



Bible Student's Notebook™

The Herald of His Grace

Issue 6

Christmas

by – Clyde L. Pilkington, Jr.

This article is written for the honor of God, and in the interest of truth. Although little precious truth is in print to specifically expose Christmas, much evidence can be gleaned by the inquiring soul from a wide variety of highly respected sources. Yet what should be the most respected and trusted source – the Bible – is more often than not the most *neglected* and *rejected*!

We call upon all who consider themselves to be Bible believers to look beyond the tradition and nostalgia which has marvelously seduced the minds of many into believing all or parts of the “Christmas Story.” Become a Berean (Acts 17:10-11).

Let's look at a few INDISPUTABLE FACTS. “Christmas” is *not* a **Bible** doctrine. “Christmas is never mentioned in the Bible, and our Lord gave no instructions for such a celebration. Quite the contrary, notice what Paul said concerning the observance of days (even days which were once genuinely part of God's purpose for man):

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain,” (Galatians 4:9-11).

The word “Christmas” is a development of the old English “Christ Maesse” or “Christ-Mass,” which is a Roman Catholic term. What grief should be brought to the heart of believers over such a dis-

honoring of the pure name of our wonderful Savior.

The 25th of December was originally celebrated by the Roman pagans as a day for worshiping Titan the “Sun-god,” and the Roman Mithra, the “Sun of Righteousness.” Rather than throw away any heathen tradition the ROMAN Catholic Church “Christianized” it and kept it to the *dishonor* of God.

Jesus was *not* born on or near December 25th. Luke 2:8 tells us that the shepherds were in the field with their sheep on the night Jesus was born, but winter is the rainy season in Palestine (Song of Solomon 2:11; Ezra 10:9, 13) and the flocks are brought into the fold no later than mid-October. So the field had neither shepherds nor sheep in it during December.

According to Luke 2, Christ was born during the tax time. Taxes (as well as tithes – Exodus 23:14-19, Leviticus 23:1-10, Deuteronomy 16:16-17) were collected during harvest time throughout the Roman Empire.

Luke chapter one tells us that Zacharias was executing the priest's office according to the course of Abia, which was the eighth course (I Chronicles 24:10). These courses changed weekly. By a detailed study of this, one can determine the approximate time of the births of John the Baptist and Jesus Christ. Christ's birth would be placed at the end of September (for a detailed study of this, consult the *Companion Bible Appendix 179 III*).

(continued on page 47)

Dear Readers:

Greetings once again in the name of our Lord Jesus Christ and His Word, which are the source of all truth. Due to printing delays issue number 5 has been deliberately held back in order to process and ship issue number 6 in a timely manner to get this very important personal issue to you in plenty of time. In this issue we are taking a calculated risk. We are attempting to deal with a sensitive and sentimental subject. This subject is Christmas. We are well aware that many saints will not agree with our conclusions, but we nonetheless are compelled to deal with this issue as we see it, from the Word of Truth. It is with the sense of *truth* that we put forth this article.

We have chosen to run a very short article for the sake of space. To run the entire research which we have prepared would fill up a very large issue of the BSN. Although we believe this issue is important, we did not want to take up an entire issue with the subject. For those desiring a further look, a special 12 page issue entitled *The Truth About Christmas* (or, Jesus is NOT the Reason for the Season) is available from us for \$3.00 (postage paid).

We came to these basic conclusions a little over ten years ago. We have offered written materials on this subject since that time. The current booklet being offered was first published in 1982 (now slightly revised).

We love each of you and trust that you will give this subject, as well as *all* others, the "Berean" touch (Acts 17:11).

Your servant,



Clyde L. Pilkington, Jr.
II Corinthians 4:5

Bible Student's Notebook

This biweekly publication (24 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11)
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25)
- true freedom and liberty apart from the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (Romans 11:13)
- the importance of receiving all whom Christ has received (Romans 14-15)
- the recovery of *rich* biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).
- the completeness of the believer in Christ (Colossians 2:10), with ...
 - total forgiveness of sins (Colossians 1:14)
 - identity in His death, burial, and resurrection (Romans 6)
 - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "Movement," "Organization," "Mission," or separate body of believers, but is sent forth to and for all "saints."

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PATRIARCHS

Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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The earthly ministry of Christ lasted three and one half years. He began His ministry at thirty years of age, making Him thirty-three and one-half at His death. He was crucified on the 14th of Nisan, which corresponds to April. If you count back thirty-three and one-half years, you will arrive at Fall, not Winter. It is perfectly clear to us, based on these facts, that Jesus Christ was not born in December.

In the ever popular “Christmas Story,” we are told of “three” wise men who visit the “babe in the manger,” but the Bible doesn’t tell us how many there were, nor does it say that they visited Jesus while He was still in the manger. When they saw Jesus, He was living with His family in a house, and was around two years old according to Matthew 2:1-16.

During Christmas, the one in whom most of the attention is focused is Santa Claus, not the Lord! This *myth* is even ascribed the attributes of God!

1. OMNISCIENCE – “He sees you when you’re sleeping, he knows when you’re awake, he knows if you’ve been bad or good ...”
1. OMNIPOTENCE – Is there anything he can’t do?
3. OMNIPRESENCE – He gives gifts to all the Children of the world in one night.
4. UNCHANGEABLE – He’s always the same.
5. SOVEREIGN – Who has authority over him?

The Santa Claus *myth* is not very innocent. Remember the clear teaching of the Bible: “Lie not one to another” (Colossians 3:9); “Put away lying” (Ephesians 4:25).

The full account of how and why the Christmas tree came into being is a surprising one, but suffice it to say that it also is of pagan origin. The Bible mentions “green trees” many times in relationship to heathen idolatry. Something very interesting awaits the careful reader of Jeremiah 10:1-5, 8!

The exchanging of gifts was also part of the old

Roman celebration of Saturnalia (the ancient festival of Saturn, observed as a time of general feasting and unrestrained merrymaking). It seems significant that the only mention of such a time of “gift giving” in the Bible is found in Revelation 11:10.

It is hard to understand why any believer would want to be in bondage to such an expensive custom. What a mockery to suggest that the commercialization that goes on around December 25th is Christ honoring. Christ is the one who lived a life of simplicity, humility and self-denial.

We do not suggest that it is wrong to **give** gifts (II Corinthians 9:15), but *swapping* or *exchanging* is not quite the spirit of *giving*.

In closing we would like to say that under this dispensation of the Grace of God we do not follow the *earthly* ministry of Christ (II Corinthians 5:16), who was at that time the minister of the circumcision (Romans 15:8, Matthew 15:24).

Christ is the *perpetual infant* of Christmas. It is not the “babe in the manger” but the glorified, risen, enthroned Savior who spoke to Paul. Paul tells us that in this age there are no days to observe (Galatians 4:10).

Dear believer, don’t let the world write the agenda, don’t let the world call the shots or set the standards. We are in the world, but not of the world. We are *heavenly* citizens.

The world loves Christmas. Christmas misrepresents Christ. It misrepresents truth. It misrepresents the Gospel of the Grace of God.

“For that which is highly esteemed among men is an abomination in the sight of God” (Luke 16:15b).

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:20).

“Wherefore come out from among them, and

The Gospel of John

by – Clyde L. Pilkington, Jr.

Many believers today, who understand the special message which was committed to Paul question where the Gospel of John fits into the dispensational layout. Is this Gospel a “Gentile” gospel written to the Body of Christ or is it distinctly Jewish as are the synoptic Gospels?

I. The SUBJECT of the Gospel of John.

The subject of John’s Gospel is the **earthly** ministry of our Lord Jesus Christ. Paul gives us vital information concerning this short portion of His eternal history:

“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:” (Romans 15:8).

John writes about this ministry of Jesus Christ. It is a ministry which was limited to the nation Israel (Matthew 10:5-6; 15:24; John 4:22).

II. The AUTHOR of the Gospel of John.

John was a minister of the Circumcision also. He was one of the Twelve Jewish apostles. He, along with Peter and James, had agreed to limit his ministry to Israel (Galatians 2:7-9). He will one day sit on one of the twelve thrones, judging the twelve tribes of Israel (Matthew 19:28).

III. The PURPOSE of the Gospel of John.

John clearly shows us the purpose of his Gospel:

*“And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written, that ye might believe that Jesus is **the** Christ, the Son of God; and that believing ye might have life through His name”* (John 20:30-31).

(continued from page 50)

In the “Gospels” (Matthew, Mark, Luke and John) Christ’s earthly teachings were to *Israel*, just as in the Pauline epistles (Romans – Philemon) Christ’s heavenly message is to the *Body of Christ*.

In closing our consideration on the *earthly* teaching ministry of Jesus Christ, it should be made plain that Christ in his *heavenly* ministry gave to Paul the REVELATION of the MYSTERY, which is the foundation for truth in this day.

John’s stated purpose in his Gospel was to present Jesus as the Messiah (or Christ). This was accomplished through the recording of signs. Signs are Israel’s birthright (Exodus 4:8). They belong to her: “*We see not our signs...*” (Psalm 74:9); “*For the Jews require a sign ...*” (I Corinthians 1:22).

Paul’s ministry to the Body of Christ was not one of signs (II Corinthians 4:18). Paul, in his epistles focuses his presentation of the Lord Jesus Christ, not on the fact that He was Israel’s Messiah, but rather that he is the Head of the Body (Colossians 1:18).

IV. The CONTENT of the Gospel of John.

The content (i.e., doctrine, or teachings) of John’s Gospel is identical to that of Matthew, Mark and Luke. It is distinctly Jewish. This runs contrary to what many believe and teach; that John’s is a Gentile Gospel. The Gospel often recognized as “most Jewish” is Matthew where we find Christ presented as King. But compare the following list of words and the number of times which they are used in each Gospel:

Word	Matthew	John
Jew	0	2
Jews	5	64
Jews’	0	4
Jewry	0	1
Circumcise	0	1
Circumcision	0	2
Messias	0	2
Christ	17	2
King (Christ)	9	15

The Gospel of John is distinctly Jewish in its subject, author, purpose and content. As the Scofield Reference Bible (page 1252) so aptly puts it: “In his (Paul’s) writings alone we find the doctrine, position, walk, and destiny of the church.” ■

*“Wherefore **henceforth** know we no man after the flesh: yea though we have known Christ after the flesh, yet now **henceforth** know we him no more”* (II Corinthians 5:16).

*“If any man think himself to be ... spiritual, let him acknowledge that the things that I write unto you are the **commandments of the LORD**”* (I Corinthians 14:37). ■

Standing Alone

Fundamental Evangelistic Association

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," (II Timothy 4:16) wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life of believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged **alone**. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the nation, and fed the flames.

Daniel dined and prayed **alone**. Elijah sacrificed and witnessed **alone**. Jeremiah prophesied and wept **alone**. Jesus loved and died **alone**.

And of the lonely way His disciples should walk, He said, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," (Matthew 7:14).

Of their treatment by the many who walk in the broad way, He said, "If ye were of the world, the world would love his own: but because ye are not of the world ... therefore the world hateth you," (John 15:19).

The church in the wilderness praised Abraham and persecuted Moses. The church of kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints.

And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness the same faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their conviction of truth and duty at the cost of fortune, friends and life itself.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." (Hebrews 13:12, 13). ■

Born Again

by – Clyde L. Pilkington, Jr.

John 3:1-10

"Born Again," and "The New Birth," are among the many popular terms used by a majority of believers. Some have brought us into question for our disuse of such terms in relation to God's message for today. Although we do understand that these are used by many of our dear brethren as synonymous with salvation, we believe that they have a **limited application**, being used for the **nation Israel** and therefore are not "present truth." We are fully aware, as we write this article, that some will view us as extreme or accuse us of being "caught up" with simple semantics. We understand such a reaction, for once the keystone of our own ministry was, "Ye Must Be Born Again."

It is most interesting that this term finds its limits within the writings of John and Peter, the Apostles of the Circumcision; and that Paul, the Apostle of the Gentiles, is careful never to use this term in his epistles. This is not to deny the fact that we, as believers, have been regenerated (Ephesians 2:1) because salvation is a recent possession with which every believer, by God's grace, has been blessed. But don't YOU find it strange that Paul, in all of his God inspired epistles does not even once use these specific terms? How could he carry on such a God appointed and approved ministry having omitted these from his doctrine? And isn't Paul the believer's pattern (I Timothy 1:16), and shouldn't this pattern extend to our doctrinal terminology (II Timothy 2:2)? Or does it really make little difference what words we use? Do you allow Paul the disuse of these terms which belonged to the Apostles of the Circumcision? Would YOU allow us such disuse? How true is the statement of Scofield, "In his [Paul's] writings alone we find the doctrine, position, walk, and destiny of the church" (SRB page 1252). The term "Born Again," used by Peter and John,

(continued next page)

(Born Again - continued from page 49)

represent Old Testament truth. This can be seen in the statement by Christ: "... Art thou a master of Israel, and knoweth not these things?" (John 3:10).

Contrary to what many believe, Christ was not teaching anything *new* to Nicodemus; rather, Nicodemus should have known about what Christ spoke. How could he have known? It was Old Testament doctrine (Ezekiel 36, 37; Isaiah 66). Many in Israel were trusting their first birth (i.e., that they were covenant children of Abraham, Jews – Matthew 3:9), and Christ was dealing with this chosen people concerning His New Covenant and *Rebirth* of this favored nation – of which they could be a part. This was a ministry to Israel. Christ was **exclusively** their minister at this time (Romans 15:8; 9:4, 5; Matthew 1:21; 10:5-6; 15:24) and the alien Gentiles were without him – not being covenant children by birth (Ephesians 2:12). We therefore believe that it is incorrect to preach a message which was intended for a covenant people and bear it to those who are "*dead in trespasses and sins*." Ours is a gospel of reconciliation (II Corinthians 5) which is purely of grace, without any regard to one's birth, and should be carefully (in the Pauline pattern) separated from the Jewish message of which being "Born Again" is a part. John's gospel is distinctly Jewish (as are the synoptics) and has no **direct** hearing on the Body of Christ. (Why not request our brief study on the nature of the Gospel of John?)

It is also important to notice the usage of the plural pronoun in "**Ye** must be born again" rather than the singular "Thou must be born again." This new birth was directed toward a *group*. This group was the *nation of Israel*.

In our study of Scripture we must learn to make right division (II Timothy 2:15), leaving doctrines where they belong (i.e., where God placed them). We must not lower the glorious **high calling** of the Body of Christ by mixing teaching from the other dispensational workings of God. ■

The Earthly Ministry of Jesus Christ

By – Clyde L. Pilkington, Jr.

Although Jesus Christ came to be the Savior for all men, He did not provide salvation during His three and one-half year ministry. Christ's atoning work was performed at Calvary. What was the purpose then of the **EARTHLY TEACHING** ministry of Christ? What did He minister and to whom? What relationship does this ministry have with the Body of Christ?

I. The PURPOSE Of The Earthly Teaching Ministry Of Jesus Christ.

Christ's earthly ministry was clearly one of CONFIRMATION: "Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," (Romans 15:8).

Christ did not come with a new message, but rather His teaching was one of confirming the promises of the *Old Testament* Scriptures (Matthew 5:17). We must remember that this back-slidden nation was near to God by way of her covenants (Ephesians 2:12). Christ was calling these lost sheep of the house of Israel" back into right relationship with himself through the Baptism of repentance for the remission of sins (Matthew 4:23; 10:7-8). John the Baptist introduced this ministry (Matthew 3:2-3; Mark 1:2-6).

II. The BENEFACTORS Of The Earthly Teaching Ministry Of Jesus Christ.

The record of Scripture is quite clear that Christ was "a minister of the CIRCUMCISION" (Romans 15:8). Jesus Christ, while on earth, dealt *exclusively* with Israel (c.f. Matthew 10:5-6; 15:24; Romans 9:5; Ephesians 2:12).

Why this limitation? Because according to Romans chapter one, the Gentiles (or nations) had turned away from God and God had in turn "given them up." God was *now* in covenant relationship with Israel *only*. God's plan was (and again will be one day) to reach Israel *first* and *then*, through Israel's instrumentality, reach the nations (Gentiles). See Mark 7:27; Isaiah 60:3.

III. The BEARING (effect) Of The Earthly Teaching Ministry Of Jesus Christ On The Body of Christ.

There are certain things which are common in *all* dispensations. We may APPLY the earthly teaching ministry of Christ, just as we would the teachings of the Old Testament. But we must always remember that while all Scripture is written *for* us, it is not all written *to* us, nor is it all *about* us.

(continued on page 48)

Where Will You Spend Eternity?

by - Clyde L. Pilkington, Jr.

Dear friend, the Bible declares that one day you're going to die and then stand before judgment with God. In Hebrews 9:27 God tells us, "And as it is appointed unto men once to die, but after this the judgment." As this is true, nothing could be more important than your preparation for that day.

ARE YOU READY FOR HEAVEN?

The Bible makes the condition of all mankind abundantly clear.

"For there is not a just man upon earth, that doeth good, and sinneth not." (Ecclesiastes 7:20).

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isaiah 64:6).

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

"As it is written, There is none righteous, no, not one:" (Romans 3:10).

"For all have sinned, and come short of the glory of God." (Romans 3:23).

Nowhere does God give any other testimony regarding the state of the natural man. Without exception, all men, in all ages, are sinners and lost.

WHAT IS YOUR DESTINATION?

"Know ye not that the unrighteous shall not inherit the kingdom of God?" (I Corinthians 6:9a).

"The wicked shall be turned into hell." (Psalm 9:17a).

*"For the wages of sin is death." (Romans 6:23a).
"And sin, when it is finished, bringeth forth*

death" (James 1:15a).

"The soul that sinneth, it shall die" (Ezekiel 18:4b).

"Wherefore, as by one man sin entered into the world, arid death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

You and I are no exceptions to that verdict of God. We have sinned, and before God are condemned. Our sins must be paid for with death.

"And without shedding of blood is no remission" (Hebrews 9:22b).

CAN YOU MAKE YOURSELF READY FOR HEAVEN?

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:16).

"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" (Titus 3:5).

Good works, church membership, baptism, confirmation, sacraments, no not even a "good" moral life will ever make you righteous in God's sight.

DID YOU KNOW THAT CHRIST DIED IN YOUR PLACE?

"For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him [Christ]. " (II Corinthians 5:21).

"For I delivered unto you first of all that

which I also received, how that **CHRIST died for our sins** according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." (I Corinthians 15:3-4).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8).

"In whom we have redemption through his blood, even the forgiveness of sins." (Colossians 1:14).

HAS GOD SHOWN YOU WHAT TO DO?

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39).

"And they said, Believe on the Lord Christ, and thou shalt be saved, and thy house" (Acts 16:31).

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8-9).

GOD INVITES YOU TO TRUST HIS SON AND BE SAVED!

Don't Delay – No Time to Lose!

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2).

You are privileged to live in a dispensation where God is administering His grace! Accept His free offer by faith (in His Son) today. After you leave this life it will be too late. ■

Prayer Gets Results!

by – Ted Fellows

A. Spiritual Results – It activates the ministries of the Holy Spirit.

1. Teaches and enlightens – I Corinthians 2:9-14.
2. Strengthens the inner man – Ephesians 3:16, 20; Colossians 1:9-11, 27; 1 Thessalonians 2:13 (through believing the word of God).
3. Gives divine guidance, leads under grace as adult sons through the word – Romans 8:14, 15; Galatians 5:18; Philippians 1:9-10 (discernment and wisdom).
4. Appropriation of our armor – Ephesians 6:10-18.
5. Gives us access unto the Father (boldness, confidence, intimacy) – Ephesians 2:18; 3:12; Romans 8:15-16; Galatians 4:6-7.
6. Renewal of the inner man – II Corinthians 4:16; 10:4-5; Romans 12:2; Ephesians 4:23; Colossians 3:10.
7. The fruit of the Spirit – Galatians 5:22-23.

B. Emotional Results – It Stabilizes our often unstable soul.

1. Peace, that passes our understanding – Philippians 4:6-7; Romans 8:2.
2. Patience, longsuffering, joyfulness – Colossians 1:11.
3. Thanksgiving – Philippians 1:3-4; Colossians 1:3-4; I Thessalonians 1:2-3.
4. Contentment – Philippians 4:11; I Timothy 6:6.

C. Physical Results – Visible manifestations that result from the Holy Spirit's activity and emotional stability.

1. Biblical purity and holiness (good works) – Romans. 12:1-2; II Corinthians 3:18; Colossians 1:10, Philippians 1:9-11.
2. Ministry to others – II Timothy 1:3-6; Philippians 4:14-16; Rom 1:10-11.
3. Sensitivity to others – II Timothy 1:3-4; 1 Corinthians 1:4 (with II Corinthians 6:11).