



john 15:4
A B I D E in ME



Bible studies for disciples who make disciples

Loudonville Community Church

Volume 1 - Number 10
The week of December 6, 2015

Heroic Faith

Acts 6:8-8:3

THIS WEEK'S CORE STATEMENT

Hope - As followers of Jesus Christ, we can face the uncertain future with certain confidence. We are able to cope with the storms and hardships of life because of the profound hope that we have from Christ! *The Solid Rock* is a hymn which beautifully expresses this hope.

The Solid Rock by Edward Mote (1797-1874)

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

His oath, His covenant, His blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

When He shall come with trumpet sound,
Oh, may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.

Refrain:

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

Keith Ward has provided the following story behind this beloved hymn of hope:

Edward Mote is not the most well-known hymn writer. However, the testimony of his life is one that should inspire all Christians. Mote was not brought up in a godly home and did not have the advantage of early exposure to Scripture. In fact, his parents managed a pub in London and often neglected young Edward, who spent most of his Sundays playing in the city streets. Of his theological upbringing, he said. "So ignorant was I that I did not know that there was a God." Eventually Mote became exposed to the Word of God, and was baptized at the age of 18. This event, however, did not send Mote immediately into the ministry. He was apprenticed to become a cabinetmaker, a career which he successfully conducted for another 37 years. Eventually, at the age of 55, he became pastor of a Baptist church in Horsham, Sussex, where he did not miss a Sunday in the pulpit for the next 21 years. He resigned from this pastorate in 1873 due to ill health, and died the following year at the age of 77.

It was during his career as a cabinetmaker that the hymn came into being. One morning in 1834 as he was walking to work, it entered his mind to write a hymn. By the time he got to work, he had the chorus. He wrote four more verses over the course of that day and two additional verses before he was finished. Mote's original title for the hymn in this collection was *The Immutable Basis of a Sinner's Hope*. In the first stanza, hardly a clearer statement of total dependence on Christ could be made. Mote recognizes that our hope for eternal life depends completely upon Jesus' righteousness, not on anything else. Nothing in this hymn ever hints that any work on our part can add to Christ's work in order to secure our eternal salvation. However, the hymn is not ignorant of the reality of our daily struggles. In the second and third stanzas, Mote recognizes that there are times when the doubts, cares, and darkness of this world will seem to weaken our fellowship with God and veil His face from us. Even in these times, when "all around [our] soul gives way," God has not left us. Our anchor of faith can still hold in the darkness, knowing through faith that even though not seen, He still sustains us. It is at these times that it is most important, in Mote's words, to "rest on His unchanging grace." It is the immutable, certain promise of God unto salvation that allows us to have assurance even in times of great spiritual darkness. We can, like Mote himself, remain hopeful despite our present circumstances resting in the firm knowledge that our ultimate destiny is sure.

From a declaration of God's grace in the first stanza, to the application of that grace in times of trouble in the second and third stanzas, the writer brings his hymn full circle in the final stanza, with the ultimate realization of God's grace. This hymn, penned by the son of neglectful pub keepers in London, has become one of the most beloved songs of hope for those who embrace the Christian faith.

This Week's Complementary Passage

Zechariah 9:8-12 (ESV)

⁸ Then I will encamp at my house as a guard, so that none shall march to and fro; no oppressor shall again march over them, for now I see with my own eyes. ⁹ Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. ¹⁰ I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. ¹¹ As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit. ¹² Return to your stronghold, O prisoners of hope; today I declare that I will restore to you double.

- appointed
- baptized
- Caesar
- enemy/demons/Satan
- eternal life
- fathers & children [in one color different from Moses]
- Gentiles
- gospel
- grace
- Holy Spirit
- in the name of Jesus Christ
- Jesus
- Jews
- Law (of Moses)
- men of the council
- Moses [in different color from fathers & children]
- prayer
- repent (repentance)
- resurrection (raised up)
- salvation
- suffering
- the Way
- the promise of the Father
- witnesses
- word of God

STEP ONE . . .

READING what the passage says
(Read it at least three times)
Acts 6:8-8:3 (ESV)

⁸ And Stephen, full of grace and power, was doing great wonders and signs among the people. ⁹ Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. ¹⁰ But they could not withstand the wisdom and the Spirit with which he was speaking. ¹¹ Then they secretly instigated men who said, "We have heard him speak blasphemous words against Moses and God." ¹² And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, ¹³ and they set up false witnesses who said, "This man never ceases to speak words against this holy place and the law, ¹⁴ for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us." ¹⁵ And gazing at him, all who sat in the council saw that his face was like the face of an angel.

⁷ And the high priest said, "Are these things so?" ² And Stephen said: "Brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, ³ and said to him, 'Go out from your land and from your kindred and go into the land that I will show you.' ⁴ Then he went out from the land of the Chaldeans and lived in Haran. And after his father died, God removed him from there into this land in which you are now living. ⁵ Yet he gave him no inheritance in it, not even a foot's length, but promised to give it to him as a possession and to his offspring after him, though he had no child. ⁶ And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years. ⁷ 'But I will judge the nation that they serve,' said God, 'and after that they shall come out and worship me in this place.' ⁸ And he gave him the covenant of circumcision. And so Abraham became the father of Isaac, and circumcised him on the eighth day, and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

⁹ "And the patriarchs, jealous of Joseph, sold him into Egypt; but God was with him ¹⁰ and rescued him out of all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household. ¹¹ Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food. ¹² But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit. ¹³ And on the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. ¹⁴ And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all. ¹⁵ And Jacob went down into Egypt, and he died, he and our fathers, ¹⁶ and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

¹⁷ "But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt ¹⁸ until there arose over Egypt another king who did not know Joseph. ¹⁹ He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive. ²⁰ At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house, ²¹ and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. ²² And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.

²³ "When he was forty years old, it came into his heart to visit his brothers, the children of Israel. ²⁴ And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. ²⁵ He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand. ²⁶ And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers. Why do you wrong each other?' ²⁷ But the man who was wronging his neighbor thrust him aside, saying, 'Who made you a ruler and a judge over us?' ²⁸ Do you want to kill me as you killed the Egyptian yesterday?' ²⁹ At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.

³⁰ "Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. ³¹ When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord: ³² 'I am the God of your fathers, the

God of Abraham and of Isaac and of Jacob.’ And Moses trembled and did not dare to look. ³³Then the Lord said to him, ‘Take off the sandals from your feet, for the place where you are standing is holy ground. ³⁴I have surely seen the affliction of my people who are in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.’

³⁵“This Moses, whom they rejected, saying, ‘Who made you a ruler and a judge?’—this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush. ³⁶This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilderness for forty years. ³⁷This is the Moses who said to the Israelites, ‘God will raise up for you a prophet like me from your brothers.’ ³⁸This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers. He received living oracles to give to us. ³⁹Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt, ⁴⁰saying to Aaron, ‘Make for us gods who will go before us. As for this Moses who led us out from the land of Egypt, we do not know what has become of him.’ ⁴¹And they made a calf in those days, and offered a sacrifice to the idol and were rejoicing in the works of their hands. ⁴²But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets: “‘Did you bring to me slain beasts and sacrifices, during the forty years in the wilderness, O house of Israel? ⁴³You took up the tent of Moloch and the star of your god Rephan, the images that you made to worship; and I will send you into exile beyond Babylon.’

⁴⁴“Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen. ⁴⁵Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our fathers. So it was until the days of David, ⁴⁶who found favor in the sight of God and asked to find a dwelling place for the God of Jacob. ⁴⁷But it was Solomon who built a house for him. ⁴⁸Yet the Most High does not dwell in houses made by hands, as the prophet says, ⁴⁹“‘Heaven is my throne, and the earth is my footstool. What kind of house will you build for me, says the Lord, or what is the place of my rest? ⁵⁰Did not my hand make all these things?’

⁵¹“You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. ⁵²Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, ⁵³you who received the law as delivered by angels and did not keep it.”

⁵⁴Now when they heard these things they were enraged, and they ground their teeth at him. ⁵⁵But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.” ⁵⁷But they cried out with a loud voice and stopped their ears and rushed together at him. ⁵⁸Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. ⁵⁹And as they were stoning Stephen, he called out, “Lord Jesus, receive my spirit.” ⁶⁰And falling to his knees he cried out with a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.

8 And Saul approved of his execution. And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. ²Devout men buried Stephen and made great lamentation over him. ³But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.

STEP TWO . . .

OBSERVING how the passage moves

Return to the passage and **Mark key words, phrases and movements:**

- Circle all of the words in this passage that speak of the Triune God (Father, Son, Holy Spirit, etc.).
- Underline the significant verbs/action words in this passage.
- In Acts 6:8, highlight the phrase “full of grace and power, was doing great wonders and signs.”
- In Acts 6:10, highlight the phrase “they could not withstand the wisdom and the Spirit with which he was speaking.”
- In Acts 7:51, highlight the phrase “You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you.”
- In Acts 7:55, highlight the phrase “full of the Holy Spirit.”
- Highlight Acts 7:60.
- In Acts 8:1, highlight the phrases “Saul approved of his execution,” “there arose on that day a great persecution,” and “they were all scattered.”
- In Acts 8:3, highlight the phrase “Saul was ravaging the church.”

STEP THREE . . .

Ask the five “W” questions and the one “H” question:

1. **WHO** is speaking? Who is this about? Who are the main characters? And, to **whom** is it speaking?
2. **WHAT** is the subject of the passage? What does the passage say about the subject?
3. **WHEN** do or will the events occur? When did something happen to a particular person, people, or nation?
4. **WHERE** did or will this happen?
5. **WHY** is something said or mentioned? Why would or will this happen? Why at this time? Why this person?
6. **HOW** will it happen? How is it to be done? How is it illustrated?

STEP FOUR . . .

UNDERSTANDING what the passage means

This commentary is intended to enhance your own study of the text.

Commentary on Acts 6:8-8:3

6:8 - Full of grace and power. “Full of grace” refers to the blessing of God on his life and ministry. The term “power” relates to the next phrase, “doing great wonders and signs.”

6:10 - They could not withstand the wisdom. Not only was Stephen’s gospel message confirmed by powerful signs, but apparently it was also logically persuasive.

6:11 - They secretly instigated men. The term “instigated” can mean ‘to bribe’ or ‘to scheme secretly;’ which was a clear violation of the OT Law.

6:15 - Gazing at him. This phrase was often used by Luke to denote uninterrupted attention.

His face was like the face of an angel. This may have been similar to Moses’ face glowing after visiting with the LORD or Jesus’ face and body glowing during His transfiguration. This was a way of symbolically denoting one who had been in the presence of God.

Acts 7 - Stephen’s sermon in this chapter explains how the Gospel of Jesus Christ is deeply connected to the Old Testament. Stephen begins his sermon by describing the call of Abraham in **Acts 7:1-8**, which is followed by recalling the history of the Patriarchs in Egypt in **Acts 7:9-34**. Stephen then describes Israel’s history of rebellion against God in **Acts 7:35-50** and concludes with a direct indictment of the Jews present for rebelling against God and rejecting His Son in **Acts 7:51-53**.

7:51 - Stiff-necked people. The Jewish leadership of Stephen’s day was no different from the people Moses led from the land of Egypt during the Exodus.

Uncircumcised in heart and ears. This Hebrew idiom means that the Jews were unfaithful, disloyal, and untrustworthy; it highlights their unwillingness to hear and respond to God’s messengers.

Always resist the Holy Spirit. Although God’s love and faithfulness were always evident, the reaction of His chosen people was faithlessness! This was a strong condemnation of the current Jewish leadership, just as it was of the ancient Israelite leadership! The ancient people of God had killed God’s messengers and now they have killed the Messiah!

7:54 - They were enraged. This phrase means literally “cut to the heart.” Stephen’s message really got to these leaders, but instead of repenting, they turned, as always, to rejection and murder.

They ground their teeth at him. This action was a visible sign of their rage.

7:55 - Saw the glory of God. Notice that Stephen is not said to have seen God, but His glory. No one could see God and live. However, Jesus has promised that one day the pure in heart will see God!

Jesus standing at the right hand of God. Jesus being at God’s right hand is an expression signifying the place of divine power and authority. The fact that Jesus was standing showed His interest and care for the first Christian martyr.

7:57 - Rushed together at him. This is the very term used so often by Luke to describe the unity of the early disciples in the book of Acts. The Jewish leaders were unified in their anger and rejection of Stephen and his message concerning Jesus Christ. The image is of a stampede of wild animals falling upon prey.

7:58 - They cast him out of the city. No one could be killed inside Jerusalem because it was considered to be “holy” ground.

A young man named Saul. In Jewish circles, one was considered young up to age 40. The years from 24 to 40 years of age were considered the prime years of one’s life. This is our first encounter with Saul of Tarsus by name, who later became Paul the Apostle.

7:59 - Lord Jesus, receive my spirit. Notice that Stephen believed that he was going to heaven to be with Jesus. Stephen may have witnessed Jesus’ crucifixion, or at least had heard about it in detail because he uses two similar phrases. It is also interesting to note that Stephen prays to Jesus, as did the disciples in Acts 1:24.

8:1 - There arose on that day a great persecution against the church in Jerusalem. This represents the activity of the Jewish leaders because of the exploding growth and prominence of the early church in Jerusalem. However, it was also God’s way of forcing the church to implement Acts 1:8!

8:3 - Saul was ravaging the church. The term ‘ravage’ meant “the tearing of a body by an animal” and was also used to describe military defeat. This verb connotes harming, damaging, ruining, spoiling, and inflicting outrages and indignities upon.

He dragged off men and women. This phrase is evidence for the vicious nature of Saul’s persecution. He tore apart families of sincere believers and had them imprisoned and even killed

STEP FIVE . . .

SUMMARIZING the message

Stephen was one of the seven men chosen by the congregation of the early church to care for its widows. After his selection he went on to do mighty wonders similar to the Apostles. He was a Greek-speaking Jew who had been born outside of Israel. He had become a Christian on or soon after the Day of Pentecost.

In the city of Jerusalem were a number of synagogues that had been formed by Greek-speaking Jews from various parts of the world. Following his conversion, Stephen would enter these synagogues and preach Jesus. When those present could not answer Stephen the wisdom from which he spoke, they officially charged him with blasphemy before the Jewish council. Standing before the Sanhedrin, the official charges against him had been reduced to two specific offenses: slandering the temple and the law. These charges were partly true and partly false. Stephen had preached that with Jesus' coming, worship in the temple was changing and that the law was no longer a binding requirement for those who received Jesus as the Messiah.

Acts 7 is Stephen's brilliant defense before the council. It is a remarkable review of redemptive history. In his speech he draws a contrast between the heroes of the faith and his immediate listeners. He charges them of identifying with the godless forces that had long opposed God's voice throughout the history of Israel.

Why did Stephen recall these stories to the council? He wanted to show them how they were the ones guilty of turning away from Moses and the prophets. They were also responsible for rejecting the very One whom Moses had predicted would come. In fact, Jesus was the One they were now rejecting. In his conclusion, Stephen charged them with being stiff-necked, uncircumcised in heart and ears, and always resisting the Holy Spirit.

The rulers of the Jews became so enraged that they gnashed their teeth at him. Stephen, however, was filled with the Holy Spirit. He gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." Those words are almost identical to what Jesus had said about Himself just a few weeks earlier before this same council (cf. Matthew 26:64). When they heard Stephen say this they had no choice but do to him what they had done to Jesus. They crucified Jesus so they had to kill His servant. They dragged Stephen out of the city and stoned him. As they were stoning him, he prayed, "Lord Jesus, receive my spirit." And falling to his knees he cried with a loud voice, "Lord, do not hold this sin against them" (7:60). Stephen prayed in words that echoed the words of Jesus from the cross (cf. Luke 23:34).

In our church today there may be some who will be called, like Stephen, to lay down their lives for Jesus' sake. Everywhere we look, opposition is taking shape and hostility against Christians is increasing. Sooner or later, it will erupt like lava from an active volcano against Jesus and those who follow Him. We may face this in our own day. May God grant that we, like Stephen, will live with such heroic faith.

STEP SIX . . .

EXPLORING the passage through discussion

1. Stephen is described as possessing a four-fold fullness: full of the Spirit, wisdom (6:3), grace, and power (6:8). Build a profile of Stephen that unpacks those terms. What is it like to be a man or woman with such fullness?
2. Stephen was accused of speaking against tradition, Moses, the law, and the temple. How were these accusations similar to what Jesus experienced?
3. Why do "religious" people often place limitations on what they think God can or cannot do?
4. What is a tradition? What place do traditions have in our spiritual life and activity as a church? How can we honestly evaluate whether a custom or tradition is to be preserved or laid aside for the sake of gospel ministry?

THE MISSION OF LOUDONVILLE COMMUNITY CHURCH

We are committed to reaching and teaching people to become devoted followers of Jesus Christ, connecting them to one another and sending them to serve their families, communities and world.

10 CORE BELIEFS OF A DISCIPLE

Authority of the Bible *2 Timothy 3:16-17*

We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

The Godhead *2 Corinthians 13:14*

We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

The Deity and Sinlessness of Christ *Colossians 2:9*

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life.

The Sufficient Atonement of Christ *2 Corinthians 5:19-21*

We believe in His vicarious and atoning death through His shed blood.

The Resurrection and Return of Christ *Acts 1:3, 9-11*

We believe in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

Salvation By Grace *Ephesians 2:8-9*

We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential and that a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

The Ministry of the Holy Spirit *John 14:16*

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

Unity in Christ *Ephesians 2:14-17*

We believe in the spiritual unity of all believers in our Lord Jesus Christ.

Eternity *Revelation 21:22-27*

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

Stewardship *1 Timothy 6:17-19*

We believe that everything we have or own belongs to God.

10 CORE PRACTICES OF A DISCIPLE

Undiluted Worship *Matthew 22:37-40*

Loving the Lord God with all of our physical, intellectual, emotional and spiritual vigor and, my neighbor as myself.

Constant Abiding *John 15:1-11*

Abiding in Christ in order to be faithful and bear fruit.

Bible Study *Hebrews 4:12*

Reading the Bible to know God, the truth, and to find direction for daily life.

Desperate Prayer *Psalms 66:16-20*

Praying to God to know Him, laying requests before Him and, finding direction for daily life.

Biblical Community *Acts 2:44-47*

Fellowshipping with other Christians to accomplish God's purposes in my life, other people's lives and, in the world.

Spiritual Gifts *Romans 12:4-6*

Using my spiritual gifts to accomplish God's purposes.

Total Forgiveness *Ephesians 4:30*

Practicing forgiving others as God has forgiven me in Christ.

Tangible Compassion *Matthew 25:31-46*

Showing compassion to those in need and so minister to Jesus Himself.

Generous Giving *2 Corinthians 8:7*

Giving away my money to fulfill God's purposes.

God Space *Ephesians 6:19-20*

Increasing the quantity and quality of our gospel conversations.

10 CORE VIRTUES OF A DISCIPLE

Love - a sincere affection for others *1 John 4:10-12*

Love is acting in someone else's interest no matter who they may be, no matter how you feel, and no matter what it costs.

Joy - a delight unaffected by circumstances *John 15:11*

An inner delight in God that is sustained in spite of the changing seasons of life.

Peace - an abiding sense of harmony *Philippians 4:6-7*

Relationships are free from friction. Positively, it describes harmonious relations with others in the church.

Patience - a willingness to stick with things *Proverbs 3:3-4*

Being willing to live with a difficult situation for a long time—even if things are slow to change or never change.

Kindness - a sense of compassion in the heart *Job 6:14*

An inner disposition that puts others at ease and out of which kind actions flow.

Goodness - a goodness that flows outwardly *1 Thess. 5:15*

Choosing to do the right things in my relationships with others.

Faithfulness - an unwavering loyalty *Psalm 26:3*

Being the kind of people who keep our word to one another.

Gentleness/Humility - an attitude of humility without any entitlement; a lack of self-awareness *Philippians 4:5; 2:3-4*

Gentleness is power and strength under God's control.

Humility is considering others above myself, if I consider myself at all.

Self-Control - an ability to direct your energy wisely

Titus 2:11-13

The strength to restrain our desires, emotions, and actions has to come from within rather than from some outside source.

Hope - a certainty of what is to come *Hebrews 6:19-20*

Coping with the hardships of life and with death because of hope in Christ.

Each week this Bible Study will feature either a core belief, practice or virtue vital for growing disciples.

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