



Still Standing  
 Week 3: The Fruit that Grows From Where One Stands

***And having prepared everything...take your stand.***  
**(Ephesians 6:13b)**

Week 1: Standing Defined – Installing a parameter (Paul in Acts 19-20). LIVING FOR THE WILL OF GOD. Measuring its success by Results = Miracles, Attacks, Salvations, Baptisms, DISCIPLESHIP happening because we are standing not because we organized an event to create some hoopla.

**A VERB** (gerund(derived from a verb but behaves as a noun – ends with ing) or present participle)  
 An Action Word

Maintain an upright position supported by one's feet.

Upright. Rise. Rise to one's feet. Pick oneself up. Find one's feet. Be upstanding. Get up. Get to one's feet. Arise.

Put. Set. Set up. Upend. Place. Position. Locate. Situate. Prop. Lean. Plant. Stick. Install. Arrange. Deposit. Park.

Be situated. Be located. Be positioned. Be set. Be found. Be sited. Be established. Be perched. Sit. Perch. Nestle. Remain in force. Remain valid. Remain effective. Remain operative. Remain in operation. Hold. Obtain. Apply. Prevail. Exist. Be in use.

Be in a specified state or condition.

Withstand. Endure. Bear. Put up with. Take. Cope with. Handle. Sustain. Resist. Stand up to. Tolerate. Abide. Suffer. Support. Face. Stick. Stomach.

Week 2: The Nature of Standing: WHO STANDS

As **God** Stands (who bequeathed it to Jesus)

The **Enemy's** Stand (that is allowed because of our gift of free will)

**Our** Right to Stand (the gift from our Heavenly Father when we were conceived = Freewill)

[Dominion will be covered later]

Three areas where we can Define Standing:

(Shout out to the Women's Study Bible for the inspirational chart!)

The Nature of Standing in: RULERSHIP (What gives us the right to)

- God rules because He was, He is, He is to come.
- Enemy rules because we were created with free will.
- We rule in two ways: 1. From the gift of Free Will created in us during our creation AND [2. we were given DOMINION in Gen 1:28...not included in week 2. Waiting for discussion on Authority as modeled in Parable **Luke 19:11-27 (Parable of the ten minas (reap what you did not sow, ten minas))**

The Nature of Standing in: CHARACTER (Defining WHO we are)

The Nature of Standing in: MANIFESTATIONS (The behavior of, the results, the growth, the signs of)



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**WHY** so much scripture?

**Deuteronomy 30:6, 10**

*<sup>6</sup> The Lord your God will circumcise your heart and the hearts of your descendants, and you will love Him with all your heart and all your soul so that you will live.*

*<sup>10</sup> when you obey the Lord your God by keeping His commands and statutes that are written in this book of the law and return to Him with all your heart and all your soul.*

**CAN THESE TWO BE SEPARATED? Knowing Him and Knowing His Word so we can do it.**

**Deuteronomy 30:11-14**

*<sup>11</sup> “This command that I give you today is certainly not too difficult or beyond your reach. <sup>12</sup> It is not in heaven so that you have to ask, ‘Who will go up to heaven, get it for us, and proclaim it to us so that we may follow it?’ <sup>13</sup> And it is not across the sea so that you have to ask, ‘Who will cross the sea, get it for us, and proclaim it to us so that we may follow it?’ <sup>14</sup> But the message is very near you, in your mouth and in your heart, so that you may follow it.*

**HOW DOES IT GET NEAR US, IN OUR MOUTH AND IN OUR HEART?**

**Galatians 2:20**

*I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.*

**Psalms 119:11**

*Your word I have hidden in my heart, That I might not sin against You.*

**John 16:13**

*<sup>13</sup> When the Spirit of truth comes, He will guide you into all the truth, for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come.*

Rooted. Boundaried. By the Word

**I. Choosing our place to Stand:**

[Have the two “Rulerships” listed on slides. Read the verses and ask (a.) What does this verse say and (b.) Where does it belong.]

**Under God’s Rulership**

- Repentance and Forgiveness

**Mark 1:15**

<sup>15</sup> and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

**Acts 2:37-38**



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<sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" <sup>38</sup> And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

#### **1 John 1:9**

<sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness

- Humility (Interdependence?)

#### **Matthew 18:3**

<sup>3</sup> and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

#### **Mark 10:15**

<sup>15</sup> Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

- Confession and Faith

#### **Romans 10:9-11**

<sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim).

<sup>9</sup> because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup> For the Scripture says, "Everyone who believes in him will not be put to shame."

<sup>12</sup> For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup> For "everyone who calls on the name of the Lord will be saved."

**Hebrews 4:2** <sup>2</sup> For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.

- New Birth

#### **John 3:3-5**

<sup>3</sup> Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." <sup>4</sup> Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" <sup>5</sup> Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

- Union with Christ

#### **Romans 6:3-8**

<sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

<sup>5</sup> For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His. <sup>6</sup> We know that our old self was crucified with Him in



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order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. <sup>7</sup> For one who has died has been set free from sin. <sup>8</sup> Now if we have died with Christ, we believe that we will also live with Him.

#### Under the Enemy's Rulership

- Unregenerated Humanity

**Romans 3:23** For all have sinned and fall short of the glory of God,

**Ephesians 2:2-3** <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— <sup>3</sup> among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

- Pride, Independence

**Psalms 2:1-2** Why do the nations rage and the peoples plot in vain? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed.

**Proverbs 16:18** Pride goes before destruction, and a haughty spirit before a fall.

**Ezekiel 16:40-50** <sup>40</sup> They shall bring up a crowd against you, and they shall stone you and cut you to pieces with their swords. <sup>41</sup> And they shall burn your houses and execute judgments upon you in the sight of many women. I will make you stop playing the whore, and you shall also give payment no more. <sup>42</sup> So will I satisfy my wrath on you, and my jealousy shall depart from you. I will be calm and will no more be angry. <sup>43</sup> Because you have not remembered the days of your youth, but have enraged me with all these things, therefore, behold, I have returned your deeds upon your head, declares the Lord God. Have you not committed lewdness in addition to all your abominations? <sup>44</sup> Behold, everyone who uses proverbs will use this proverb about you: 'Like mother, like daughter.' <sup>45</sup> You are the daughter of your mother, who loathed her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite and your father an Amorite. <sup>46</sup> And your elder sister is Samaria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is Sodom with her daughters. <sup>47</sup> Not only did you walk in their ways and do according to their abominations; within a very little time you were more corrupt than they in all your ways. <sup>48</sup> As I live, declares the Lord God, your sister Sodom and her daughters have not done as you and your daughters have done. <sup>49</sup> Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. <sup>50</sup> They were haughty and did an abomination before me. So I removed them, when I saw it.

**Daniel 4:30** <sup>30</sup> and the king answered and said, "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?"

**Obadiah 3** The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty dwelling, who say in your heart, "Who will bring me down to the ground?"

**Romans 1:28-32** And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. <sup>29</sup> They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, <sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

**Jude 16.** These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

**2 Timothy 3:2** For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,

- Rebellion and Unbelief

**Romans 1:18-25** (26-32)

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. <sup>19</sup> For what



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can be known about God is plain to them, because God has shown it to them. <sup>20</sup> For His invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. <sup>21</sup> For although they knew God, they did not honor him as God or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened. <sup>22</sup> Claiming to be wise, they became fools, <sup>23</sup> and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. <sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup> **because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.**

<sup>26</sup> For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <sup>27</sup> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. <sup>28</sup> And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. <sup>29</sup> They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, <sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

**Ephesians 2:1** And you were dead in the trespasses and sins

**Colossians 2:13** And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

- Spiritual Death

**Romans 5:12-17** Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— <sup>13</sup> for sin indeed was in the world before the law was given, but sin is not counted where there is no law. <sup>14</sup> Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. <sup>15</sup> But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup> And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup> For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

**Romans 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**Ephesians 2:1** And you were dead in the trespasses and sins

**Colossians 2:13.** <sup>13</sup> And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses

- Separation from God

**Ephesians 2:12** remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

**USE WHERE? Colossians 1:13** <sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,



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#### **The Fruit that Grows from the Soil we Stand on:**

[List Title above on slides and then read verses and have them (a.) **Name** which “soil” God/Enemy and (b.) and **the FRUIT**]

- Children of God

**John 1:12-13** But to all who did receive Him, who believed in His name, He gave the right to become **children of God**,<sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

**John 3:3-5**<sup>3</sup> Jesus answered him, “Truly, truly, I say to you, unless one is born again<sup>4</sup> he cannot see the kingdom of God.”<sup>4</sup> Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”<sup>5</sup> Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

**Romans 8:15** For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of **adoption** as sons, by whom we cry, “Abba! Father!”

**Galatians 4:5** to redeem those who were under the law, so that we might receive adoption as sons.

**Ephesians 1:5**<sup>5</sup> he predestined us<sup>4</sup> for adoption to himself as sons through Jesus Christ, according to the purpose of his will,

- Children of the Enemy

**John 8:44** You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

**1 John 3:8-10**

<sup>8</sup> Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. <sup>9</sup> No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God. <sup>10</sup> By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

- Faith and Obedience

**Matthew 6:25-32**<sup>25</sup> Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And which of you by being anxious can add a single hour to his span of life? <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? <sup>31</sup> Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.

**John 14:21** Whoever has my commandments and keeps them, he it is who loves Me. And he who loves Me will be loved by my Father, and I will love him and manifest Myself to him.”

**Romans 1:5** Through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations,

**Romans 16:26** but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—



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**Hebrews 11:6** And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

- Unbelief and Rebellion

Matthew 17:17 And Jesus answered, "O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me."  
Luke 12:46 the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.  
2 Thessalonians 3:2 and that we may be delivered from wicked and evil men. For not all have faith.

**Titus 1:15** To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.

**Revelation 21:8** But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

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- Eternal Life

**John 3:16 , 36** "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. **36** Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

John 5:24 Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.  
John 6:40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."  
1John 2:25 And this is the promise that he made to us<sup>[a]</sup>—eternal life.  
1 John 5:11 And this is the testimony, that God gave us eternal life, and this life is in his Son.  
Revelation 2:7 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God."

- Eternal Death

**John 3:18** Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. **36** Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

Romans 5:12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men<sup>[a]</sup> because all sinned—  
Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**James 1:15** Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death

**1 John 5:12** Whoever has the Son has life; whoever does not have the Son of God does not have life.

**Revelation 20:14-15** Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. **15** And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Revelation 21:8 But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

- Walk in the Light

Romans 13:13 Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.

**Ephesians 5:8** for at one time you were darkness, but now you are light in the Lord. Walk as children of light

**Philippians 2:15** that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world,



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<sup>1</sup> **Thessalonians 5:5-8** For you are all children<sup>of</sup> light, children of the day. We are not of the night or of the darkness. <sup>6</sup> So then let us not sleep, as others do, but let us keep awake and be sober. <sup>7</sup> For those who sleep, sleep at night, and those who get drunk, are drunk at night. <sup>8</sup> But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation.

- Walk in the Darkness

**John 3:19** And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil

**Romans 13:12-13** The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. <sup>13</sup> Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.

**Ephesians 5:11-12** Take no part in the unfruitful works of darkness, but instead expose them. <sup>12</sup> For it is shameful even to speak of the things that they do in secret.

**1 John 1:6** If we say we have fellowship with Him while we walk in darkness, we lie and do not practice the truth.

**1 John 2:9-11** Whoever says he is in the light and hates his brother is still in darkness. <sup>10</sup> Whoever loves his brother abides in the light, and in him there is no cause for stumbling. <sup>11</sup> But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

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- Devoted to the Truth

**2 Thessalonians 2:13** But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits<sup>of</sup> to be saved, through sanctification by the Spirit and belief in the truth

**1 Timothy 3:15** If I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

**3 John 3-4** For I rejoiced greatly when the brothers came and testified to your truth, as indeed you are walking in the truth. <sup>4</sup> I have no greater joy than to hear that my children are walking in the truth. <sup>5</sup> Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are,

- Speak Lies and Oppose the Truth

**John 8:44** You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

**Romans 1:18, 25** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. **25** <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

**2 Timothy 2:18** who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.

**2 Timothy 3:8** Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith.

**2 Timothy 4:4** and will turn away from listening to the truth and wander off into myths

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- Strangers in this World

**Hebrews 11:13** These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth



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**1 Peter 2:11** Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

- Love Things of this World

<sup>1</sup> **Corinthians 6:9** Or do you not know that the unrighteous<sup>al</sup> will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality

**2 Timothy 3:4** treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God

<sup>2</sup> **Peter 2:3** And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.

**Jude 11** Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion

**Revelation 3:17-19** For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. <sup>18</sup> I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. <sup>19</sup> Those whom I love, I reprove and discipline, so be zealous and repent.

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- Live by the Spirit

**Romans 8:9-11** You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup> But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus<sup>al</sup> from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

**1 Corinthians 2:10-13** these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup> For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. <sup>13</sup> And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual

**Galatians 5:16-26** <sup>16</sup> But I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup> 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. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> 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. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, let us also keep in step with the Spirit. <sup>26</sup> Let us not become conceited, provoking one another, envying one another



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### Week 3: The Fruit that Grows From Where One Stands

- Live by the Sinful Nature

**Romans 8:6** <sup>5</sup>For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

**6** For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace

Galatians 5:16-26 <sup>16</sup>But I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup>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. <sup>18</sup>But if you are led by the Spirit, you are not under the law. <sup>19</sup>Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup>idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup>envy, <sup>22</sup>drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do <sup>23</sup>such things will not inherit the kingdom of God. <sup>24</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>25</sup>gentleness, self-control; against such things there is no law. <sup>26</sup>And those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>If we live by the Spirit, let us also keep in step with the Spirit. <sup>26</sup>Let us not become conceited, provoking one another, envying one another.

- Humble and Childlike – Living righteously

**Matthew 5:6**, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied

20 <sup>20</sup>For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

**Matthew 6:33** But seek first the kingdom of God and his righteousness, and all these things will be added to you.

**Matthew 18:1-4** At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” **2** And calling to him a child, he put him in the midst of them **3** and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. **4** Whoever humbles himself like this child is the greatest in the kingdom of heaven

Luke 18:16-17 <sup>16</sup>But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God. <sup>17</sup>Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

1 <sup>1</sup>Thessalonians 2:12 <sup>12</sup>we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.

Ephesians 4:24 <sup>24</sup>and to put on the new self, created after the likeness of God in true righteousness and holiness.

- Wicked, Disobedient, Immoral

Galatians 5:19-21 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup>idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup>envy, <sup>22</sup>drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do <sup>23</sup>such things will not inherit the kingdom of God.

Ephesians 2:2-3 <sup>2</sup>in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— <sup>3</sup>among whom we all once lived in the passions of our flesh, carrying out the desires of the body <sup>4</sup>and the mind, and were by nature children of wrath, like the rest of mankind

Ephesians 5:5-6 <sup>5</sup>For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. <sup>6</sup>Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience

**James 1:14-15** But each person is tempted when he is lured and enticed by his own desire. **15** Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

**1 John 2:15-17** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **16** For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. **17** And the world is passing away along with its desires, but whoever does the will of God abides forever.

**1 John 3:8** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

- Meekness and Submission

Proverbs 16:19 It is better to be of a lowly spirit with the poor than to divide the spoil with the proud



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**Matthew 5:5** "Blessed are the meek, for they shall inherit the earth

**Ephesians 5:21** Submitting to one another out of reverence for Christ

**James 3:17** But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.

(1 Peter 2:13-3:9)

- Arrogance and Self Assertion

**2 Timothy 3:2** For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,

**James 4:6** But He gives more grace. Therefore it says, "God opposes the proud but gives grace to the humble."

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- Freedom in Christ

Romans 6:6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin

**Romans 6:18-22** and, having been set free from sin, have become slaves of righteousness. <sup>19</sup> I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. <sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. <sup>22</sup> But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

**1 Peter 2:16** Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God.

- Bondage to Sin and the Enemy

**Romans 7:14-24** For we know that the law is spiritual, but I am of the flesh, sold under sin. <sup>15</sup> For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>16</sup> Now if I do what I do not want, I agree with the law, that it is good. <sup>17</sup> So now it is no longer I who do it, but sin that dwells within me. <sup>18</sup> For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. <sup>19</sup> For I do not do the good I want, but the evil I do not want is what I keep on doing. <sup>20</sup> Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

<sup>21</sup> So I find it to be a law that when I want to do right, evil lies close at hand. <sup>22</sup> For I delight in the law of God, in my inner being, <sup>23</sup> but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. <sup>24</sup> Wretched man that I am! Who will deliver me from this body of death?



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- Honesty

**Exodus 20:15-16** "You shall not steal. <sup>16</sup> "You shall not bear false witness against your neighbor.

**Ephesians 4:25-28** Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. <sup>26</sup> Be angry and do not sin; do not let the sun go down on your anger, <sup>27</sup> and give no opportunity to the devil. <sup>28</sup> Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.

- Deceit

**Proverbs 12:5** The thoughts of the righteous are just; the counsels of the wicked are deceitful.

**Proverbs 12:20a** Deceit is in the heart of those who devise evil, but those who plan peace have joy.

**Revelation 21:8** <sup>8</sup> But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

**Romans 1:29** <sup>29</sup> They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips,

**Ephesians 4:22** <sup>22</sup> to put off your old self,<sup>[a]</sup> which belongs to your former manner of life and is corrupt through deceitful desires,

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- Love

**Matthew 5:43-48** <sup>43</sup> "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' <sup>44</sup> But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?<sup>48</sup> You therefore must be perfect, as your heavenly Father is perfect.

**Matthew 7:12** "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

**1 Corinthians 13** If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. <sup>2</sup> And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. <sup>3</sup> If I give away all I have, and if I deliver up my body to be burned,<sup>[a]</sup> but have not love, I gain nothing.



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<sup>4</sup> Love is patient and kind; love does not envy or boast; it is not arrogant <sup>5</sup> or rude. It does not insist on its own way; it is not irritable or resentful, <sup>6</sup> it does not rejoice at wrongdoing, but rejoices with the truth. <sup>7</sup> Love bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. <sup>9</sup> For we know in part and we prophesy in part, <sup>10</sup> but when the perfect comes, the partial will pass away. <sup>11</sup> When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. <sup>12</sup> For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

<sup>13</sup> So now faith, hope, and love abide, these three; but the greatest of these is love.

**Ephesians 5:2** And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

- Hatred and Hostility

Luke 21:17 You will be hated by all for my name's sake.

Romans 1:30<sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents,

**John 15:18-19** "If the world hates you, know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

John 18:14<sup>14</sup> It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

**Titus 3:3** 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.

**James 4:4** You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore, whoever wishes to be a friend of the world makes himself an enemy of God.

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- Forgiveness

Matthew 5:14-15 "You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup> Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.

**Ephesians 4:32** Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

- Bitterness

Romans 3:14 "Their mouth is full of curses and bitterness."

**Ephesians 4:31** Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

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- Goldy influence

**Matthew 5:13-16** "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.



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<sup>14</sup> "You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup> Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven

**Titus 2:12** training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,

**1 Peter 2:12** Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

**2 Peter 3:11** <sup>11</sup> Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness,

- Corrupting Influence

#### **Genesis 19:1-38 (Lot)**

**Proverbs 2:12-22** delivering you from the way of evil, from men of perverted speech,

<sup>13</sup> who forsake the paths of uprightness to walk in the ways of darkness, <sup>14</sup> who rejoice in doing evil and delight in the perverseness of evil, <sup>15</sup> men whose paths are crooked, and who are devious in their ways. <sup>16</sup> So you will be delivered from the forbidden woman, from the adulteress with her smooth words, <sup>17</sup> who forsakes the companion of her youth and forgets the covenant of her God; <sup>18</sup> for her house sinks down to death, and her paths to the departed; <sup>19</sup> none who go to her come back, nor do they regain the paths of life. <sup>20</sup> So you will walk in the way of the good and keep to the paths of the righteous. <sup>21</sup> For the upright will inhabit the land, and those with integrity will remain in it, <sup>22</sup> but the wicked will be cut off from the land, and the treacherous will be rooted out of it.

**1 Corinthians 15:33** Do not be deceived: "Bad company ruins good morals.

- Sexual purity and marital faithfulness

**Ephesians 5:3** But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.

**1 Thessalonians 4:3-8** For this is the will of God, your sanctification: that you abstain from sexual immorality; <sup>4</sup> that each one of you know how to control his own body in holiness and honor, <sup>5</sup> not in the passion of lust like the Gentiles who do not know God; <sup>6</sup> that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. <sup>7</sup> For God has not called us for impurity, but in holiness. <sup>8</sup> Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

- Lust and Immorality

**Romans 1:24-25** Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

<sup>26</sup> For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <sup>27</sup> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

**1 Corinthians 6:9-10** Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

**Galatians 5:19** <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality,

**Ephesians 5:5-6** For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

- Generosity



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**Luke 12:33-34** Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. <sup>34</sup> For where your treasure is, there will your heart be also.

**Luke 6:38** Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

**2 Corinthians 8:2-5** <sup>2</sup> for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. <sup>3</sup> For they gave according to their means, as I can testify, and beyond their means, of their own accord, <sup>4</sup> begging us earnestly for the favor of taking part in the relief of the saints— <sup>5</sup> **and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us.**

- Greed and Covetousness

**Luke 12:15-21** And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." <sup>16</sup> And he told them a parable, saying, "The land of a rich man produced plentifully, <sup>17</sup> and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' <sup>18</sup> And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.' <sup>19</sup> And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'" <sup>20</sup> But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' <sup>21</sup> So is the one who lays up treasure for himself and is not rich toward God."

Colossians 3:5<sup>5</sup> Put to death therefore what is earthly in you:<sup>5b</sup> sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry

**2 Peter 2:14** <sup>14</sup> They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children!

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- Holy

**Matthew 5:8** "Blessed are the pure in heart, for they shall see God

**1 Peter 1:15-16** <sup>15</sup> but as he who called you is holy, you also be holy in all your conduct, <sup>16</sup> since it is written, "You shall be holy, for I am holy."

Revelation 22:11<sup>11</sup> Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."

- Unholy

**2 Timothy 3:2** <sup>2</sup> For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,



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**Jude 15** to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.”

**2 Peter 2:5-6** if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; <sup>6</sup> if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly;

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- Upright Speech

**Exodus 20:16** “You shall not bear false witness against your neighbor.

**Proverbs 10:19-21** When words are many, transgression is not lacking, but whoever restrains his lips is prudent. <sup>20</sup> The tongue of the righteous is choice silver; the heart of the wicked is of little worth. <sup>21</sup> The lips of the righteous feed many, but fools die for lack of sense.

Ecclesiastes 5:2-7<sup>[a]</sup> Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore, let your words be few. <sup>3</sup> For a dream comes with much business, and a fool's voice with many words.

<sup>4</sup>When you vow a vow to God, do not delay paying it, for he has no pleasure in fools. Pay what you vow. <sup>5</sup>It is better that you should not vow than that you should vow and not pay. <sup>6</sup>Let not your mouth lead you<sup>[a]</sup> into sin, and do not say before the messenger<sup>[a]</sup> that it was a mistake. Why should God be angry at your voice and destroy the work of your hands? <sup>7</sup>For when dreams increase and words grow many, there is vanity;<sup>[a]</sup> but<sup>[a]</sup> God is the one you must fear.

**Ephesians 4:29** Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

Ephesians 5:4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.

**James 1:26** If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless.

**James 3:1-2** Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. <sup>2</sup> For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body.

- Corrupt Speech

**Proverbs 10:18** The one who conceals hatred has lying lips, and whoever utters slander is a fool.

**Proverbs 15:28** The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things.

Romans 3:13-14 “Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.”<sup>14</sup> “Their mouth is full of curses and bitterness.”

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- Inherit the Kingdom

**Matthew 25:34-40** Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the



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world. <sup>35</sup> For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, <sup>36</sup> I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' <sup>37</sup> Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? <sup>38</sup> And when did we see you a stranger and welcome you, or naked and clothe you? <sup>39</sup> And when did we see you sick or in prison and visit you?' <sup>40</sup> And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

**John 3:3-5** Jesus answered him, "Truly, truly, I say to you, unless one is born again<sup>[a]</sup> he cannot see the kingdom of God." <sup>4</sup> Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" <sup>5</sup> Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

**1 Corinthians 6:11** <sup>11</sup> And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God

**Revelation 21:7** The one who conquers will have this heritage, and I will be his God and he will be my son.

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, "Behold, the dwelling place<sup>[a]</sup> of God is with man. He will dwell with them, and they will be his people,<sup>[b]</sup> and God himself will be with them as their God.<sup>[c]</sup>" <sup>4</sup> He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

<sup>5</sup> And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true."<sup>6</sup> And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. <sup>7</sup> The one who conquers will have this heritage, and I will be his God and he will be my son. <sup>8</sup> But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death."

- Do not Inherit the Kingdom

**1 Corinthians 6:9-11** <sup>9</sup> Or do you not know that the unrighteous<sup>[a]</sup> will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,<sup>[b]</sup> <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. <sup>11</sup> And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. **Galatians 5:21** <sup>21</sup> envy,<sup>[a]</sup> drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do<sup>[b]</sup> such things will not inherit the kingdom of God.

**Ephesians 5:5** For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.

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## Byproducts/Results/Duties? of Long Term Standing

- Worship only God

**Exodus 20:2-6** <sup>2</sup> I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

<sup>3</sup> You shall have no other gods before<sup>[a]</sup> me.

<sup>4</sup> You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. <sup>5</sup> You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, <sup>6</sup> but showing steadfast love to thousands of those who love me and keep my commandments.

**Matthew 4:10** Then Jesus said to him, "Be gone, Satan! For it is written, "You shall worship the Lord your God and Him only shall you serve."

**John 4:23-24** But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth."

**1 Thessalonians 1:9** <sup>9</sup> For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God



## Still Standing

### Week 3: The Fruit that Grows From Where One Stands

- Idolatry

[Living for self, Ultimately worshipping the Enemy and the antichrist]

**Daniel 11:30-33** For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant. <sup>31</sup> Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate. <sup>32</sup> He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. <sup>33</sup> And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder.

**2 Thessalonians 2:4** <sup>4</sup> who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

**Revelation 13:4-8** <sup>4</sup> And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

<sup>5</sup> And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. <sup>6</sup> It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. <sup>7</sup> Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, <sup>8</sup> and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.

**Revelation 13:12-15** <sup>12</sup> It exercises all the authority of the first beast in its presence, <sup>13</sup> and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. <sup>14</sup> It performs great signs, even making fire come down from heaven to earth in front of people, and by the signs that it is allowed to work in the presence of <sup>15</sup> the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. <sup>15</sup> And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.

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- Hate Sin and the Enemy

**Psalms 139:21** Do I not hate those who hate you, O Lord? And do I not loathe those who rise up against you?

**Romans 12:9** Let love be genuine. Abhor what is evil; hold fast to what is good.

**Hebrews 1:9** You have loved righteousness and hated wickedness;

therefore God, your God, has anointed you with the oil of gladness beyond your companions."

**1 John 2:15** <sup>15</sup> Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him

- Hate and persecute Believers  
Hate Christ and righteousness

(Paul was persecuted the most by his fellow Pharisees. So what were they doing when they heralded Paul? What were they following? What did they adulate?)

**John 15:19** If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

**John 16:3** And they will do these things because they have not known the Father, nor me.



## Still Standing

### Week 3: The Fruit that Grows From Where One Stands

**John 17:14** <sup>14</sup> I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.

**2 Timothy 3:12** Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,

**Revelation 12:13-17** <sup>13</sup> And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. <sup>14</sup> But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. <sup>15</sup> The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. <sup>16</sup> But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. <sup>17</sup> Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood<sup>[a]</sup> on the sand of the sea

- **Seek to Advance God’s Kingdom and Righteousness (Missions Mindset)**

**Matthew 6:31-33** <sup>31</sup> Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you.

**Matthew 11:12** <sup>12</sup> From the days of John the Baptist until now the kingdom of heaven has suffered violence,<sup>[a]</sup> and the violent take it by force.

**Matthew 28:19-20** Go therefore and make disciples of all nations, baptizing them in<sup>[a]</sup> the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

**Colossians 4:11** <sup>11</sup> and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me.

**Acts 1:6-8** So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup> He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

**Acts 19:8** <sup>8</sup> And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God.

**Acts 28:23, 23** When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets. <sup>31</sup> <sup>31</sup> proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

- **Promote Evil and Corrupt God’s kingdom and righteousness**

**Matthew 7:15** “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. **Matthew 13:24-43** [Parable of the Weeds, Leaven]

**Matthew 24:23-24** <sup>23</sup> Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. <sup>24</sup> For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.

**Luke 21:8** And he said, “See that you are not led astray. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them.

**Acts 20:29-30** <sup>29</sup> I know that after my departure fierce wolves will come in among you, not sparing the flock; <sup>30</sup> and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. **Galatians 1:8-9** <sup>8</sup> But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

**2 John 7-11** For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist. <sup>8</sup> Watch yourselves, so that you may not lose what we<sup>[a]</sup> have worked for, but may win a full reward. <sup>9</sup> Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. <sup>10</sup> If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, <sup>11</sup> for whoever greets him takes part in his wicked works.

**1 John 2:18-19** <sup>18</sup> Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. <sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.

- **Do not love the world**



Still Standing  
Week 3: The Fruit that Grows From Where One Stands

**Matthew 6:19-24** "Do not lay up for yourselves treasures on earth, where moth and rust<sup>[a]</sup> destroy and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

<sup>22</sup> "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, <sup>23</sup> but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

<sup>24</sup> "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.<sup>[a]</sup>

**James 4:4** You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

**John 17:15-16** I do not ask that you take them out of the world, but that you keep them from the evil one.<sup>[a]</sup> <sup>16</sup> They are not of the world, just as I am not of the world.

**Romans 12:1-2** I appeal to you therefore, brothers,<sup>[a]</sup> by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.<sup>[a]</sup> <sup>2</sup> Do not be conformed to this world,<sup>[a]</sup> but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.<sup>[a]</sup>

<sup>1</sup> **1 Corinthians 10:21-22** <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. <sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he?

<sup>2</sup> **2 Corinthians 6:14-18** <sup>14</sup> Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?<sup>1</sup>

<sup>5</sup> What accord has Christ with Belial?<sup>[a]</sup> Or what portion does a believer share with an unbeliever? <sup>16</sup> What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. <sup>17</sup> Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you,

<sup>18</sup> and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."

**2 Timothy 3:1-5** But understand this, that in the last days there will come times of difficulty.<sup>2</sup> For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, <sup>3</sup> heartless, unappeasable, slanderous, without self-control, brutal, not loving good, <sup>4</sup> treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, <sup>5</sup> having the appearance of godliness, but denying its power. Avoid such people

**1 John 2:15-17** <sup>15</sup> Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life<sup>[a]</sup>—is not from the Father but is from the world. <sup>17</sup> And the world is passing away along with its desires, but whoever does the will of God abides forever.

- Love The World

**Psalm 17:14** from men by your hand, O Lord, from men of the world whose portion is in this life.<sup>[a]</sup> You fill their womb with treasure;<sup>[a]</sup> they are satisfied with children, and they leave their abundance to their infants.

**Mark 8:36** For what does it profit a man to gain the whole world and forfeit his soul?

**Philippians 3:19** <sup>19</sup> Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.

**2 Timothy 4:10** <sup>10</sup> For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia,<sup>[a]</sup> Titus to Dalmatia.



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**1 John 2:15-16**<sup>15</sup> Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup>For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life<sup>[a]</sup>—is not from the Father but is from the world.

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- Wait for Christ's Return from Heaven

**1 Thessalonians 1:10** and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come

**1 Thessalonians 4:13-18** But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. <sup>14</sup>For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. <sup>15</sup>For this we declare to you by a word from the Lord,<sup>[a]</sup> that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup>For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. <sup>17</sup>Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. <sup>18</sup>Therefore encourage one another with these words.

**1 Timothy 4:8** for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

**Titus 2:13** waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,

- Do NOT Watch for Christ's Return

**Matthew 24:45-51**<sup>45</sup> "Who then is the faithful and wise servant,<sup>[a]</sup> whom his master has set over his household, to give them their food at the proper time? <sup>46</sup>Blessed is that servant whom his master will find so doing when he comes. <sup>47</sup>Truly, I say to you, he will set him over all his possessions. <sup>48</sup>But if that wicked servant says to himself, 'My master is delayed,' <sup>49</sup>and begins to beat his fellow servants<sup>[b]</sup> and eats and drinks with drunkards, <sup>50</sup>the master of that servant will come on a day when he does not expect him and at an hour he does not know <sup>51</sup>and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

**Luke 12:42-46**<sup>42</sup> And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time? <sup>43</sup>Blessed is that servant<sup>[c]</sup> whom his master will find so doing when he comes. <sup>44</sup>Truly, I say to you, he will set him over all his possessions. <sup>45</sup>But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk, <sup>46</sup>the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.

**1 Thessalonians 5:4-6** But you are not in darkness, brothers, for that day to surprise you like a thief.<sup>5</sup> For you are all children<sup>[a]</sup> of light, children of the day. We are not of the night or of the darkness. <sup>6</sup>So then let us not sleep, as others do, but let us keep awake and be sober.

## Standing Authority and How to Wield It

God,s  
Enemy's



Still Standing  
Week 3: The Fruit that Grows From Where One Stands

Our's

**2 Chronicles 16:9**

*“For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him.”*

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Still Standing  
Week 3: The Fruit that Grows From Where One Stands

**NOTES:**

**FUTURE TOPICS FOR STANDING:**

1. Our manifestation of where we have yielded can be measure by the Fruit of the Spirit in our life. [Fruit of the Spirit as one week?]
2. Do this under the title of: [Understanding the Authority in where you Stand?]
3. Confession as a standing tool.

**Consider The Kingdom**  
*Week 1: The Definition*

ASK: When you hear the word Kingdom, what do you think of?

Castle?

Princesses?

Knights: Black Kn. Vs. White Kn.

Serfdom, people that live there

This series we will look at:

Defining

Stages of the Kingdom (chart)

Three Kingdoms: The Enemies/Yours/God's

Proactive warfare

Praxis' of the Kingdom (established practices, applicable skills) via scripture

Examining the Parables

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**THE DEFINITION**

ASK: What is the KoG?

His church

His people

ASK: When will it come?

ASK: How will it come?

- Theories:

Subjective: (Adolf von Harnack)

KoG = Inward power which enters a human soul and takes hold of it.

Apocalyptic: (Albert Schweitzer, African Missionary)

KoG = Will be inaugurated by a supernatural force when history will cease and heaven will begin.



## Still Standing

### Week 3: The Fruit that Grows From Where One Stands

#### The Church:

As the church grows, the kingdom grows and is extended into the world.  
Essential to offer personal salvations.

#### Societal Pattern:

An ideal pattern, if followed, society will be well.  
Not concerned with individual salvations or with the future, but present.

- Scriptures:

#### O.T.:

##### Isaiah 2:4

“He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.”

##### Isaiah 11:6-11

“The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper’s nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious. In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people.....”

#### N.T.:

After the imprisonment of John the Baptist, Jesus moved to Galilee (Capernum).

##### Matthew 4:17

“From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.”

##### 5:20

“For I tell you unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.”

##### 7:21

“Not everyone who says to me, ‘Lord, Lord, will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.”

##### 13:11

“He replied, ‘The knowledge of the secret of the kingdom of heaven has been given to you but not to them. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him.’ (This is why he speaks in parables.)

##### 6:10

“Your kingdom come, your will be done on earth as it is in heaven.”

##### Luke 22:24-30

“A dispute rose among them as to which of them was considered to be greatest. Jesus said to them, ‘The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one



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who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.”

Matthew 25:31,34

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separate the sheep from the goats. He will put the sheep on his right and the goats on his left. Then, the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. I needed clothes and you clothed me. I was sick and you looked after me. I was in prison and came to visit me.’”

Present:

Romans 14:17

“For the kingdom of God is not a matter of eating or drinking but of righteousness, peace and joy in the Holy Spirit,”

Future:

Matthew 25:34

“Then, the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.’”

Realm:

Present: (Which we are now in, as Christians)

Colossians 1:13

“delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son.”

Luke 17:20,21

“The kingdom of God is not coming with signs to be observed; nor will they say, ‘Lo, here it is!’ or ‘There’ for behold, the kingdom of God is in the midst of you.”

Future:

2 Peter 1:11

“will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.”

Matthew 8:11

“Many will come from the east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven.”

Matthew 12:41,43

“will gather out of his kingdom all cases of sin and all evil doers...then the righteous will shine like the sun in the kingdom of their Father.”

SO...What is the KoG?

Western ideology = A realm over which a king exercises his authority.

“A state or monarchy the head which is a king; dominion; realm”

OR

The people belonging to that realm.



## Still Standing

### Week 3: The Fruit that Grows From Where One Stands

Webster:

**king-dom** [kɪŋdəm]

*n*

1. **monarch's territory:** a state or people ruled over by a king or queen
2. **sphere of activity:** a realm or area of activity in which a particular thing is thought to dominate
  - *the kingdom of professional tennis*
3. SCIENCE **highest classification for natural things:** any of the three groups, animal, vegetable, and mineral, into which natural organisms and objects are traditionally, as opposed to scientifically, divided

Kingdom may be:

A realm over which a sovereign exercises his authority

A people who belong to that realm

This subject can become so confusing because we do not embrace the complete definition:

The rank, quality, state, or attributes of a king; royal authority, dominion; monarchy; kingship.

Hebrew: Malkuth

Greek: basileia

Both = the rank, authority, and sovereignty exercised by a king.

Secondary meanings

Primary = the authority to rule, the sovereignty of the king

Reign

Psalm 103:19

The Lord establishes his throne in heaven, and his kingdom rules over all."

Psalm 145:11

"They will tell of the glory of your kingdom and speak of your might."

Psalm 145:13

"Your kingdom is an everlasting kingdom, and your dominion endure through all generations."

Daniel 2:37

"You, oh king, are the king of kings. The God of heaven has given you dominion and power and might and glory;"

(right before the triumphal entry)

**\*Luke 19:11-27 (Parable of the ten minas (reap what you did not sow, ten minas)**

**"While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. He said: 'A man of noble birth went to a distant country to have himself appointed king and then to return. So he called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.' But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.' He was made king, however, and returned home. Then he sent for the servants to whom he had given the money in order to find out**



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what they had gained with it. ‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’ The second came and said, ‘Sir, your mina has earned five more.’ His master answered, ‘You take charge of five cities.’ Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow. His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking our what I did not put in and reaping what I did not sow? Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’ Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas. ‘Sir’, they said, ‘he already has ten!’ He replied, ‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away. But those enemies of mine who did not want me to be king over them – bring them here and kill them in front of me.’”

(Believe, seek, act prepares the groundwork for growth of more belief which leads to more seeking which leads to more action.)

**19:14** The parable is based upon a historical event. According to the historian Josephus, after the death of Herod the Great, his son Archelaus went to Rome to be confirmed as king of Judea (v. 12). The Jews, however, sent a delegation to protest the appointment.<sup>1</sup>

What was the noble man seeking?

A realm?

Servants? People to rule?

Mark 10:15

“I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.”

What are we receiving?

Matthew 6:33

“But seek first his kingdom and his righteousness, and all these things will be to you as well.”  
(what shall we eat, drink, wear)

What are we seeking?

Authority.

The kingdom of God is not just heaven, a place.

Or the church, his people.

They are meaningless w/o AUTHORITY

Which has been handed down to us via JC

(find scriptures where)

?Matthew 10:5-8

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<sup>1</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Lk 19:14). Nashville, TN: Thomas Nelson.



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Some passages refer to the KoG as a realm  
Some as a present reality  
Some as a future reality

And it is all three

Greater things than these John 14:12

Ephesians 3:10-11

His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms according to his eternal purpose which he accomplished in Christ Jesus our Lord.”

Matthew 28:18-20

Then Jesus came to them and said

“All authority in heaven and on earth has been given to me. therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Matt 18:18

Whatever you bind on earth will be bound in heaven, loose...

John 20:21

Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you’

Luke 9:1-6 & 10:1-20

Commissioning of the 12 & 70

Luke 22:24-30

“A dispute rose among them as to which of them was considered to be greatest. Jesus said to them, ‘The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.’”

Heirs Ephesians 2:19-22

“Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. and in him you, too, are being built together to become a dwelling in which God lives by his Spirit.”

**A Herodian Parable.** According to Luke, Jesus told a parable about a certain well-born man who “went to a distant land to obtain for himself a kingdom and then return ... But his citizens hated him and dispatched a delegation after him saying, “We do not wish this man to be king over us’ ” (Luke 19:12, 14). Their plea did not prevail. Having gained his goal, the new monarch conducted a purge of his hostile subjects (Luke 19:15, 27). Readers of Josephus have long seen in this parable a retelling of the violent transition of power that accompanied the death of Herod the Great in 4 BC (*Jewish War* 2.1–100; *Antiquities* 17.200–338). Herod had named the emperor Augustus as executor of his



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will. Unfortunately, Herod had altered his will as a result of strife among his children, so the matter of succession was in dispute and the claimants had to make their cases to Augustus in Rome. One of Herod's sons, Archelaus, secured rule over Judaea (though not as king), a grant that met with determined opposition from many Judaeans—as in the parable. Josephus reports that, on assuming power, Archelaus, “remembering their recent disputes [with him], savagely abused not only Judaeans but also Samaritans” (*Jewish War* 2.111; compare *Antiquities* 17.342). In other words, Jesus was not simply inventing this story, but was reminding his listeners of recent events. Without Josephus, this crucial dimension of Jesus' (or Luke's) message would be lost.<sup>2</sup>

## 31

### The Parable of the Pounds

#### LUKE 19:11–27

OUR UNDERSTANDING OF SCRIPTURE must always be open to refinement. All interpretations of Scripture need to be *tentatively* final. They have to be final in the sense that obedience cannot wait for the disciple to read yet one more technical article in biblical studies. At the same time, all efforts in biblical interpretation are flawed. Our interpretation of Scripture, therefore, must never be closed to correction and revision.

One of the biblical stories that warrants a fresh look is the parable of the pounds. Lesslie Newbigin talks about the “plausibility structures” through which all of us see the world. What he means is that each of us perceives reality through the lenses of our language, culture, history, politics, economic theories, religion and military. As Westerners, one of our lenses is capitalism. Does the parable of the pounds need to be liberated from the presuppositions of capitalism that perhaps have unconsciously influenced our translations and interpretations of this story?

With this question in mind the introduction to the parable, whether from Luke or his source, makes clear that some of Jesus' followers were apocalyptic enthusiasts. The story before the telling of this parable concludes with Jesus saying to Zacchaeus and his friends, “Today salvation has come to this house” (Lk 19:9). Jesus and his disciples were on their way to Jerusalem to celebrate Passover, which was a joyful recollection of political liberation from Egypt. The phrase “today salvation has come” is dripping with apocalyptic overtones. If salvation has come for a hated tax collector like Zacchaeus, it surely has arrived for the nation! Passover is the perfect time for “the day of the LORD” (Amos 5:18) to appear. The text states that Jesus taught this parable, “because they supposed that the kingdom of God was to appear immediately” (Lk 19:11).

In every age (including our own) there are voices announcing that the end of all things is upon us. Such speculation provides a convenient escape valve from responsibilities in the present. If the end of the world is imminent, then there is no need to speak truth to power! Efforts to create a just society are pointless. Why work for peace and reconciliation? All things will soon be over.

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<sup>2</sup> Seeman, C. (2016). [Josephus, Flavius](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.



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Energy spent to protect and preserve the natural world is in vain. The prayer, “Thy kingdom come ... on earth” needs no commitment or response because the earth itself will soon pass away.

The New Testament presents three paradoxes on the subject of the coming of the kingdom of God. The kingdom *has come* in Jesus Christ and it is still *in the future*. The kingdom is *near* and yet *far off*. Followers of Jesus will *never know the timing* of the coming of the kingdom of God—and *here are its signs!*

The parable before us discusses the kingdom of God and makes clear that its completion “is going to be a while.” The text, with its rhetorical structure is shown in figure 31.1.

Herod the Great made a trip to Rome in 40 B.C. seeking a Roman appointment as king, and his son, Archelaus, made a similar journey in 4 B.C. to argue his case against his half-brother Antipas. Jesus used a political scene familiar to his audience as the background for this parable. As the story opens, a nobleman is giving a speech to his servants before he journeys “into a far country to receive for himself kingship and return.” Obviously, the nobleman is confident that he will receive the kingship he seeks. Not everyone around him agrees. The speech and the setting require scrutiny.

The nobleman calls ten servants and gives each of them a pound (the equivalent of one hundred days’ wages for a working man). Matta al-Miskin suggests that the talents themselves symbolize “Faith, hope and love, and are the vital components of the unearned salvation by grace that they had freely received.” The “pound” was clearly a free gift from a generous master to each of his servants. As the nobleman gives these gifts he tells them, “Engage in trade [*en ho*] I am coming back.” The little used Greek expression *en ho* literally means “in which.” It can also legitimately be translated “until,” meaning, “Engage in trade *until* I return.” A third option is to read it as a causative and translate the sentence, “Engage in trade *because* I am coming back.” English language translations have chosen the second and rendered the text “Engage in trade *until* I return.”

1. A nobleman went into a *far country* to receive for himself *kingship* and *return*. Calling ten of his servants he gave them ten pounds, and said to them, “Engage in trade/in a situation *in which I am coming back/because* I am coming back.” FAITHFULNESS
  
2. But his *citizens hated him* and sent an *embassy after him*, saying, “*We do not want this ... to reign over us.*” CONDEMNATION
  
3. And he *returned*, having *received kingly power*, and he said to *call* to him those *servants* to whom he had *given the money*, that he might know *what business they had transacted*.
  
4. The *first* came before him saying, “*Lord! your pound has made ten more.*” FAITHFULNESS



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5. And he said to him, "*Well done, good servant!*  
Because in a *very little* you have been *faithful*,  
I appoint you in *authority over ten cities.*"  
RESULT
6. And the *second*, came saying, "*Lord, your pound* has made *five pounds.*"  
FAITHFULNESS
7. And he said to him,  
"I appoint you over *five cities!*"  
RESULT
8. Then *another* came, saying, "*Lord, here is your pound*, which I kept stored in a *rag*;  
for I was *afraid of you*,
9. because you are a *hard man*;  
you take up *what you did not lay down*,  
and reap *what you did not sow.*"  
THE SERVANT'S EVALUATION
10. And he said to him, "*Out of your own mouth*  
I will *condemn* you,  
you *wicked* servant!  
CONDEMNATION
11. You *knew/experienced* that I was a *hard man*,  
*taking up what I did not lay down*,  
and reaping *what I did not sow.*  
THE SERVANT'S EVALUATION
12. Why then did you not *put my money in a bank*,  
and at my *coming*  
I should *collect* it with *interest?*"  
UNFAITHFULNESS  
(What he should have done to be consistent)
13. And he said to those standing by,  
"Take the *pound* from him, and give it to him who *has ten.*"  
And they said to him, "*Lord, he has ten pounds.*"  
RESULT
14. And I tell you, to *every one who has shall be given*;  
and from *him who has not*, what *he has* shall be *taken away.*



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- |  |                           |
|--|---------------------------|
| 15. But as for those <i>enemies</i> of mine,<br>who did not want me to reign over them,<br>bring them here and <i>slay them before me.</i> " | CONDEMNATION<br>Announced |
|--|---------------------------|

**Figure 31.1. The parable of the nobleman in the far country (Lk 19:11–27)**

By turning *en ho* into a time reference (until), the whole point of the master’s command becomes: “Get out there and do your best. You have limited time to prove yourself in the market place. On my return I expect profits! See how much money you can generate! Make hay while the sun shines!”

On returning, however, the master summons his servants and commends the first for being *faithful*, not *successful*. What is the master really seeking?

If *en ho* is read literally, the text can be translated, “Engage in trade in a situation in which I am coming back.” This legitimate reading renders a significantly different understanding of the entire story. (If *en ho* is read as a causative and translated “because,” the result is the same.) There were no stable political institutions across the Middle East at the time of Jesus. Transitions were (and are) times of great stress and uncertainty. Imagine a scene where the Shah of Iran, in his last days in power, summons ten of his servants and tells them:

I am going away to take a little vacation. I have \$5,000 for each of you. I want you to open shops in downtown Teheran in my name! The sign on the shop will, of course, read, “His Majesty’s Royal Rug (or whatever) Shop.” Keep in mind that I *am* coming back! I know I have enemies. They will most likely follow me and try to destroy me. But never fear; I will prevail and return.

What will those servants do once they receive the money and the Shah leaves the country?

The plot thickens with the very next phrase.

- |  |              |
|--|--------------|
| 2. But his <i>citizens hated him</i> and sent an<br><i>embassy after him</i> ,<br>saying, “ <i>We do not want this ...</i> to reign<br>over us.” | CONDEMNATION |
|--|--------------|

Once again this text is my literal translation of the original. It means, “We do not want this [expletive deleted] to rule over us.” During the American Civil War, every time the Northern Army lost a battle, investors withdrew large sums of money from the market. The price of gold went up, and the value of the new paper money, the green backs, went down. Many did not want Lincoln this ... (gorilla, country bumpkin, hairy ape) to rule over them!

The story assumes that the servants in the parable know all about the delegation that followed the nobleman with the intention to undermine him at all costs. Even so, anyone who understands the total instability of the political milieu in which they live will bury the money and wait to see who wins the right to rule: the nobleman or his known enemies. Anyone who dared to start a business as the known friend of the absent nobleman would surely be circumspect and try to stay out of the public eye. Perhaps some form of underground operation would be the most prudent. All the “smart money” in town would be buried under the floor of a back room.

Such is the real world of this parable. King Herod’s trip to Rome was successful; he received kingly power. His son Archelaus made the same trip and was banished. No one knows how such a perilous journey will end. The nobleman wants to know, “Are you willing to take the risk and



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openly declare yourselves to be my loyal servants (during my absence) in a world where many oppose me and my rule?"

It is amazing to note that after the reference to the determined enemies of the nobleman, the story continues almost as though those enemies did not exist. An elephant walks into the room and no one looks up. Matta al-Miskin makes reference to the servants who "struggled and endured hardships for the sake of the pounds that were given to them." He writes out of the background of being part of a Christian island in the midst of a sea of Islam. He is thus sensitive to what it means to live in a world where the majority look at Jesus and say, "We do not want this ... to rule over us." As the nobleman distributes gifts to his servants, he is in effect saying, "Once I return, having received kingly power, it will be easy to declare yourself publicly to be my loyal servants. I am more interested in how you conduct yourselves when I am absent and you have to pay a high price to openly identify yourself with me."

It has been my privilege to teach short courses for the Lutheran Church of Latvia. While I was at the Luther Academy in Riga, I observed the interviewing of new students for the academy. I asked the interviewing committee what kinds of questions they asked the applicants. They told me, "The most important question is, 'When were you baptized?' " And I asked, "Why is the date of baptism such an important question?" They answered, "If they were baptized during the period of Soviet rule, they risked their lives and compromised their futures by being baptized. But if they were baptized after liberation from the Soviets, we have many further questions to ask them about why they want to become pastors." In the parable the master challenges his servants to live boldly and publicly as his servants, using his resources, unafraid of his enemies, confident in the future as his future.

Throughout history various movements have disliked the Jesus they found in the pages of the Gospels and have created their own. The best known of these fabricators were the ancient Gnostics, who preferred philosophical speculation to historical revelation. They wanted and created a Jesus who told them to discover God within themselves. Others, called Docetists, did not want a Word that became flesh, so they created a "spiritual Word" that did not become flesh. With the rise of Islam a new Jesus was invented who claimed to be only a prophet bringing guidance and warning. The persecuted church in many places in the majority world over the last two hundred years has been obliged to live out its life and witness in a world that despised Jesus and his message. The greatest challenge of the parable before us can be found in this crucial aspect of the story. The parable continues:

3. And he *returned*, having *received kingly power*, and he said to *call* to him those *servants* to whom he had *given the money*, that he might know what business they had transacted.

In the story the nobleman does receive kingly power and returns (in spite of the delegation that followed him and tried to prevent his enthronement). On arriving home he summons the ten servants a second time. He wants to know what *diepragmateusanto* (from *diapragmateuomai*)? This is the only appearance of this word in the Greek New Testament. Its primary meaning is "How much business has been transacted." Bauer lists "How much *has been gained* by trading" as a second meaning. From the second century onward the Syriac and Coptic versions of this text have consistently chosen the first meaning. Most of the Arabic versions have done the same. The difference is critical. If the master wants to find out what has been gained by trading, he will ask some form of "Show me the money." But if he is asking, "How much business



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have you transacted?” he is seeking to discover the extent to which they have openly and publicly declared their loyalty to him during the risky period of his absence. A quick perusal of the account books will reveal the scope of the servants’ public exposure as loyal servants of the absent nobleman. The primary meaning of this key word reinforces my suggested understanding of the master’s original charge to the servants. Before the master departed, he challenged his servants to represent him publicly during the uncertain time of his absence, and assured them of his return. At his homecoming he wishes to check the extent of their obedience to his command.

A full ledger will reveal that the entire community knew the servant in question was his master’s man. A nearly empty account book will witness to the servant’s fear of showing public loyalty to him. Why has this key phrase usually been translated as, “How much did you gain by trading?” Has capitalism influenced the way Westerners have translated and understood this parable? Is the focus of the story on *profits*, or is it *faithfulness* to an unseen master in a hostile environment?

The conversation between the master and the first two servants unfolds as follows:

- |    |  |              |
|----|--|--------------|
| 4. | The <i>first</i> came before him saying, “ <i>Lord! your pound has made ten more.</i> ”  | FAITHFULNESS |
| 5. | And he said to him, “ <i>Well done, good servant! Because in a very little you have been faithful, I appoint you in authority over ten cities.</i> ” | RESULT       |
| 6. | And the <i>second</i> came, saying, “ <i>Lord, your pound has made five pounds.</i> ”  | FAITHFULNESS |
| 7. | And he said to him, “ <i>I appoint you over five cities!</i> ”   | RESULT       |

The faithful servants are the first to report. Each of them could have replied:

I had a good product.

I carried out careful market research.

I burned the candle at both ends.

I hired competent staff.

Here are the results: 1,000 percent profit on your investment.

Instead, the first reports, “Your pound produced ten pounds.” That is, “Your gifts produced the fruit of our efforts.” The master commends both servants for being faithful, not successful. Furthermore, their reward is greater responsibilities, not privileges. The first is given responsibilities over ten cities and the second over five.

In like manner Paul tells his readers:

I planted, Apollos watered.

But God gave the growth....

And each shall receive his wages according to his labor. (1 Cor 3:6, 8)

[Not according to his production.]



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This brings us to the dialogue with the third servant:

- |     |   |  |
|-----|---|--|
| 8.  | Then <i>another</i> came, saying, “Lord,<br>here is <i>your pound</i> , which I kept stored in a<br><i>rag</i> ;<br>for I was afraid of you,    | UNFAITHFULNESS<br>(What he did)                                  |
| 9.  | because you are a <i>hard man</i> ;<br>you take up what you did not lay down,<br>and reap what you did not sow.”                                | THE SERVANT’S<br>EVALUATION                                      |
| 10. | And he said to him, “Out of your<br><i>own mouth</i><br>I will condemn you,<br>you <i>wicked</i> servant!                                       | CONDEMNATION   |
| 11. | You <i>knew/experienced</i> that I was a <i>hard</i><br><i>man</i> ,<br>taking up what I did not lay down,<br>and reaping what I did not sow.   | THE SERVANT’S<br>EVALUATION                                      |
| 12. | Why then did you not <i>put my money in a</i><br><i>bank</i> ,<br>and at my <i>coming</i><br>I should <i>collect</i> it with <i>interest</i> ?” | UNFAITHFULNESS<br>(What he should have done to be<br>consistent) |

The third servant claims to be afraid of his master! But he was more likely afraid lest the master not return, in which case he would have backed “the wrong horse!” As it turns out the horse he failed to back won the race! When caught flat-footed, how does he attempt to defend himself?

It is impossible to imagine that when the servant fails his master’s test of faithfulness, he deliberately insults that same master. The intention of the servant’s speech must be to compliment his master. But how can this be true when he tells the master to his face (in effect), “I see you as a thief.” Can this be a compliment?

Such a label was indeed a compliment among the Gauls. Cicero, in *The Republic*, writes, “The Gauls think it disgraceful to grow grain by manual labor; and consequently they go forth armed and reap other men’s fields.”

Returning to the Middle East, the same has been historically true of the Bedouins. If the master in the parable is a Bedouin raider chieftain, what the unfaithful servant says about him is a high compliment. For the Bedouins of the past the worth of a man was measured by his skill as a raider. Friends of mine have told me that Bedouin love songs are full of praise for the noble clan leader who can swoop down on unsuspecting encampments and capture all their supplies and camels.

The Babylonian Talmud records a story about King David that says:

A harp was hanging above David’s bed. As soon as midnight arrived, a north wind came and blew upon it and it played of itself. He arose immediately and studied the Torah until the break of dawn.



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After the break of dawn the wise men of Israel came in to see him and said to him: Our lord, the King, Israel your people require sustenance! He said to them: Let them go out and make a living one from the other. They said to him: A handful cannot satisfy a lion, nor can a pit be filled up with its own clods. He said to them: Then go out in troops and attack [the enemy for plunder].

King David is presented here as a pious man who studies the Torah from midnight until dawn and at the same time recommends plundering as an acceptable economic enterprise. In harmony with this story the unfaithful servant most certainly thinks he is offering his master a compliment. The servant describes his master as one who plunders his neighbors and is successful at it—he takes up what he does not lay down and reaps what he does not sow.

But if the master is a nobleman in a settled agricultural community, such language is an insult. Jesus and his disciples are from settled farming and fishing villages. Clearly, the unfaithful servant has critically misjudged his master. The *faithful* servants had no difficulty understanding their master's true nature. It was the *unfaithful* slave who completely misunderstood the big man, and in trying to compliment him the slave actually insults him. What is the master's response?

The master observed, "You knew me [i.e., you experienced me] as a hard man ..." He does not admit that he *is* a hard man but says, "I understand that *you experienced me* as a hard man." The judgment he then passes on this unfaithful servant is that the servant is to be left with the twisted view of the master that was produced by the servant's unfaithfulness. The servant looks at the master through blue sunglasses created by his unfaithfulness. Looking through those glasses, the master (to him), appears blue. The master says, "My judgment against you is this: I will leave the blue sunglasses on your face. I will leave you with your self-created, distorted perceptions of my nature."

Speaking of God, Psalm 18:25–26 reads:

With the *loyal* thou dost show thyself *loyal*;

with the *blameless* man thou dost show thyself *blameless*;

with the *pure* thou dost show thyself *pure*;

and with the *crooked* thou dost show thyself *twisted*. (italics added)

This psalm goes beyond the parable. In this instance the psalmist understands that the communities' attitudes and ethical behavior influence God's revelation of himself to it. The parable places the blame solely on the servant. The *servant's unfaithfulness* produces a twisted vision of the master. Both texts affirm that the way we live influences how we see God, which is the unfaithful servant's problem.

The nobleman also points out to the unfaithful servant that he is inconsistent. If the nobleman were indeed a robber baron, he would care nothing about the law and would be happy to have his money invested in a bank and receive the interest. Interest was forbidden in Jewish law. But if the nobleman was a robber he would not care.

His pound is given to the man with ten, and there are cries of, "It isn't fair." Jesus then affirms that the one who responds with faithfulness to gifts received will receive greater gifts. But the one who proves to be unfaithful will lose the very gift with which he began. The life of discipleship provides many examples of such truths.

The more problematic text is the last sentence. The opponents of the nobleman are "on stage" at the beginning of the drama. At its conclusion the master orders them to be killed. Perhaps this final word reflects a church looking backward to the fall of Jerusalem and struggling to make sense of its horrors.



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In the text, however, that order is given but not carried out. The master's enemies are not on stage when the story stops. The parable does not end, it simply stops with a final scene missing. A better option is to see this command as a statement of what the enemies *deserve* and to remember that the text does not record what they *receive*. Abraham received an order from God to kill his son. A second later command canceled that order. What conclusions would a reader of Genesis come to about God if he or she read the account of the first order, did not read further and assumed that Isaac was killed? Many of the parables of Jesus are left open-ended. Does the older son agree to be reconciled with his father in the parable of the prodigal son? We do not know. Does the wounded man taken to the inn by the good Samaritan make it home? We are not told. Do the workers in the vineyard accept the master as a gracious man or do they persist with their cries of "It's not fair"? There is no answer. Here the master declares what his enemies deserve. The reader is not told what they receive. Yes, "The wages of sin is death" (Rom 6:23). The rest of the verse states, "but the free gift of God is eternal life in Christ Jesus our Lord." In the Middle East the word *no* is not an answer, it is merely a pause in the negotiations.

If a Westerner is told by his employer, "You're fired! Clear out your desk! I want you off of the property by 5 p.m. today!" the employee will understand that he or she is fired and start packing at once in preparation for departure at 5 p.m. A traditional Middle Easterner will listen to the same speech and conclude: "The master is clearly very upset! Hmm—I see that I have a long negotiating process ahead of me. I must seek help from my most influential friends. This is a very serious matter that requires immediate attention."

In this parable the master's command is an opening statement, no more. The story has no concluding scene and the reader is stimulated to reflect on the unfinished symphony that is the parable. At the beginning of the story the master gave his servants gifts that they neither earned nor in any way deserved. He demonstrated his generosity. That same generosity was again verified by the manner in which he treated his faithful servants on his return. He was even generous with the unfaithful servant, who had his pound taken from him but was not fined, punished or even dismissed. By this point in the story the master had demonstrated his generosity three times. As he arrives to settle with his aggressively active enemies, he publicly announces what they deserve. Everyone knows that this is the beginning of the process of dealing with them. What will the end of that process be? The wages of sin is death and ...? The reader/listener is called on to remember the master's nature and contemplate how such a master may complete his dealings with those who bitterly opposed him.

Another aspect of this command has to do with Luke's integrity. If the master's statement regarding his enemies is assumed to be his final word, then a serious question must be asked regarding Luke's view of Jesus. In Luke 6:35–36 Jesus teaches: "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

If, in Luke's Gospel, Jesus calls on his disciples to love their enemies, is the command in Luke 6:36 flatly contradicted by the last scene in the parable? Is Luke critically damaging his own



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presentation of the person of Jesus? Or does our understanding of the parable's unfinished conclusion need to be reconsidered?<sup>3</sup>

means or method of defending

- having no claim to the land under the *aegis* of the law, the cattle baron decided to claim it by force

### Synonyms for *aegis*

***Ammunition, armor, buckler, cover, defense, guard, protection, safeguard, screen, security, shield, wall, ward***

### Ephesians

*2 And you were dead in the trespasses and sins <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— <sup>3</sup> among whom we all once lived in the passions of our flesh, carrying out the desires of the body<sup>(a)</sup> and the mind, and were by nature children of wrath, like the rest of mankind.<sup>(b)</sup> <sup>4</sup> But<sup>(c)</sup> God, being rich in mercy, because of the great love with which he loved us, <sup>5</sup> even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— <sup>6</sup> and raised us up with him and seated us with him in the heavenly places in Christ Jesus, <sup>7</sup> so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,<sup>9</sup> not a result of works, so that no one may boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*

### 2 Thessalonians 2:10-12

*<sup>10</sup> and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved.<sup>11</sup> Therefore God sends them a strong delusion, so that they may believe what is false, <sup>12</sup> in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.*

#### CLARIFYING THE PROBLEM

Before examining various resolutions, I must clarify what is at stake in this problem. I note first that we find the terms “**compatibilism**” and “**incompatibilism**” in this discussion. We have seen these terms before, but in prior discussions they referred to different notions of free human action. In the discussions of freedom and foreknowledge, the terms appear again, but they are used in a different sense. **Someone who is a compatibilist on the matter of freedom and foreknowledge believes that divine foreknowledge is compatible with human free will (typically, the kind of freedom in view is libertarian). On the other hand, someone who does not think divine foreknowledge is compatible with human freedom is an incompatibilist. Those who hold a compatibilistic notion of free will believe their view of freedom is compatible with divine foreknowledge, and they charge that divine foreknowledge is incompatible with libertarian free will.**

Those who hold libertarian free will are divided on whether that freedom is compatible with divine foreknowledge. Libertarians have offered various proposals to harmonize free will and divine foreknowledge, but

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<sup>3</sup> Bailey, K. E. (2008). *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels* (pp. 397–407). Downers Grove, IL: IVP Academic.



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some believe they are incompatible. In a very influential and significant article titled “Divine Foreknowledge and Alternative Conceptions of Human Freedom,” William Alston argued that those who hold a compatibilist line on the freedom/foreknowledge issue actually espouse a different concept of human freedom than libertarianism. In fact, they have adopted a view of freedom that places them in the determinist camp. I contend that many resolutions to the freedom/foreknowledge problem offered by proponents of libertarian free will are guilty of the error Alston mentions, and hence their proposed resolution doesn’t render a system with libertarian freedom internally consistent. But more on that as we proceed.<sup>4</sup>

#### **Ephesians 2:1-3**

*2 And you were dead in the trespasses and sins <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— <sup>3</sup> among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.*

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<sup>4</sup> Feinberg, J. S. (2001). *No One Like Him: The Doctrine of God* (pp. 736–737). Wheaton, IL: Crossway Books.