans 11.22 says. Note then the kindness and the severity of God. Severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness, otherwise you too will be cut off.

That's a pretty harsh demand. Paul says to continue in God's kindness, or God will cut you off like he's cut the others off. On that cheery note, let's consider some of the demonstrations of kindness that we see in the Bible.

And here are a few demonstrations of kindness. The Old Testament Joseph showed kindness to his brothers multiple times. Genesis chapter 50, verse 21, occurred after their father Jacob died.

Remember that after Jacob's death, the brothers were afraid that Joseph finally would retaliate against them for what they did to Joseph. But here's what Joseph said in Genesis chapter 50, verse 21.

[21:48] So do not fear. I will provide for you and your little ones. Then this quote happens, or this comment happens. Thus he comforted them and spoke kindly to them.

In Joshua chapter 2, verses 12 through 14, the Israelites promised to return Rahab's kindness when the Israelites captured Jericho. Starting in Joshua 2, 12, Rahab is speaking first.

She said, Now then, please swear to me by the Lord that as I have dealt kindly with you, you also will deal kindly with my father's house and give me a sure sign that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.

And the men said to her, Our life for yours, even to death. If you do not tell this business of ours, then when the Lord gives us the land, we will deal kindly and faithfully with you.

In 2 Samuel 9, David repeatedly showed kindness to Mephibosheth. Listen to 2 Samuel 9, 7. Here is 2 Samuel 9, 7.

[23 : 02] And David said to him, Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father, and you shall eat at my table always.

Let's look at some cases where God or Jesus showed kindness. God is speaking in Hosea 11, verse 4, and he's talking about his treatment of the Israelites.

He said, I led them with cords of kindness, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them.

Just a few verses later, listen to what God said in Hosea chapter 11, verses 8 and 9. We could have used Hosea 11, 8 and 9 as a cross-reference for patience, too.

God said, How can I give up on you, O Ephraim? How can I hand you over, O Israel? How can I make you like Adma? How can I treat you like Zeboim?

[24 : 09] My heart recoils within me. My compassion grows warm and tender. I will not execute my burning anger. I will not again destroy Ephraim, for I am God and not a man, the Holy One in your midst, and I will not come in wrath.

Moving to the New Testament, we see Jesus demonstrating kindness in Matthew chapter 9, verses 35 and 36.

Here are Matthew 9, 35 and 36. And Jesus went throughout all the cities and villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every disease and every affliction.

When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd. Perhaps this next demonstration of kindness from God should make us the most grateful.

Listen to Titus chapter 3, verses 3 through 7. Here are Titus 3, 3 through 7. For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.

[25 : 32] But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace, we might become heirs according to the hope of eternal life.

If those Titus verses fail to excite you, try Ephesians chapter 2, verses 1 through 7. Ephesians chapter 2, verses 1 through 7 are some familiar verses.

They say, Let that last part sink in.

God saved us so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. God saved us because of God's goodness so that he could be kind to us.

The kindest person here, or even the kindest person in the world, could never be kind enough to earn salvation. Salvation has to come from God. Let's consider now the driver for kindness.

[27 : 39] And you already know who drives us to be kind. Kindness is a characteristic of God intended to be reproduced by the Spirit in God's people. And we see that in how Paul described his ministry in 2 Corinthians chapter 6, verses 3 through 8a.

So here is 2 Corinthians 6, 3 through 8a. Paul said, We put no obstacle in anyone's way so that no fault may be found with our ministry.

But as servants of God, we commend ourselves in every way by great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger, by purity, knowledge, patience, kindness, the Holy Spirit, genuine love, by truthful speech, and the power of God, with the weapons of righteousness for the right hand and for the left, through honor and dishonor, through slander and praise.

We have one more attribute to look at tonight, and that's the attribute of goodness. So let's move to that now. And we'll start again by looking at the definition for goodness.

Goodness has to do with moral and spiritual excellence that is known by its sweetness and active kindness. Goodness motivates us to do righteous acts to others, to behave towards each other on the basis of the law of God, and to do good and to seek the well-being of our neighbor.

[29 : 19] Goodness indicates a willingness to be generous. We can think of goodness as being kindness in action. Kindness is a question of disposition.

Goodness is one of words and deeds. The word translated goodness is a rare word that's only found four times in the New Testament, and only Paul uses it.

And the original word conveys the idea of benevolence and generosity towards someone else. It conveys the idea of going the second mile when such effort is not required.

Two of the three places where the specific word is used besides Galatians are Romans 15.14 and Ephesians 5.9. So here is Romans 15.14.

Paul wrote to the Romans, I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.

[30 : 24] We'll read Ephesians 5.9 next, but we'll back up to verse 8 and also include verse 10 along with it to set the context. Here's what Paul wrote in Ephesians 5.8-10.

For at one time you were in darkness, but now you are in the light of the Lord. Walk as children of light, for the fruit of light is found in all that is good and right and true, and try to discern what is pleasing to the Lord.

John MacArthur said, Goodness was a deep-down virtue of moral sweetness moral excellence, and we can't even find the word in secular Greek sources. It was sort of coined by believers to express a kind of goodness that was deeper than anything the world experienced.

It usually is compared with righteousness, and that's really helpful to get the meaning. Romans 5.9, a verse we just read, is one of those cases where goodness and righteousness are connected.

Here is Romans 5.9 again. For the fruit of light is found in all that is good and right and true. Let's look now at cases where the Bible demands that God's people show goodness towards others.

[31 : 43] God's word demands us to show goodness just as it demands us to show the other virtues. Going back to Psalm 37, listen to Psalm 37.3, Trust in the Lord and do good, dwell in the land, and befriend faithfulness.

Moving to the New Testament, Romans 12.21 says, Do not be overcome by evil, but overcome evil with good. Another demand for goodness will come up later in Galatians.

Eventually we will get to Galatians 6.10 and listen to what Galatians 6.10 says. So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

1 Thessalonians 5.15 says, See that no one repays anyone evil for evil, but always seek to do good to another and to everyone.

He likes to throw in that and to everyone quite often, doesn't he? In the definition of goodness, we saw that goodness carries the idea of going the second mile when that's not required.

[32 : 58] That concept comes from what Jesus said in the Sermon on the Mount. Here's what Jesus said in Matthew 5.41. In Matthew 5.41, Jesus said, And if anyone forces you to go one mile, go with him two miles.

So we are told to exhibit a kind of goodness that is deeper than anything that the world has experienced. Hopefully when we do that, they will want to know why we do that, and that opens the door to tell them about our Lord and Savior.

Let's consider some demonstrations of goodness now. And the demonstrations of goodness are all throughout the Bible and the Old and New Testament as well. Nahum 1.7 says, The Lord is good, a stronghold in the day of trouble.

He knows those who take refuge in Him. We read Psalm 27.14 earlier when we were discussing patience. David mentions God's goodness one verse before that.

Here is Psalm 27.13 this time. Psalm 27.13 says, I believe that I shall look upon the goodness of the Lord in the land of the living.

[34 : 15] Asaph started Psalm 73 by referencing the goodness of God. Here is Psalm 73, verse 1. Truly, God is good to Israel, to those who are pure in heart.

Moving to the New Testament, we see an example of goodness early in Matthew. And that example comes from Joseph when he found out that Mary was pregnant. Matthew 1.19 describes what Joseph planned to do before he learned who the baby's real father was.

So here are Matthew 1.18 and 19. Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph before they came together, she was found to be with child from the Holy Spirit.

And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. Joseph could have stoned Mary. That would have had Old Testament support. He could have publicly shamed Mary. That would have had Old Testament support. But instead, Joseph planned to put her away to cancel the engagement contract privately.

[35 : 27] This is because his righteousness was tempered with his goodness, and that is how it is with God toward us. So we've looked at all but one of the four instances of where the specific word translated as either good or goodness is mentioned in Paul's writings.

And the fourth occurrence comes when Paul reminds us of the driver for goodness. He talks about the driver for goodness in 2 Thessalonians 1, verses 11 and 12.

He says, There are other drivers for goodness, and it's actually the same driver, but it's mentioned in other verses.

Here's Titus 2, verses 11 through 14. Titus 2, 11 through 14 say, For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all lawlessness, and to purify for himself a people for his own possession, who are zealous for good works.

Listen to Titus 2, 13 and 14 again. Believers are to be waiting for our blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all lawlessness, and to purify for himself a people for his own possession, who are zealous for good works.

[37 : 28] We've looked separately at three virtues of the Spirit tonight. Warren Wiersbe wrote about how patience, kindness, and goodness fit together, and he substitutes long-suffering for patience.

He says, The Christian who is long-suffering will not avenge himself or wish difficulties on those who oppose him. He will be kind and gentle, even with the most offensive, and will sow goodness where others sow evil.

Human nature can never do this on its own. Only the Holy Spirit can. Listen to this quote from Charles Spurgeon. He said, Familiarity with Christ soon begets congeniality of disposition and spirit, for those who are much familiar with Christ become much like Christ.

He who lies on a bed of spices will naturally find his garments smell of the same. A mirror upon which the sun is shining is bright itself and flashes its reflected rays.

He who walks with wise men will be wise, but he who dwells with infinite wisdom will be taught of God. Doubtless happy couples who live together in mutual affection and confidence become very much like each other.

[38 : 42] The one becomes the other's self. They have the same aims and objects. They are often surprised to find that they have the same thought and are about to say the same words at the same moment.

So do the saint and the Savior grow like each other after years of acquaintance. Only the growth is all on one side. We grow up into him who all things is the head.

And Spurgeon's last sentence references Ephesians 4.15. Here are Ephesians 4.15-16. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, for from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Now that we've made it through six of the nine aspects of the fruit of the Spirit, consider this quote from John MacArthur. He brings the first six aspects together. He said, speaking about the fruit of the Spirit, this is not how people live in the world.

Love, joy, peace, patience, kindness, goodness, that's not our culture. Our culture has been defined already. Immorality, impurity, sensuality, idolatry, sorcery, hatred, strife, jealousy, anger, disputes, dissensions, factions, envying, drunkenness, carousing, and a lot of others.

[40 : 20] That's the society. And of course, you'll recognize those attributes because society exemplifies the works of the flesh covered in Galatians 5, verses 19-21.

God, however, calls His children to be different. And two of the verses we read earlier gave us the reason why God calls us to be different. Listen to Romans 15, verses 5 and 6 one more time.

They make a fitting benediction for tonight's study. Romans 15, 5 and 6 say, May the God of endurance and encouragement grant you to live in such harmony with one another in accord with Christ Jesus that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

May God help us to together glorify the God and Father of our Lord Jesus Christ. Let's pray. Father, we thank you for the reminder of how you expect Christians to behave in this world.

We thank you again that you just didn't give us a command that we have to obey on our own but you have given us the Holy Spirit to help us obey that command. Let us continue to yield more and more to the Holy Spirit so that we become more and more like Christ and glorify Him.

[41 : 44] In Jesus' name we pray. Amen. Thank you.