Trophies of Christ

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We Are “Trophies of Christ!”

It is God's earnest desire that the believer live a happy, satisfying, fulfilling life! Christ has provided this triumphant living for every believer!

This study deals with a Biblical concept that will change the believer's attitude about himself and show what God desires to do through his life! Ephesians 3:8 refers to "the unsearchable riches of Christ," then this chapter goes on to state that Paul's purpose was to share with all men the mystery (hidden purpose) which had been "hidden in God" from the beginning of the world, in Christ Jesus, Who created all things . . . now comes the tremendous insight . . . verse 10 states, "The hidden purpose of God was now made known. His intent was to make known unto all the principalities and powers in heavenly places . . . [that is, to make known all the various powers of evil in the dark world] . . . that the Church . . . [every believer] . . . might now be used to display the innumerable aspects of God's wisdom!"

These verses in Ephesians 3 state that God desires to manifest (display) through the Church . . . (that's you and me!) . . . His supreme wisdom to all the spirit world. We are "Christ's trophies" in which He desires to reflect His glory!

*2 Corinthians 2:14* states, "But thanks be to God, who always leads us in triumphal procession in Christ . . . (as trophies of Christ's victory) . . . and through us spreads everywhere the fragrance of the knowledge of Him." — [Hallelujah!]

The believer is Christ's "trophy" in which He desires to exhibit His triumphant life!

The believer does not "triumph" in life just because of his struggles, battles and constant suppression of the enemy of his soul. These things only lead to oppression! It is as he overcomes his ignorance of God's provisions and man-made, unscriptural, requirements and permits Christ to live His life in and through him, that Christ's triumphant life will be lived through his life.

*Ephesians 3:14-21*, "For this reason I kneel before the Father, from whom His whole family in heaven and on earth derives its name. I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge - that you may be filled to the measure of all the fullness of God. Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

The problem is that many believers experience an "up-and-down" existence in their attempting to live an overcoming life. They may, for a period of time, have growth, ascending up and up - only to have some catastrophe strike and their experience collapses. Why?
THEY FAIL TO SEPARATE A "SOULISH WALK" FROM "A WALK IN THE SPIRIT!"

God's Word teaches that the Christian has snares of Satan to avoid, trials and temptations to endure and will face active opposition in his Christian walk, however, while it is true that the believer will be subjected to a struggle between his spirit and his flesh as the power of the "prince of the air" [Satan] and all his demons, are feverishly at work to defeat him, it is also true that as he recognizes the victory which is already achieved for him through Christ, he will come to know the triumphant life which is in Christ Jesus! It will help to remember Jesus' words, when He said: "Come to Me, all you who labor and are heavy-laden and over-burdened, and I will cause you to rest. I will ease, relieve, and refresh your souls. Take My yoke upon you, and learn of Me: for I am gentle (meek) and humble (lowly) in heart, and you will find rest - relief, ease, refreshment, recreation and blessed quiet - for your souls. For My yoke is wholesome (useful, good) - not harsh, hard, sharp or pressing, but comfortable, gracious, and pleasant; and My burden is light and easy to be borne." Matthew 11-28-30 (Amplified New Testament)

A great paradox is that the greater the believer's spiritual attainment, the fiercer the battles will be, yet, at the same time, he can have "rest!"

MANY HAVE NEVER EXPERIENCED THE JOY OF BEING OVERCOMERS

One reason many believers are not living an overcoming life is that, when the word "overcomer" is mentioned, there is an immediate shrinking, or withdrawing, effect which comes upon them. After all, who wants to be engaged in struggles, in spiritual battles, or anything that calls for "mortification" (killing) of the flesh?

While there is, in Christian living, the Biblical concept which involves aggressive, militant, action, thee is also a life of "rest" - as the believer lets Christ live His life through him!

The Apostle Paul states that he "fought a good fight" and, certainly, he did experience a "dying daily," however, he recognized that triumphant Christian living was in the secret that, "It is no longer I who live, but Christ, the Messiah, lives in me, and the life I now live in the body I live by faith - by adherence to and reliance on and (complete) trust - in the Son of God, Who loved me and gave Himself up for me." (Galatians 2:20 Amplified New Testament)

Paul says, "This wonderful ‘Christ-life’ comes because we share in Christ's crucifixion. Galatians 5:24, in the Amplified New Testament, states: "And those who belong to Christ Jesus, the Messiah, have crucified the flesh - that Godless human nature - with its passions and appetites and desires." And, in Galatians 6:14, Paul states, "But far be it from me to glory (in anything or anyone) except in the cross of our Lord Jesus Christ, the Messiah, through whom the world has been crucified to me, and I to the world."

OUR LORD EXPECT US TO OVERCOME "EVEN AS" HE OVERCAME

Hebrews 4:15, speaking of Jesus Christ, states, "He was in all points tempted like as we are, yet without sin." The Bible teaches that Christ was, in all points, tested as the believer is! He entered the arena of being tested and tempted in all manner as the believer is, without any immunity to err. If He had qualities and attributes that is not available to the believer, then He
was equipped with superior qualities, which would make the text mean something totally different than what it says. It teaches that Christ was tempted with temptations just "like believers are."

Think of it! Christ did not have any advantage over the believer, with, perhaps the knowledge that He was the Son of God. God expects the believer to succeed in his Christian life, in "like manner," of Christ and God has made available to the believer the same spiritual source which Christ had when He was tested in His earthly life!

Scripture seems clear that Christ did not resort to "inherent deity" when He lived His life on earth. He did not have a source of Divine power which the believer does not have.

Philippians 2:7-8 makes it clear, that when Christ came to earth, "He took upon Himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Christ "laid aside His Deity," became a man, and faced life with the same limitations which the believer faces life with. I do not imply that Christ became, in any sense, an ordinary sinful man as we were! Christ was the unique Son of God, pre-existent with the Father from the very beginning of eternity past (John 1:1). He came into this world, conceived of the Holy Spirit (Luke 1:35), born of a Virgin (Luke 1:34). As the Divine Son of God, He became the "perfect" man and lived on earth without committing any sin, however, He accomplished this without drawing on powers of Deity, not available to the believer, but, rather, He overcame the tests and temptations of this life by the power which is available to the child of God.

This brings us to the glorious reality of the possibility of living as He lived! This victorious Christian living is within reach of every born-again believer!

Scripture teaches that each one of us is "born and shapen in iniquity," that is, we are born with inherent sin within our very nature, however, we are "new-born creatures in Christ Jesus" when we accept Christ as our Savior. The "new life" within us is conceived by the Holy Spirit at the moment we accept Christ as our Savior, which places us in a position to "live in Christ" - live as "Christ lived, by the same power He received of the Father . . . the power of the Holy Spirit." [Study Jesus' prayer to His Heavenly Father in John 17]

Jesus Christ came to earth to take upon Himself human nature. He became a man in order that through obedience, death and the resurrection, He might destroy him who had the power of death - that is the devil!

Hebrews 2:14 states, "Since, therefore, children share in flesh and blood - that is, in the physical nature of human beings - He (Christ) in a similar manner partook of the same (nature), that is by (going through) death He might bring to nought and make of no effect him who had the power of death, that is, the devil." (verse 17) "So it is evident that it was essential that He be made like His brethren in every respect, in order that He might become a merciful (sympathetic) and faithful High Priest in the things related to God, to make atonement and propitiation for the people's sins. For because He Himself (in His humanity) has suffered in being tempted (tested and tried), He is able (immediately) to run to the cry of (assist, relieve) those who are
being tempted and tested and tried." [Amplified New Testament]

Jesus was "made in all things like unto His brethren," yet, He was without sin. He was tempted, tested and tried as we are. When we receive Christ as our Savior, we are "born of the Spirit" into the family of God and are in the same privileged position as Jesus was in to live an overcoming life. We have access to the same power through which our Lord overcame . . . the power of the Holy Spirit!

Jesus was God, equal with God the Father! He became the Son of Man. Jesus was not a man and became God! He was God and became man! He "laid aside His Deity" with all the qualities and attributes that makes God, God, and became "MAN" . . . an overcoming, perfect, man! He did not resort to any inherent qualities of Deity in His earthly life which is not available to the believer!

HE DID SOMETHING FAR GREATER AND MORE IMPORTANT

If Christ had gone through His life on earth as God, that is, if He had resorted to inherent Divine qualities whenever He had need of them, which is not available to the believer, then the believer could never hope to live the overcoming life Christ lived!

Jesus says in John 5:19, "I tell you the truth, the Son can do nothing of Himself; He can do only what He sees His Father doing, because whatever the Father does the Son also does." [verse 30] "By Myself I can do nothing. . . for I seek not to please Myself but Him Who sent Me." [7:17] "My teaching is not My Own. It comes from Him who sent Me." [8:28] "I do nothing on My Own but speak just what the Father has taught Me."

Philippians 2:5-8 instructs the believer to, "Let this same attitude and purpose and (humble) mind be in you which was in Christ Jesus. Let Him be your example in humility - Who, although being essentially one with God and in the form of God (possessing the fullness of the attributes which make God, God), did not think this equality with God was a thing to be eagerly grasped or retained; But stripped Himself (of all privileges and rightful dignity) so as to assume the guise of a servant (slave), in that He became like men and was born a human being. And after He had appeared in human form He abased and humbled Himself (still further) and carried His obedience to the extreme of death, even the death of (the) cross!" (Amplified New Testament)

Christ was One with God, the Father, possessing the fullness of the attributes with make God, God, yet, He stripped Himself of the privileges of "Omnia-attributes" of God, was born of a virgin, with all the limitations of manhood and carried out His mission . . . the redemption of men . . . to His death, the death of the cross!

Unless one recognizes that Christ lived His life on earth, enduring the same tests that man does, and He overcame all these temptations with no other source of power than what the believer has access to, the believer will fail to have a true picture of His Example. Christ succeeded in accomplishing what no one else had done before, live without sin. Little wonder Philippians 2:9 states "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name." Verse 10 says, ultimately "every knee must bow before Him of things in heaven and on earth and under the earth!"
The first Adam yielded in the time of testing, but the "last Adam" (Christ Jesus) did not yield when tested. Romans 5:19 states, "For as by one man's disobedience many were made sinners, so by the obedience of One [Christ Jesus] shall many be made righteous."

Since, the tests were equal for both the first, and the last, Adam, both would, of necessity, have had to have the same qualities and powers to face the same kind of test. However, thank God, the results were quite different!

Christ accomplished what Adam was unable to do! He had the same access to Divine help . . . and the same limitations . . . which Adam had, however, He did not succumb!

Read again John 5:19 on page 5 above!

When Jesus Christ was on earth, He did not do any work independently of His Father, but any work that He did, He did by the power of the Father through the Holy Spirit! John 5:30 clearly states that Jesus said, "I can, of Mine own self, do nothing." Jesus did not claim omniscience while He was living on earth. Matthew 24:36 states that there were things which He did not know, things which "only His Father in Heaven," knew.

I am not seeking to take anything away from our Blessed Lord, Jesus Christ, however, I simply want to point out the fact that there are many Scriptures which support the point that our Lord's total dependence was upon the Father while He was here on earth and that He did not rely upon any attributes of resident Deity, but only that power which is available to all believers today!

My point is, that since Christ overcame because of His total dependence upon His Father, the believer, today, has the same access through Christ to overcome as He did!

Christ faced the same tests, trials, and temptations that believers do today . . . overcoming them all successfully . . . with nothing more than the same ability which is available today, then, believers are without excuse to live overcoming lives as well!

CHRIST IS OUR "EXAMPLE"

Christ expects believers to overcome as He overcame. He expects believers to walk as He walked.

1 John 2:6 states, "Whosoever says he abides in Him, ought - as a personal debt - to walk and conduct himself in the same way in which He walked and conducted Himself." [Amplified New Testament]

Revelation 3:21, "To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne."

1 John 3:1-10, "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know Him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when He appears, we shall be like Him, for we shall see Him as He is. Everyone who has this hope in him purifies himself, just as He is pure. Everyone who sins breaks the
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law; in fact, sin is lawlessness. But you know that He appeared so that He might take away our sins. And in Him is no sin. No one who lives in Him keeps on sinning. No one who continues to sin has either seen Him or known Him. Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as He is righteous. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil’s work. No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother."

1 John 4:17, "In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like Him."

1 Peter 2:21, "To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps."

God expects the believer to live as Christ lived . . . to live an overcoming life! God would not have left the instructions one finds in Scripture, unless it is possible for fulfill His commandments. One must realize that it is possible to live an overcoming life!

It is Satan's lies when we hear:
• “I cannot live an overcoming life”
• “I am about ready to give up”
• “This Christian life is too difficult for me”
• “I cannot reconcile my life with what I read in Scripture”
• “I just can't be ‘perfect’”

Matthew 5:48 states, "You, therefore, must be perfect, as your Heavenly Father is perfect (that is, grow into complete maturity of Godliness in mind and character, having reached the proper height of virtue and integrity.) [Amplified New Testament]

God does not ask believers to do the impossible (nor even the unreasonable) and, the reason believers say, "Living the overcoming is impossible," is because they do not understand the provision God has made!

Paul says, in Colossians 1:28-29, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, whereunto I also labor, striving according to His working, which worketh in me mightily."

God taught, even in Old Testament times, for man to be holy. Leviticus 20:7 states, "Be ye holy for I am holy."

Ephesians 1:4 states, "Even as (in His love) He chose us - actually picked us out for Himself as His own - in Christ before the foundation of the world, that we should be holy (set apart for Him) and blameless in His sight, even above reproach, before Him in love."

And 5:27 states, "That He might present the Church to Himself in glorious splendor without spot or wrinkle or any such thing - that He might be holy and faultless." [Amplified New Testament]
Those interested in making a thorough study of what God requires in Christian living, I offer the following Scriptures:

| Philippians 2:15; 4:8; Colossians 3:5-15; 1 Thessalonians 2:12; 3:13; 1 Peter 1:14; 2 Peter 1:5-8; 1 John 2:1; 3:3,6,8; Revelation 18:4; 19:8. |

**GOD'S PROVISION AND PLAN**

Jesus Christ came to this earth and lived a complete life of faith, in order to become the Author and Finisher of our faith! He was tested and tempted in all manner as we are, yet without sin. He became sin in our stead, died for our sins and rose again for our justification, and now sits on the right hand of the Father mediating on our behalf as a perfectly equipped High Priest, knowing exactly what we face in our tests, trials and temptations.

Jesus Christ now grants to the believer all the power, strength, and ability . . . all that the Father was to Him while He was on earth to live an overcoming life . . . in order that the believer might live even as He lived!

Hebrews 12:2 tells us that Jesus is the, "**Author and Finisher of our faith!**"

What is the logic of the writer of the book of Hebrews? In Hebrews 10:38, the Author of Hebrews states, "**Now the just shall live by faith . . .**" Verse 39 states, "We are not of them who draw back unto perdition [destruction]; **BUT** of them that have faith to the saving of the soul."

Following these statements is chapter 11, telling us of the great men and women of faith! The last verse of chapter 11 states, "God having provided some better thing for us, that they without us should not be made perfect!"

A study of those who are listed in chapter 11 will reveal that somewhere in their life there had been failure, error, and mistakes that would disqualify them from having *perfect faith.* However, chapter 12 begins by saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith!"

**What is the Author of Hebrews saying?**

The Author of Hebrews is teaching that "Every person has failed to have `perfect' faith until Jesus came, and He was their `Cause and Completor of faith,'" or, as one translation states this verse. "The pre-existent Son of God came to earth as a perfect man - (with an ability to fail, however, He did not fail) - and He became the Author (Inaugurator) of perfect faith." This is the faith that made it possible for the Father to have perfect communion with the Son. He became the
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Author and Finisher of faith that forms the acceptable basis for restored fellowship.

Christ's faith becomes the basis of our faith! It is in Him, and Him alone, that we became righteous. In Him we become holy! In Him we become acceptable! In Him we have fellowship with the Father! Oh, glorious truth!

Christ Jesus said in John 15:16, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in My name, He may give it you."

The child of God is to look away from everything and everyone else and look unto Jesus, Who is the Author and Finisher of our Faith. The only acceptable faith is that faith which is found in Christ. The faith of the Old Testament patriarchs was great and wonderful, nevertheless, Christ's faith is "THE FAITH" that will produce "fruit" in the believer.

JUST WHAT "FRUIT" DOES JOHN 15:16 REFER TO?

John 15:16, has been used to motivate Christians to go witnessing, [using the premise that, because "Christians beget Christians" the "fruit" spoken of here must be soul-winning]. However, this is not so. A new Christian can only be born of God. No Christian can declare anyone to be "his" convert. The witness the believer gives is only an instrument to introduce others to Christ. The result of abiding in Christ is fruit-bearing and this fruit is the very nature of Jesus Christ Himself!

Jesus draws a beautiful picture in John, chapter 15, when He says, "I am the true vine, and my Father is the Gardener . . . Remain in Me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in Me. I am the vine; you are the branches, If a man remains in Me and I in him, he will bear much fruit; apart from Me ye can no nothing!" [John 15:1, 4-5]

The "Fruit of the Spirit" is the visible manifestation of the "invisible life of Christ" at work in the believer's life, which is totally dependent upon the believer's relationship with Jesus Christ.

How does the believer keep holy, perfect, and unspotted?

Galatians 5:16 gives the answer, when it states, "Live by the Spirit, and you will not gratify the desires of the sinful nature."

To understand what Galatians 5:16 is teaching, we must understand that man is a "tri-une" being, [that is, he has three dimensions . . . spirit, soul, and body!]

God's Word teaches the believer to "mortify [kill] the flesh," in order to "live by the Spirit!"

Galatians 5:17 goes on to say, "For the sinful nature desires that is contrary to the Spirit, and the Spirit that is contrary to the sinful nature. . . are in conflict with each other, so that you do not do what you want."

To more fully understand the make-up of man's nature and the problem that he has it is important that we read Romans 7:14-25 at this junction of our study. It will help greatly!
| Romans 7:14, "We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.

Verse 14 - Because of Adam's sinful nature, we are a creature of the "flesh," and, as long as we live "by the flesh," we are "under the control of sin!"

(15) I do not understand what I do. For what I want to do I do not do, but what I hate I do.

Verse 15 - We do not understand our actions, when we do what we do not want to do.

(16) And if I do what I do not want to do, I agree that the law is good.

Verse 16 - We know God's law is good and, with our mind, we desire to do it, however [Verse 17], because we are controlled by our "flesh nature," we do what we really do not want to do. Our heart wants to do one thing, but our actions do some- thing else.

(17) As it is, it is no longer I myself who do it, but it is sin living in me.

(18) I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. (19) For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing.

Verse 18 - In our flesh there is nothing good and, although, [Verse 19], we want to do what is right, the power within "our flesh" overpowers us and causes us to do what we do not want to do.

(20) Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

Verse 20 - We make up our mind not to do wrong, however, that is not enough, because the power of sin within our flesh - nature must be dealt with.

(21) So I find this law at work When I want to do good, evil is right there with me.

Verse 21 - Our "innermost" being [that is, "in our spirit"] we desire to do what is right, but evil is still there.

(22) For in inner being I delight in God's law;

Verse 22 - Our attention must be focused on the "new nature" which we receive in Christ Jesus.

(23) but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.

Verse 23 is a picture of what Galatians 5:17 teaches . . . a struggle between our flesh and the Holy Spirit, working within our spirit.

(24) What a wretched man I am! Who will rescue me from this body of death?

Verse 24 - Our hope is when we arrive at the place we realize that "we" cannot, in our own ability and power, live the life which Jesus Christ demands.
Galatians 5:16 teaches the same thing: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

IN ORDER TO KEEP A CLEAR PICTURE OF WHAT SCRIPTURE TEACHES:

1. Without Jesus Christ, man is "spiritually" dead. Scripture teaches that man is dead in his trespasses and sins [Ephesians 2:1], until he has been "quickened" (made alive) by the Lord Jesus Christ at his new-birth.

Man may be alive bodily, and in his "soul" (mind-will-emotion), however, he is dead spiritually. The tri-une being of man, without Christ Jesus, is "dead" in his spirit!

2. When one accepts Jesus Christ as his Savior and sincerely asks Him to come into his heart, Scripture teaches us that he is "born-again" [John 3:3]. Verse 6 teaches us "that which is born of the Holy Spirit (when one is born-again) is his "spirit." Therefore, now man, who was dead in his spirit, has been made alive in his spirit!

3. So then, a "born-again" person now has TWO NATURES = His old carnal, "flesh" nature; and the new nature of Christ Jesus!

These two natures struggle for control of the believer's life! God allows this struggle in order that he will grow and mature, providing that he matures and feeds the new life of Christ Jesus within his spirit!

Christ comes to live within the “spirit” whenever anyone accepts Him as their Savior. However, he is only "a babe in Christ." – There is much to learn, and learning how to permit the Spirit of Christ to control the believer, is of utmost importance in the believer's walk.

There is nothing to fear in this struggle, because, "Greater is He that is in you [that is Christ Jesus] than he that is in the world [that is, Satan]" [John 4:4].

Christ seeks to manifest Himself to the world through the believer, however, Christ will not force Himself and it is only as the believer learns how to permit Christ's new life within him.
. . to live out through his life . . . that he "lives in the Spirit."

The believer can have absolute assurance of his eternal salvation, when he accepts Jesus Christ as his Savior. Scripture teaches that, "The Spirit Himself testifies with our spirit that we are God's children." (Romans 8:16) Verse 15 teaches, the believer has the "Spirit of sonship. And by Him we cry, 'Abba, Father.'"


Christ, by the power of the Holy Spirit, seeks to lead the believer in ways and paths, of righteousness, this is what "holiness," "Godliness," and living "Christ-like" is all about!

It is at this very point that many fail to enter into the beautiful garden of God's: Love, Joy, Peace, Goodness, Faith, and Happiness! It is a lack of understanding this Biblical concept that many Christians live a life of gloom, perpetual conflict, fear, and, thus, no joy!

Romans 8:13 states, "For if you live according to the sinful nature [that is, the deeds of the flesh], you will die; but if [you live] by the Spirit you put to death the misdeeds of the body, you will live."

Here is a crucial point! There are many "man-made" deeds which believers spend a great deal of time battling, while all the time, sinister works of the "flesh" [man's sinful nature] are left to grow undetected!

What are the "works of the flesh"? Galatians 5:19-21 clearly states what the works of the flesh are. It states, "Now the works of the flesh are manifest, which are these:

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<thead>
<tr>
<th>ADULTERY [&quot;moicheia&quot;]</th>
<th>Illicit sexual relationship between a married person with anyone other than their married partner.</th>
</tr>
</thead>
<tbody>
<tr>
<td>FORNICATION [porneia]</td>
<td>Sex relationships between unmarried persons.</td>
</tr>
<tr>
<td>UNECLEANNESS [akathasia]</td>
<td>Sodomy, homosexuality, lesbianism and all manner of bestiality that is the opposite of cleanliness.</td>
</tr>
<tr>
<td>LASCIVIOUSNESS [aselgeis]</td>
<td>Promoting that which fosters lewd sex emotions, and relationships...&quot;lustfulness,&quot; &quot;unchastity.&quot;</td>
</tr>
</tbody>
</table>
| IDOLATRY [eidololatreia] | Image worship, or anything on which affections are passionately set and admiration is extended as to a "god."
| WITCHCRAFT [pharmakeia] | Sorcery, practice of consulting evil spirits, use of drugs to cast spells of evil or good by employing unseen spirits. |
| HATRED [echthra]        | Bitter dislike, ill-will, dissensions, arguments.                                               |
VARIANCE  
[eris]  | Discord, quarrelling, dissensions, arguments.

EMULATIONS  
[zeloi]  | Striving and jealousies madly at work to outdo another; rivalry.

WRATH  
[thumos]  | Determined and lasting anger, turmoil with indignation.

STRIFE  
[eritheia]  | Contention, jangling, determination to pay back for evil done to one. Vengeance, Disputations.

SEDITION  
[dichostasia]  | Seditious parties and factions stirring up strife.

HERESIES  
[hairesis]  | Deviation from truth.

ENVYING  
[phthonoi]  | A degrading and disgraceful passion satisfied at the expense of another.

MURDERS  
[phonoi]  | To kill, by taking another's life by hatred.

DRUNKENNESS  
[methai]  | Becoming enslaved to drink, living intoxicated.

REVELLINGS  
[komoi]  | Rioting, carousing, obscene boisterous pleasures.

... they which do such things shall not inherit the kingdom of God" [Galatians 5:19-21].

Don't confuse "the kingdom of God" with Heaven, our eternal home! The "kingdom of God" is God's rule . . . God's reign . . . in the believer's life. When God is in control of the believer's life it will bring *righteousness, peace, and joy*, according to Romans 14:17!

There are believers who are not enjoying God's *righteousness, peace, and joy*!

Why? What is the problem? The problem is, the believer has had his *spirit* made alive by the new birth, he has the *New Life* of Christ Jesus dwelling within his *spirit*, however, there needs to be the work of the Holy Spirit of *changing his character and conduct* . . . the area and activities of his *soul* . . . [his *spirit* is saved and he has eternal life, however, his *soul* needs to mature into Christ-likeness, that is, his mind, will, and emotion].

Luke 21:19 teaches, "*in your patience possess ye your souls!*"

1 Peter 1:22 teaches, "*seeing ye have purified your souls in obeying the truth through the Spirit.*"

Hebrews 10:39 teaches, "*Believe to the saving of the soul!*"
Jesus said in Luke 9:23-24, "If any man will come after Me, let him deny himself [that is, deny his flesh] take up his cross daily, and follow Me. [The 'cross' spoken of here is choosing to do God's will, whatever it may be], for whosoever will save his life [this word 'life' is the same Greek word as 'soul'], shall lose it, [that is, he allows God to rule in the area of his mind, will, and emotions], for My sake the same shall save it [shall save his 'soul']."

Jesus said, in Matthew 10:38-39, "Anyone who does not take his cross and follow Me is not worthy of Me. Whosoever finds his life will lose it, and whoever loses his life for My sake will find it."

Jesus said, in Mark 8:34-37, "If anyone would come after Me, he must deny himself and take up his cross and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for Me and for the gospel will save it. What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul?"

Jesus said, in John 12:24-27, "I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life."

These Scriptures clearly reveal an insight which the believer must never lose sight of, which is, that there is an active involvement of the believer's will in bringing his "soul" under submission to the power of the New-life of Christ Jesus within his "spirit."

God created man with a will. The "will" of man is resident within the "soul" area of his being. Man with the ability to say "yes" or "no" to God and the commandments of His Word. Man has the ability to say "yes" to the "New-Life" in Christ Jesus which he received when he was born-again, or, he has the ability to say "yes" to his old "fleshly desires."
Whenever one is born-again, Jesus Christ takes up His abode in the "spirit" area of the believer's being. Christ seeks to destroy the cravings of the flesh, however, it is up to the believer to allow the power of Jesus Christ, by the working of the Holy Spirit, to control and purify his soul and destroy the carnal cravings of the flesh.

**THE BELIEVER HAS A RESPONSIBILITY TO EXERCISES HIS "WILL" TO PERMIT THE HOLY SPIRIT TO LIVE IN AND THROUGH HIS "SOUl!"**

Christ desires to dwell within the believer as "a river of living water," to wash away all the unnecessary debris that Satan heaps upon the believer's life to attempt to make him ineffective in his Christian living.

A beautiful picture in the Bible that starts in the book of Leviticus [23:34-36] tells how, for seven days Israel offered sacrifices for their sins. It was a time of confession, mourning, abasement, and self-abhorrence, however, when the seven days were completed, the sacrificing for their sins was complete. On the eighth day, they would start life afresh with no sins of the past to plague and hinder them; Israel would gather to feast and rejoice on the eighth day!

On the eighth day all the people waited with joy for the moment to "explode" into praises and rejoicing. However, the rejoicing could not begin until the high priest performed another ritual. Early in the morning, on the eighth day, the high priest would go to the pool of Siloam and bring a vessel of water back to the Temple and pour it upon the altar, after which the great time of praises and rejoicing would begin!

When Jesus was on earth, the last time He would celebrate this feast with Israel, at the precise moment the high priest was about to pour the water that would start the praise and rejoicing, Jesus, watching the preceding and expressions of the people who were gathered there, steps up to the altar to reveal to them the true source of joy and happiness, and He cried out with a loud voice:

"If any man is thirsty, let him come to Me and drink! He who believes in Me - who cleaves to and trusts in and relies on Me - as the Scripture has said, `Out from his innermost being springs and rivers of living water shall slow (continuously).’" [John 7:37-38] Verse 39 explains what Jesus meant, when it states, "But He was speaking here of the Spirit. Whom those who believed - trusted, had faith - in Him were afterward to receive. For the (Holy) Spirit had not yet been given, because Jesus was not yet glorified." [Amplified New Testament]

Jesus said, "Rivers of living water would flow from the innermost being of His followers," living water which would quench the thirst of the thirsty!

Christ in the believer, filling him in his "spirit-being" with the fullness of Himself, then, from the believer's inner-most being, the Fruit of the Spirit will emanate "like a river."

Christ Jesus desires to produce in the believer the Fruit of the Spirit!

[The Fruit or the Spirit is recorded in Galatians 5: 22-23.]
This wonderful array of fruit, "against such there is no law," or, as one translations says, "no law exists against any of them."

What is the Fruit of the Spirit? Galatians 5:23-23 states, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. And against such things there is no law."

"Living in the Spirit" will result in the manifestation of the Fruit of the Spirit in the believer's life.

This study, "Trophies of Christ," is intended to present the concept of Scripture that believers are to be Christ's trophies in the world. They are to be a display of Christ's life, which is an expression of the fruit of the Spirit!

Believers are to be like mirrors, reflecting the characteristics of our Lord and Savior, Jesus Christ. . . trophies in their world!

The believer must understand exactly what the "fruit of the Spirit" is because one's "soul" is capable of producing similar fruit, which, while it may appear very much like the fruit of Spirit, is far from the same quality! The problem is that the resemblance can be so deceiving that it can be very difficult to detect. However, a careful study of God's Word will expose just what type of "fruit" the soul produces. The "fruit of the soul" is produced by man, but the "fruit of the Spirit" is produced only by the indwelling Christ.

Before I began to deal with the characteristics of the fruit of the Spirit . . . taking each characteristic of the fruit of the Spirit and, taking each one individually, show exactly what it is . . . let me explain one other thing, mentioned above, however, needs, to be made more clear.

An unregenerate person is capable of producing a counterfeit resemblance of the fruit of the Spirit. If his "spirit" has not been made alive by the new birth, then he can only produce a "soul-fruit-similarity" and not the real fruit of the Spirit!

It often takes a crisis to produce proof and expose the type of fruit man is producing.

For instance, the fruit of the Spirit is based on the characteristic of "love." There is a "SOULISH" love, that is often counterfeited for the fruit of the Spirit. This does not mean that it is bad, or evil, love, it simply means that it stems from the soul dimension of man's being. The Greek word for this "SOULISH" love is "phileo," and means, "brotherly love."

An event takes place in Peter's life, right after Christ's resurrection, at breakfast on the shore of the Sea of Galilee. [It is found in John 21.] Peter had miserably failed the Lord. Now, at breakfast, Jesus said to Peter, "Do you love Me?" [Jesus uses the Greek word for love, "agapao"]; This is the love that springs from a divine source within man's spirit, that has been born-again by the Spirit of God.

Peter replies, "I love you!" [However, Peter uses the Greek word for love, "phileo"] This is the soulish type of love. Jesus asked the same question the second time, using the same verb
for love, which He used the first time, "agapao." However, He received the same "phileo" reply from Peter the second time He asked the question.

The third time Jesus asked Peter if He loved Him, He used the "phileo" verb Himself, and, by this time, Peter got the message and was greatly humbled, and upset with himself because he realized that he had "loved" Jesus with a soul dimension of love, but Jesus deserves, and expects, "love" which is born of the Holy Spirit within the believer's spirit . . . "agapao" love!

The word "love" certainly has many meanings today. It has been abused in our culture. One says he "loves" a certain brand of milk, a new hat, a perfume, or many different articles. A person says he "loves" his car, his house, even his dog! Is it any wonder when we say, "I love you" to someone, they may wonder just what is meant?

The "soulish" love, while, it is not evil, does have weaknesses because it springs from a person's "soul" and is not the result of the Spirit of Christ within man's "spirit." It can turn to lust, jealousy, and even hatred.

Galatians 5:23 states that "there is no law against" agapao love, because it stems from the Holy Spirit and will not lead to evil!

What is true of this first characteristic of the fruit of the Spirit, (love), is true of all the other characteristics of the fruit of the Spirit. Take, for instance, joy. One can have "soulish" joy which is not evil in, and of, itself. One can have this joy with the coming of a new baby into the world, but, let disaster come . . . sickness or an accident, and then what happens to this joy?

The joy which is the characteristic of the fruit of the Spirit can look through tears and say, "The Lord gave, and the Lord has taken away, blessed by the name of the Lord." Even in the midst of sorrow there can still be joy! This is not so with "soulish" joy because it is dependent upon outward circumstances, while the fruit of the Spirit is interdependent upon the New Life of Christ dwelling within the believer's innermost being, his spirit.

And, take "soulish" peace . . . peace that springs from man's soul . . . only remains while the sun is shining and all is well, while, the "peace" which is a characteristic of the fruit of the Spirit, survives any storm!

What a pity that so many do not have Christ's peace, living on tranquillizers, going for hypnosis, consulting an endless chain of psychiatrists, when all the time Christ has provided "His peace!"

People sincerely try to practice the characteristics of the fruit of the Spirit - love, joy, peace, longsuffering, gentleness, goodness, meekness, and self-control - and even succeed in a measure, until something happens. They are able to put up with aggravations, they are gentle with rowdy neighbors, long-suffering with difficult people, but, then something happens and the lid blows off! They are ashamed because of the explosion and apologize, and start all over - until the next time!

**HOW DO WE FIND OURSELVES IN THIS PREDICAMENT?**
The reason some find themselves in the predicament described above is simply because they sincerely try, from the very depths of their souls, to do what is right and it cannot be done by "soulish" powers!

Paul sums up this problem in Romans 7:19, when he stated, "For what I do is not the good that I want to do; no, the evil I do not what to do - this I keep on doing!" He then gives the solution in verses 24 and 25, by stating, "Who will rescue me from this body of death" Thanks be to God - through Jesus Christ our Lord!" Paul continues in chapter 8, by stating, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

When any believer allows Christ to reign supreme in his spirit . . . and the fruit of the Spirit flowing from his innermost being . . . he will find "living in the Spirit" a beautiful experience, not only a possible, but a thrilling, exciting, reality!

The battle between the Spirit and the flesh is fought in the area of the soul.

The reason many are involved in sinful practices, seemingly hopeless, and unable to say "No," or to resist the pressures from without is that, even after one receives Jesus Christ . . . until he learns to "live in the Spirit" . . . there will be warfare that will take place in his soul.

- Galatians 5:17

The battle takes place in the realm of the believer's soul!

The believer's flesh constantly seeks control of the soul area of his being and, at the same time, the Spirit, [in the new life of Christ Jesus in the "spirit" area of his being], seeks to flow into the believer's soul - (mind, will, and emotion) - area of his being and destroy the ugly works of the flesh.

Galatians 5:17, in the King James translation, states, "For the flesh lusteth against the
Trophies of Christ

20

Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

The word "contrary" has the idea of "warring one against another!" The battle is between the believer's spirit and his flesh, and is fought in the area of the soul - [in the realm of believer's will, mind, and emotions.]

The believer cannot help it if his flesh lusts (craves) against the Holy Spirit dwelling in the spirit area of his being., however, it is up to the believer whether he is going to feed the flesh and provided his flesh-nature with strength or whether he will feed his spirit and give it strength to overcome.

God has given man a will as a sacred trust, in order that man could respond with a "yes" or "no" whenever the Spirit and the flesh are warring one against another.

First of all, this sacred, God given, heritage, the will, gives man the opportunity...(when the Holy Spirit convicts and draws him to receive Christ into his heart)...to either accept or reject God's invitation. And, after one accepts Jesus Christ as his Savior, he can co-operate with the Holy Spirit, living as God's Word dictates, feeding his spirit and starving his flesh nature, or he can feed the flesh and starve his spirit!

God desires man's love, and love demands a choice!

Christ has made provision to enable the believer to be victorious in this battle, by making available a Spirit-filled life. This power which Christ furnishes will only be as "triumphant" within the believer as he permits Him to be!

What is the 'flesh'?

The believer can just wile away his time, feeding his flesh, or he can build up his spirit by feeding it by prayer, Scripture, and communion with God.

He must avoid the "deeds of the flesh" [mentioned on page 12 and 13 of this study]

When God's Word uses the word flesh it is not speaking of skin and bone, but, rather, it is referring to the cravings of men's carnal nature. When man does what he wants to do, rather, than what God's Word tells him to do, it is his flesh nature that is active in his life!

The Greek word which our English word flesh is translated from sarx, and means, the weak element in our human nature. It does not refer to a man's body, but, rather, it refers to the unregenerate condition of a person whose spirit is not controlled by the Holy Spirit.

Romans 7:5 states, For when we were controlled by the sinful nature, the sinful passions aroused . . . so that we bore fruit for death.. Romans 8:8-9 states, Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you."

The word, translated as flesh in the King James translation of the Bible, refers to the source of man's wrong impulses.
2 Peter 2:3 speaks of those who "utter big, empty words, and make of sensual lusts and debauchery a bait to catch."

1 John 2:16 states, "For everything in the world - the cravings of sinful man, the lust of his eyes and the boasting of what he has and does - come not from the Father but from the world."

The word, translated as "flesh" in the King James translation of the Bible, is speaking of the carnal, or sensual, side of man.

Galatians 3:3 states, "Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort [by the flesh]?” and Galatians 6:8 states, "The one who sows to please his sinful nature [his flesh], from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life."

Instead of allowing the "works of the flesh" to rule in his life, the believer must decide that he is going to make time for God's Word, and to give his "spirit" a diet which will build its strength and enable him to live as a "trophy of Christ."

**How does one "feed his spirit"?**

David, the Psalmist states in Psalms 1:2, "But his delight [that is the man who is blessed of the Lord - verse 1] is in the law of the Lord [in God's Word]; and in His law doth he meditate day and night." David states in Psalms 104:34, "My meditation of Him shall be sweet; I will be glad in the Lord," and, in Psalms 119:11 David states, "Thy Word have I hid in my heart that I might not sin . . ."

Joshua instructed Israel, in Joshua 1:8, by teaching, "This book of the law [God's Word] shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

**God's Word is food to the believer's spirit!**

Jesus taught, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" [Matthew 4:4]. Jesus also taught, "The spirit is quickened [that is, the believer's spirit is made alive] by the words that I speak unto you" [John 6:63].

Whenever anyone is brought into union with Jesus Christ, by the new-birth, God intends that the fruit of the Spirit to be a by-product of that relationship. It is at the point of the new-birth experience that the fruit of the Spirit is expected to begin to develop in the believer's life.

There is a beautiful metaphor given by Christ Jesus in John 15, when He teaches that He is the Vine and believers are the "branches." It is His life dwelling within the believer that produces the fruit of the Spirit!

Our study has arrived at the crux of these lessons which is, "What it is that Christ desires to shine forth' from believers who are His trophies in this world?"
Christ's admonition in John 15:4 states, "Abide in Me, and I in you, As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him the same bringeth forth much fruit: for without Me ye can do nothing."

The "fruit" Jesus is referring to is listed in Galatians 5:22-23, where the "nine-fold" fruit of the Spirit is given.

As an orange is made up of nine distinct, but connected segments, so the fruit of the Spirit has nine distinct, essential, parts. **It is the fruit of the Spirit, not fruits of the Spirit!**

If someone removes any one segment, the fruit would, not only be incomplete, but, the other sections would spoil, and began to dry out and shrivel up.

The fruit of the Spirit is not separate, nor distinct, from each another. Of course, **Love** can be easily distinguished from **Joy**, which can be distinguished from **Peace**, which can, also, be distinguished from **Longsuffering**, etc. And, while each section of fruit of the Spirit is distinctive and separate from the other sections, just as **each section of the orange**, for instance, is distinctive from the other sections, yet, these sections are not separate from the other sections.

The sections within an orange do not grow on different branches of the tree! When the orange crop is harvested and oranges shipped off to an orange factory, the oranges are not assembled in sections, that is, each section wrapped separately, then shipped to market. No, the orange is shipped whole. Can you imagine buying an orange that's missing some of its sections?

Each section of the orange grows to maturity as a whole, single, unit. The sections are distinct, but they are inseparable in growth. The sections grow together!

**So it is with the fruit of the Spirit!** Love grows in direct proportion to the development of joy, which grows in direct proportion to peace, longsuffering, kindness, and so on.

The fruit of the Spirit is a composite of all the nine qualities listed in Galatians 5:22-23. When one has love, there is joy! Where there is Peace, one also exhibits love, joy, long-suffering, gentleness, goodness, faithfulness, meekness, and self-control. All of these qualities are resident in the Holy Spirit who indwells the believer.

I would like to give a brief explanation of each characteristics of the fruit of the Spirit, and later, delve deeper into what each one of the characteristic of the fruit of the Spirit is.

<table>
<thead>
<tr>
<th>LOVE</th>
<th>Divine love, a tender, compassionate devotion to the well-being of others; a love that does not make any demands.</th>
</tr>
</thead>
<tbody>
<tr>
<td>JOY</td>
<td>An inner gladness of delight which is never effected by outward circumstances</td>
</tr>
<tr>
<td>PEACE</td>
<td>A quiet, restful repose even in the midst of turmoil.</td>
</tr>
<tr>
<td>LONGSUFFERING</td>
<td>Patient endurance, bearing long with the frailties, offenses, injuries, and provocations of others, without murmuring, repining or resentment.</td>
</tr>
</tbody>
</table>
**Trophies of Christ**

<table>
<thead>
<tr>
<th>GENTLENESS</th>
<th>Gentle, soft-spoken, even-tempered; the opposite of being rude, upsetting, or insulting.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOODNESS</td>
<td>Virtuous, God-like in life and conduct.</td>
</tr>
<tr>
<td>FAITHFULNESS</td>
<td>Loyal and dependable</td>
</tr>
<tr>
<td>MEEKNESS</td>
<td>A spirit &quot;tamed&quot; by God, submissive to God's authority, domesticated by God's kingdom rule.</td>
</tr>
<tr>
<td>TEMPERANCE</td>
<td>Self-control, a moderation in the indulgence of the appetites and passions.</td>
</tr>
</tbody>
</table>

It is amazing how many times the subject of the believer bearing "fruit" is mentioned in the New Testament. As one begins to study God's Word concerning "fruit," he will realize the predominant place it has in God's Word. The word "fruit," and being "fruitful," are mentioned eighty-two (82) times in the New Testament!

In reading Scripture one comes across verses like: Philippians 1:11, "Being filled with the **fruits** of righteousness, which are by Jesus Christ unto the glory and praise of God;" James 3:18, "The **fruit** of righteousness is sown in peace of them that make peace;" John 15:15, "He that abideth in Me, and I in him, the same bringeth forth much **fruit**." [and verse 8] "Herein is My Father glorified, that ye bear much **fruit**, so shall ye be My disciples."

Many, in the reading of Scripture, often skip over these Scriptures without realizing what the "fruit," Scripture refers to, really means.

**THOSE VERSES ARE SPEAKING OF “THE FRUIT OF THE SPIRIT.”**

They are God's own explanation of what "fruit" is.

*God's inspired choice of the term "fruit" is beautiful!*

Note the contrast between "the works of the flesh," and "the fruit of the Spirit." "Works" speak of smoky cities, noisy machinery, and feverish activity, while "fruit" speaks of the open country-side, the quiet of the garden, and the silent, but life-giving, forces of nature!

"Fruit" is the result of **life**! First comes the bud, then the blossom, and, finally the ripeness of harvest! Underlying all is the life in the tree itself which bears the fruit, also the life in the forces of nature - the sun, and the rain - that add their life to the fruit. Fruit is impossible where there is death!

**THE TYPE WHICH GOD CHOOSE . . ."FRUIT" . . . IS SO ACCURATE!**

The fruit of the Spirit is the direct result of the life of Christ ministered to the believer by the Holy Spirit.

*"The fruits of righteousness which are by Jesus Christ!"

This spiritual "fruit" is the outcome of the life of unbroken fellowship with Christ.
Jesus said, "Abide in Me, and I in you, so shall ye bring forth much fruit."

The fruit of the Spirit is a by-product of a relationship! The believer is brought into union with Christ by the Holy Spirit upon conversion, after which the fruit of the Spirit begins to develop in his life.

**THE BELIEVER'S RELATIONSHIP TO CHRIST IS ESSENTIAL TO FRUIT BEARING**

The believer cannot develop the qualities which Scripture refers to as the fruit of the Spirit independently of an ongoing relationship with Jesus Christ. Should he become disassociated, or disconnected, from fellowship with Christ, his life would cease to bear fruit. The believer must *abide* in Christ, maintaining an ongoing fellowship in Him that is generated by the Holy Spirit. As a result of this Holy Spirit's work in his life, the fruit of the Spirit begins to develop in him.

Jesus said, "By their fruit, you will know them." Believers are branches, attached to the Vine. Christ's divine life is flowing through the believer, who must allow the Holy Spirit to create in him the likeness of Christ. Believers must *purposefully* decide to allow God's Spirit to develop the fruit of the Spirit within their lives, which is the very nature of Christ Jesus.

The Church needs a perfect balance between the *fruit of the Spirit* and the *manifestations of the Holy Spirit*

For many years the Church sustained a long stretch of barren existence, because of too much theology and too little reality. There has, in the last years, been an emphasis in the manifestations of the Holy Spirit. There seems to be a fascination with the manifestations of speaking in tongues, interpreting tongues, prophetic utterances, and gifts of healings. While, these sovereign manifestations of the Holy Spirit reflect Christ's ongoing ministry in His Church today, however, they must be balanced by what believers are in Christ Jesus!

There is a danger of becoming preoccupied with Holy Spirit's subjective manifestations and becoming problematic when believers focus their attention on the "gift" instead of the Giver!

There is a beautiful picture of the balance between the "manifestations" and the "fruit" of the Holy Spirit in Exodus 28:31-15. It is the vestment worn by the High Priest on the Day of Atonement, as he went into the Holy of Holies. Alternately ringing the hem of his garment, and delicately balanced, were bells [symbolizing the "gifts" of the Holy Spirit] and pomegranates [symbolizing the "fruit" of the Holy Spirit].

The New Testament is exquisite in its careful adjustment between the two subjects of the manifestations and the fruit, both of which are integral parts of the working of the Holy Spirit.

The 12th chapter of 1 Corinthians concludes its treatise on spiritual manifestations with the significant words, "Covet earnestly the best gifts, and yet show I unto you a more excellent way." Then, chapter 13 the theme of "LOVE" (the essence of the fruit of the Spirit) is introduced with a proper sense of proportion Yet, lest the pendulum swing too far to the other way (after such a brilliant discourse on love in chapter 13), chapter 14 begins with the equally
All through these three practical chapters – [1 Corinthians 12, 13, 14] – balance is maintained.

There is an insistence upon the need of practical "holiness" for the profitable use of the gifts, however, this "holiness" is not in opposition to the spiritual manifestations of the Holy Spirit, but, rather, a perfect balance between the two areas of the believer's life.

\[\text{The balance between the "fruit" and "gifts" of the Holy Spirit is emphasized in the fact that there are "nine" of each mentioned in their respective lists} - \text{Galatians 5:22-23 and 1 Corinthians 12:8-10}\]

While this study is primarily to present the Scriptural application of the fruit of the Spirit to the believer's life, it is essential that one understands the working of the Holy Spirit, distinguishing the "manifestations" from the "fruit" of the Holy Spirit.

[See study on the Manifestations of the Holy Spirit.]

The "manifestations" of the Spirit are the works of Christ that are manifested in the believer, by the Holy Spirit; while the "fruit" of the Spirit is the character of Christ manifested in the believer by the capability of the Holy Spirit.

Christ's character qualities are listed as the "fruit of the Spirit" and are the result of Christ's life within the believer. The Source of the "fruit of the Spirit" is the indwelling Christ.

In addition to this work of the Holy Spirit within the believer's life to conform the believer into the image of Christ, Scripture records that there should be a separate personal reception of the fullness of the Holy Spirit, which is subsequent to the experience of the new-birth.

This experience of receiving the fullness of the "Baptism of the Holy Spirit," is primarily for "power" within the believer's life to enable him to carry out God's ministry.

This concept of Scripture greatly helps to understand many difficulties which Bible students encounter in the study of the works of the Holy Spirit in the believer's life.

There are believers who indeed, are born-again by the power of the Holy Spirit and have New Life of Christ Jesus dwelling within, \text{YET} they have not experienced the fullness of the Baptism of the Holy Spirit and, on the other hand, there are believer's who exercise certain manifestations the Holy Spirit, without showing forth the "fruit of the Spirit," \text{because} they neglect to maintain the work of the Holy Spirit conforming them into the image of Jesus Christ – because they are not "walking in the Spirit."

When Acts 1:8 states, "\text{But you will receive power, when the Holy Spirit comes on you; and you will be My witnesses,}" it is important to note that the emphasis is not on "doing" witnessing, but, rather on "being" a witness!

The literal meaning of the Greek word which is translated as "witness" means "example!"
This word has the same meaning as the word "display" or "show piece," therefore, what Scripture is teaching is that Christ wants the believer to be His "show piece," a "display," to the world, a quality of life that is characterized by Christ's own life, and, as a result of an examination of this trophy, others will desire to place their faith in Christ Jesus.

The Greek phase which is translated as "the Holy Spirit shall come on you," literally means "the Holy Spirit s mantling you," or, "the Holy Spirit is covering you," and, the meaning is that "the Holy Spirit will cover you with anointing." What the believer cannot be by his natural ability, he can be by the touch of the Holy Spirit upon his life. Out of the life of the Holy Spirit, the believer will reflect the integrity of his relationship in Christ.

**The believer needs balance of the "fruit" and the "gifts" of the Holy Spirit!**

An illustration of this concept would be: a soldier, going to war, should have "character." He needs to develop the qualities of thoughtfulness, respect, kindness, even gentleness. These qualities should not be neglected, however, there is another area which must not be neglected, this soldier must have proper weapons to wage a warfare in the battle he faces!

As the illustration referred to earlier from Exodus 28, the believer needs the "golden bells" to be ringing, proclaiming to the world that the great High Priest is alive forever, however, he also needs the "pomegranates," (fruit) to be seen in his life to show the world what Jesus' life is like!

It is possible for a believer to exercise a striking manifestation of the Holy Spirit, because of his exercise of faith in that area, and, yet, his life obviously shows an immaturity of the "fruit" of the Spirit. I Corinthians 13:1-3 teaches that the "gifts" of the Holy Spirit can be exercised even where love is not perfected, This, of course, is abnormal in the Christian walk and is never God's will, nevertheless, it is within the realm of possibility.

The believer who allows this to take place in his life will ultimately defeat the work of the Holy Spirit in his life. It is imperative that the believer's life is fragrant with the beauty of the character of Jesus Christ.

When the great forth bridge in Scotland was nearing completion, one dull, cold day, the builders tried unsuccessfully to bring certain important girders together. Every available device of mechanical power was used, without success, so, at the end of the day, they retired completely baffled. The next morning, as the sun shone its summer warmth on the great masses of steel, the expansion produced enabled the workers to make the necessary connection.

Thus it is with the work of the Holy Spirit, His power often works more irresistibly in the silent influences of love, joy, and peace, then in the mightier manifestations of the miracles or prophesying.

**Maximum manifestation of the spiritual power of the Holy Spirit is achieved only when the "fruit" and the "gifts" are balanced together.**
Jewelry stores display their gems, watches, and other merchandise, against a backdrop of black velvet. The stark contrast causes the merchandise to stand out with a much greater brilliance against the black background, than if they were displayed against any other backdrop.

The Holy Spirit uses this same principle in introducing the fruit of the Spirit in Galatians, chapter 5. Verses 19-21 lists what is called the "\textit{works of the flesh}" - evil desires, uncleanness, wrong use of one's senses, worship of images, use of strange powers, hate, fighting, desire for what another has, angry feelings, attempts to get the better of others, divisions, false teachings, envy, uncontrolled drinking, etc.

[A description of these "\textit{works of the flesh}" is given on pages 11-12]

Against this sinful backdrop, the Holy Spirit totally reverses his train of thought and in verses 22-23 gives the fruit of the Spirit - love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance.

\textbf{What a beautiful contrast!}

These qualities of the believer's life stands out in brilliant contrast to man's \textit{natural} qualities, \textit{"the works of the flesh,"} which are so characteristic in today's culture.

What have we studied so far in this lesson?

1. God expects the believer to live as holy a life as Jesus did, because He has provided the same resources to live an overcoming life which Jesus had when He lived on earth.

2. When anyone accepts Christ as his Savior, he is born-again. His "spirit" is made alive by the Holy Spirit. He then has the very life of Jesus Christ living within his spirit.

3. However, there is a need for the "\textit{saving of his soul.}" His mind, will, and emotion...must be renewed by the power of the Holy Spirit, as he allows the new life in Christ Jesus, within him, to control his life. There is the need of the work of the Holy Spirit to change his character and conduct.

4. The result of that change is the production of the fruit of the Holy Spirit, which is, love joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance.

5. God's description of what "\textit{holiness," "perfection," "righteousness,"} or, "\textit{godliness}" is carefully described in the fruit of the Spirit. It is not a standard which the believer attempts to measure up to, but, rather, it is the life of the Lord Jesus Christ within the believer, lived out by the power of the Holy Spirit.

\textbf{We now come to what the fruit of the Spirit is:}

\textbf{Love}

There are few words in our vocabulary that are used in such a variety of ways as the word "\textit{love."} It can describe that mysterious, intoxicating emotion of romantic love that often leads to lifelong commitment of sharing and giving. However, this word is also used to describe an overpowering sexual attraction
that seeks nothing more than the gratification of impulses in a one-night stand. This word is used
to describe how one feels about friends one has a special fondness for. In another context, this
word can indicate nothing more than one's preference for butter pecan ice cream. Unless one is
able to define exactly what he means by the word "love," the word can be extremely confusing.

WHAT IS "LOVE"?

In the language Jesus used there were four Greek words for "love" and understanding
these meanings will help one a great deal in understanding what the word "love" in Scripture
really means.

1. The first Greek word used for "love" was "eros," and meant "physical passion, animal
magnetism." It is the sexual drive which God put as a normal function within man. It is not an
evil thing because, without this "eros-love," there would be an extinction of the human race.
This "eros-love" is a pleasure which God intended for husband and wife to find only in each
other. "Eros-love" is love expressed physically!

2. The second Greek word used for "love" was "phileo," and meant "fondness, or natural
affection." This "phileo-love" is compassion and concern for others. It is this "philo-love" that
gives rise to social graces and common courtesies

3. The third Greek word used for "love" was "storge," and meant that special "love that is
demonstrated between family members.

4. The fourth Greek word used for "love" was "agapao" and meant "God's divine love." This
love is the love that is born in the heart of the believer when he accepts Jesus Christ as his
Savior and is born-again. This "agapao-love" is the love that is divine, God-given, and man is
incapable of producing this "agapao-love" by human effort.

To understand what this "agapao-love" is, one needs to look at God's description of it in 1
Corinthians 13:4-8. As one carefully examines this divine love, he will begin to realize that it is an
impossible performance for man to attain, except as God accomplishes these characteristics of
Christ, by the Holy Spirit, within the believer's heart.

It will be helpful in our study of the fruit of the Spirit, to take a meticulous look at these
verses [1 Corinthians 13:4-8] in order to get a mental grasp on what this "agapao-love," which is
the basis on which the fruit of the Spirit is built on.

"Agapao-love" is:

1. from a need within itself, but, rather,
   from a need in others.

2. **Agapao-love is expecting nothing in return.** It does not give for the sake of
   "getting." It gives, expecting no reward, making no demands, setting no pre-
   conditions.

   Love is very patient and kind, never jealous
   or envious, never boastful or proud, never
   haughty or selfish or rude. Love does not
   demand its own way. It is not irritable or
touchy. It does not hold grudges and will
   hardly even notice when others do it wrong.
   It is never glad about injustice, but rejoices
   whenever truth wins out. If you love someone,
3. **Agapao-love is expressed to "enemies" as well as friends.** It does not just love its own, flourishing in an atmosphere of friendship, fed by mutual affection.

   This love is more than merely negative toleration, it is a positive activity moving to do good to those who despitefully use us.

   [Matthew 5:46-47]

4. **Agapao-love is unchangeable** While "natural love" says, "I will love forever," but, with the passing of time, or the changing of circumstances, it may cool off, not so with "agapao-love," that remains constant and always the same.

   Until one discovers the secret of "agapao-love," which is possible only through the Holy Spirit, he may declare the permanency of his love with all sincerity and fervor, however, he does not, really, know his own heart. A revelation of the characteristics of "agapao-love" is that it is unchangeable through time and eternity.

5. **Agapao-love is sacrificial** While "natural love" will, at times, prove sterling in its character . . . sometimes even unto death! "Greater love hath no man than this, that a man lay down his life for his friends..." however, "agapao-love" goes beyond this! Peradventure for a righteous man some would even dare to die, but God commandeth His love towards us in that even while we were yet sinners Christ died for us."

   The work of God often languishes, not because of lack of spiritual gifts, but, rather, due to the lack of someone to show sacrificial love to others, to live the fruit of the Spirit in a naturally uncongenial place, toward unlovable people, with a love that is sacrificial, scarcely noticed by others, nor ever mentioned - this is Christ-like-ness!

6. **Agapao-love transforms** Not only does this love transform any place into a beautiful site, it also transforms the believer into a lovely person.

7. **Agapao-love is disciplinary** It will not break down when chastisement is needed "Whom the Lord loveth He chasteneth" - so should the believer. This discipline is carried out in love, not anger or weakness.

8. **Agapao-love is inclusive** It is not discriminatory. Because it is divine-love manifested "IN" the believer, radiating "THROUGH" the believer to whosoever he comes in contact with. This love is not "choosy" in whom it will love, and whom it will not love, but, rather is God's supernatural love flowing through the believer to others.

   1 John 3:16, "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren."
God's love is manifested by the fact that Jesus literally "laid down His life for us." Agapao-love is not something which is passive. It is more than just a sympathetic concern, but, rather, it is empathetic to the needs of others, directly involved, and identified with other's and their need, we ought to lay down our lives for the brethren!"

The normal, natural, attitude of man is, "Nobody is going to walk on me," however, being willing to "lay down our lives for others" is what makes Christian witness valid! 1 John 3:1 states, "This is the message you heard from the beginning: We should love one another," and verse 14 states, "We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death." And, Jesus said in John 13:15, "All men will know that you are My disciples if you love one another."

These verses reveal the importance of "loving one another" and what this "agapao-love" means to the work of God.

Before we go on to study the other characteristics of the fruit of the Spirit, let's examine the description of love as it is given in God's Word, 1 Corinthians 13:4-8, where the mannerism of "agapao-love" has never been so simple, and comprehensive.

Love suffereth long . . . "Agapao-love" is not quick to take offense, nor does it seek revenge, but, rather, bears patiently with others. It does not give vent to naturally aroused anger.

Along side this quality of love, which is passive, is placed a corresponding active counterpart . . . and is kind. While "agapao-love" is longsuffering, not bitter or resentful, but aggressively shows kindness.

Thus the outgoing of "agapao-love" because of Christ's life within, is longsuffering, and kind. These are not dormant qualities, but express themselves by appropriate action in the believer's daily life.

After these two positive qualities of "agapao-love," we are told what this love will not do. The first in the series of negatives is, this love . . . envieth not. How could this love envy when its definition of what is valuable is not based on worldly materialism, but set on a heavenly plane? How can it envy when it lives in order to "give," not "receive"? It is always alert to the needs of others and shares with them.

Again, we are, first, told how "agapao-love" behaves toward others; it is longsuffering and kind. they are told how this love will not act toward others . . . it will not envy. Then, because our attitude toward others is not the whole picture, it is also determined by our attitude toward ourselves. We are told that "agapao-love" . . . vaunteth not itself, is not puffed up.

There are those who never envy, simply, because they are so pleased with their own lives and accomplishments. However, not only will this love not envy others, but it will not boast of its own either. It looks outward with unenvying eyes and inwardly sees nothing to justify pride.

God's concern is not only the believer's inward character, but also how he express this
character outwardly, hence "agapao-love"... doth not behave itself unseemly.

God has been dealing thus far with the fabric of "agapao-love," now He turns to the attractiveness of the pattern it takes in the believer's life.

It is not only important to BE right, one must also DO right!

"Agapao-love" is not blunt or offending, but finds a way of being "unseemly" without sacrificing essential rightness. The reason for loving is proof of this love. So-called "romantic" love is the love of one's self, [the love of being loved], however "agapao-love" . . . seeketh not her own. It seeketh no return for its own. It lives for Christ and others.

How do you treat others when you are pressed for time and your pursuits are interrupted? Are you selfish? Jesus, the believer's pattern, sought not His own.

Self-seeking persons tend to be easily aroused to anger, however, "agapao-love" . . . is not easily provoked. Following love's response by not behaving unseemly and not being easily provoked, we are told that if others do not respond favorably, this agapao-love still does not yield to provocation; it is not embittered by injuries done to it. There follows "agapao-love's attitudes toward wrong." First, "agapao-love" while it is disturbed by the world's wrongs, will not react in an unloving manner, it thinketh no evil. This love, when it is injured does not store up the evil in its memory; it bears no malice and keeps no score of wrongs done to it.

In the original Greek word, which is translated as "evil" here, is preceded by the definite article, which in this context makes it refer, not merely to evil in general, but, an evil that has made an attack on it personally.

The Greek word translated as "thinketh" here, is the same word from which we derive our English word "accountant." The meaning is: "Agapao-love does not allow the believer's memory to keep a ledger of evil done to us!"

Love's responsibility toward memory is to train and educate it to not hold slights or petty insults, but to only hold treasures that are true, honest, just, pure, lovely, of good report, virtuous and praise-worthy. [Philippians 4:8]

It is not what people do, or do not do, that makes life happy, but, rather, it is the way the believer feels about these things. If he allows the evil flung at him to become embedded in his memory, if he broods bitterly over the resentments, snubs, slights or ill-treatments, then he will be robbed of a priceless possession - his peace of mind.

The sources of "agapao-love's" joy and pleasure is that it . . . rejoice not in iniquity, but rejoice in the truth.

Negatively, agapao-love rejoice not in iniquity. It takes no pleasure and "rejoiceth not" in reports of the faults of others. It does not accept reports of evil, without clear proof, and even then it is not a matter of delight, instead brings grief to the heart. It is inconsistent with Christian charity to rejoice at the faults of others.

Affirmatively, agapao-love rejoice in the truth, "truth" meaning the opposite of
iniquity. Agapao-love, while it takes no pleasure in men's sin, is highly delighted to see them do well, and rejoices in honesty and integrity. It receives its satisfaction in the fact that truth and justice have prevailed.

The Holy Spirit then groups four positive characteristics of "agapao-love as the finale of God's description of this love. It . . . 

beareth all things, believeth all things, hopeth all things, endureth all things."

The Greek word, which is translated as "beareth," signifies "a cover or a shelter." While agapao-love rejoiceth in truth, it will not blaze abroad, nor publish, the faults of others. Only absolute necessity to duty will extort this from the charitable mind. This love covers the faults from public notice as long as possible.

In the second place, agapao-love believeth all things, not that it gullibly believes everything told it, but, rather, it has the meaning that this love believes the best of others, gives them the benefit of the doubt. Prudence is not destroyed. It believes in people and has a good opinion of others as long as is possible.

Thirdly, agapao-love hopeth all things, that is, when the follower of Christ cannot believe well of someone, he still hopes well. Agapao-love continues to hope as long as there is any ground for it. Every situation is faced with hope. Agapao-love never gives up!

Fourthly, agapao-love endureth all things. This quartet closes on a note of optimism. Agapao-love has done everything within its power to provide a cover; it believes the best of everyone; it exercise every hope for them; still, if it has not achieved its aim, it then suffers patiently and optimistically.

When the above traits are formed in the believer, he has the characteristics, not of his own imperfect love, but God's appropriated, perfect, love within him. This "agapao-love," Christ' nature, imparted within the believer, is not a matter of option. Some very strong statements in God's Word make it mandatory for every believer.

Jesus stated in John 13:34-35, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

1 John 3:14 states, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

One of the qualities of the fruit of the Spirit in the life of the believer is joy. God never intended the Christian life be one of a "long-faced countenance." Through the years the Church has not emphasized the place of joy, and rejoicing, in the believer's life, the way God's Word does.

The believer should never feel guilty over desires for happiness, contentment, gladness and joy. Someone may say, "By what right do we have to be thinking about joy, when there are starving children . . . cancer victims . . . those living under political repression . . . and . . . those who are in prison simply because of their public confession of Jesus Christ?"
Believers, of course, should be deeply concerned over these matters, however, they must remember, that, after they have done *everything* they can do, they need to commit the results to God. The world does not revolve around us and we do not have the responsibility of taking all the hurts of the world to ourself. *Only God* could possibly undertake such a task!

Of course, the believer must do all that he can to help those who are in need of help in the world, he must never assume a "*what will be, will be*" attitude toward life, yet, at the same time, he must realize that many of the things he may be inclined to worry about is God's job, after all. Instead of brooding in spiritual melancholy, the believer can *rejoice* that Christ has taken the sins and sorrows of the world unto Himself, and stands by, ready to help in burden-bearing episodes whenever God directs.

The believer is more useful to God in helping others and lifting their burdens, if he will cultivate *joy* as a character trait. What kind of person does one seek when he needs encouragement? Does he seek out the person who looks doleful and beaten down with life, or the one whose spirit soars above the gloom?

God wants His children to be happy! Jesus began His Sermon-on-the-Mount with the word "*blessed*" . . . which simply means "*happy!*" Jesus taught, "*Happy is the one who restrains his ego; happy is the one who is sensitive and is able to mourn at appropriate times; happy is the one whose spirit is under the gentle restraint of God,* and so forth."

If Christ instructed the believer in a lifestyle which is designed to produce "*happiness,*" then can it be wrong for him to live that way and experience joy that comes from the Spirit's presence in his heart?

**A word study of "joy!*"

The word "*joy*" is used sixty times in the New Testament, and the word "*rejoice*" is found seventy-two times.

The Greek word which is translated as "*joy*" in our Bibles is a word that has the meaning of "*gladness, an exuberance, an overflow or a calm delight.*" The word "as *happiness,*" as we understand it in today's language, has to do with happenings around us, however, "*joy,*" as it is found in Scripture, is *the inner response of one's spirit to the Spirit of God.* Happiness, as most understand it today, is a natural, emotional, response to a pleasant situation, whereas the joy, spoken of in God's Word, is a characteristic of the fruit of the Spirit.

**Happiness verses Joy**

It would be very easy to confuse the emotions of "*happiness*" and "*joy*" because so many think of them as one and the same, however, as far as Scripture is concerned, the word *joy* does not mean what most people generally conceive to be happiness.

Many "*feel*" happy only if things of a positive nature are happening to them. That is: if they get a promotion . . . if they obtain a new wardrobe . . . if their child is born healthy and beautiful . . . *however* . . . if they are sick . . . if they get passed over for the promotion . . . if they lose their job . . . or . . . if they have a child born with something wrong with it . . . they are not happy! They define what they believe to be happiness in terms of what is
"happening" around them, however, it is a happiness that comes from outside circumstances and it is only if things are going well, that they are happy, but, if things turn sour, they are miserably unhappy. The "joy" which God speaks of as a characteristic of the fruit of the Spirit, is not dependent on outward circumstances, but, rather, springs from God's presences in the believer's life. "Joy" comes from the settled presence of God, the result of a growing relationship with Jesus Christ which can produce joy in the most difficult of circumstances.

Joy is not a "feeling," but, rather, it is a "choice."

The "joy" which God's Word speaks of as a characteristic of the fruit of the Spirit is not based upon circumstances, it is based upon attitude! It is a by-product of a growing relationship with Jesus Christ. It is a promise that is available to the believer when he simply invites Jesus Christ into the situation and receives joy by choosing to let Jesus Christ live through him by the Holy Spirit's power. Receiving the "joy" of the fruit of the Spirit requires commitment, courage, and endurance.

Pain is inevitable in every person's life, and being miserable concerning it is optional

No one can avoid pain! Believers can allow the discomforts of life to rob them of joy. God has given every believer such immense freedom of choice. God will allow a believer to be miserable . . . to spend his life "practicing being unhappy" . . . if that is what he chooses to be. Some believers seem to get more mileage out of having others feel sorry for them, than from choosing to live out their lives in the context of joy.

The believer does not have to move somewhere else, find a new mate, get out of debt, or even die and go to heaven, to find real lasting joy because joy is a gift of God, given to every believer who will partake of it in the circumstances in which he finds himself. The joy which is a characteristic of the fruit of the Spirit has more to do with healthiness of attitude than it does with the health of one's body.

Attitude effects body chemistry

For instance, it is now known that depression, anger, or fear can inhibit the body's ability to manufacture certain T-Lymphocytes [cells in the blood that identify and destroy abnormal cells - such as cancer] An optimistic attitude fosters the brain's production of noradrenaline [a neurotransmitter, which increases one's energy level and helps activate the corpse's immune system] These are scientific facts now realized. Physicians are becoming increasingly aware of the contribution a patient's mental attitude makes to his total welfare.

No one is suggesting that we do away with penicillin or appendectomies, there is a need for surgery and medicine, however, we must realize that laughter, a positive outlook on life, and hope contribute their part, a very meaningful part, in fostering wellness!

Proverbs 17:22 teaches, "A cheerful heart is good medicine, but a crushed spirit dries up the bones."

I am not just speaking of some kind of "positive attitude" alone. True, one must decide he will have a positive attitude toward the situations of life, however, the "joy" which is a characteristic of the fruit of the Spirit, finds its fullness in the presence of the indwelling Christ.
Trophies of Christ

The person without Jesus Christ in His life can assume a "happy-go-lucky" attitude, a simple positive optimism, and, while a positive attitude is certainly virtuous, there is more to the "joy" we speak of, than just mental attitude!

Psalm 16:11, speaking of the Lord, tells us, "In Thy presence is fullness of joy," showing the "joy" spoken in Scripture finds its fullness in the Person of Jesus Christ.

Jesus Christ has promised to indwell the believer and has said that He would never leave. The believer's "joy" can be constant, while "happiness," as most understand the word, is a response to external circumstances. Even as Christians emotions can rise and fall according to circumstances, they can experience emotional highs and lows, good times and bad, however, "joy," which is a characteristic of the fruit of the Spirit, can remain constant.

How does the believer cultivate a spirit of joy?

No humanistic approach to this question can give a satisfactory answer because "joy" which rises above circumstances is a spiritual phenomenon which requires a personal relationship with Jesus Christ.

Because of Christ's life within the believer, joy does not have to be at the whim of his circumstances because his reason for rejoicing remains constant, even in difficult times. The believer can sing in a cell . . . praise God from pain . . . and smile in the face of death itself! He can turn any sad circumstance into a "place of God" because the "joy" of Christ radiates in and through his life!

Even though the believer accepted Christ as his Savior, he must consciously "live in the Spirit," maintaining a constant relationship with Christ Jesus, allowing his life to reflect Christ's ongoing presence within, as the Holy Spirit manifests "joy" in his life.

The "joy" of the Lord does not immunize the believer against the stresses of everyday living, but, rather, as the believer lets God reign in his life in every situation, the "joy," which is the characteristic of the fruit of the Spirit will be the outcome.

Romans 14:17 states, "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit," however, the next verse [18] goes on to say, "Because anyone who serves Christ in this way is pleasing to God and approved by men."

The kingdom of God is not circumstances which happens to the believer, but, rather, it is something what takes place within the believer - by the power of God. It is God's reign over the believer's mind, personality, abilities, and total being.

A part of the kingdom of God is "joy," joy which Christ builds into the believer's life by the presence of the indwelling Spirit.

The kingdom of God is "right-living." It is motivation to do God's will because of the love of Christ which dwells in the heart. In the midst of a
world pursuing pleasures and lavishing comforts upon itself, in order to discover "happiness," the believer can have "joy," in the midst of a world torn by conflict and turmoil.

A person can never "make" himself joyous under difficult circumstances or in the face of adversity, nevertheless, the Spirit of God can generate "joy" . . . settled contentment and brightness of spirit . . . by Christ's presence dwelling within the believer.

"Joy," a characteristic of the fruit or the Spirit, is a gift, rather than an accomplishment. This "joy" is a fruit of the Spirit, not a work of the flesh.

**What have we learned about joy, so far?**

1. Joy requires a relationship with Jesus Christ!
2. The believer must allow God's reign (God's Kingdom) to rule his life,
3. The believer must not insist on having *carnal feelings* of joy, but, rather, trust in Christ alone as his source of "joy."

Jeremiah summed up an important principle in a phrase he uses, speaking of certain people, when he stated, "They are *broken cisterns that can hold no water.*"

There, of course, is a natural joy which one's "soul" can produce, however, the "joy," which is one of the characteristic of the fruit of the Spirit, is different in that it rises from a source that is pure . . . the believer's "spirit" that has been made alive by the new-life of Christ Jesus within.

Habakkuk, in a remarkable message, describes a scene of utter natural desolation and then, this prophet of God finishes his message with a triumphant burst, "*Yet I will rejoice in the Lord, I will joy in the God of my salvation* [Habakkuk 3:18].

This "joy," which is a characteristics of the fruit of the Spirit, is independent of outward circumstances, and *even* inward blessing, because it rejoices in a certain and sure possession of the *Blesser!* The source of this "joy" is not a "broken cistern" of human effort, but, rather, it is a "river of joy," born of the Holy Spirit within.

Trouble will surge, at times, even in the life of the believer, however, "joy" will abide!

This "joy" seems contradictory in the eyes of the natural man because he cannot understand how one can be, "sorrowful, yet always rejoicing."

There are times when God will withdraw the "ecstasy," and "feelings," of joy in order to bring the believer's soul to a pure "joy," which is in Christ alone. The initial stages of the infilling of the Holy Spirit usually contains much joy. [A prime cause for the manifestation of speaking in tongues is because the exultation of the believer's spirit can find no better means of expression.]

There may be a tendency to *selfishly* enjoy spiritual excitement, or transports of delight, and become introspective. The believer's *soul* can come to live on its feelings [Even feelings
resulting from the fullness of the indwelling Spirit can become a perilous lifestyle to the believer.]

There will be times, in the all-wise plan of God, times of testing, when "feelings" will be greatly diminished.

This is to re-establish the unalterable principle of faith, which is so pleasing to God in the life of the believer. The "feeling" of joy, at times, will pass through a temporary cloud. The purpose for this, is so that the believer's "joy" may, ultimately, emerge as pure joy in Christ Himself, independent of all feelings, or even manifestations of the Holy Spirit, and happy in the certain knowledge of the assurance of faith that the Comforter has come, "to abide forever."

It would be a mistake to insist upon outward signs of "joy" in the form of continual manifestations, while the Lord lovingly seeks to wean the believer from selfish enjoyment of these manifestations for their sake alone.

If the manifestations of joy become forced [sometimes, even imitated by the flesh]- the desire of the heart will not be satisfied, because such distortion of the genuine fruit of the Spirit will never supply, in the slightest, the "joy" which the heart craves.

The Holy Spirit may not be working, at that moment, to produce "emotional" joy, because the believer stands in need of something else, however, if the believer insists on feelings of exhilaration and attempts to work up an apparent joy-producing psychic joy," he will find only a travesty of the true "joy" of the Spirit.

The believer can have "joy" in the midst of heart-felt sadness

David, in writing of the 35th Psalm, speaks of a time when his enemies were bent upon the destruction of his empire, however, in the midst of his anguish, David expresses his state of mind, when he says, "My soul shall be joyful in the Lord, it shall rejoice in His salvation!"

On another occasion in the Old Testament, Nehemiah was in the midst of sorrow as he is overseeing the restoration of Jerusalem, while his enemies are doing everything they can to wreck the work of the Lord, nevertheless, Nehemiah speaks of the "joy" he has! The people were grieved as they remembered the city's "pre-captivity glory," but not Nehemiah, he declares, "The joy of the Lord is your strength!" [Nehemiah 8:10]

"Joy," a characteristic of the fruit of the Spirit, is that pleasure of the believer's soul which he feels with the possession of present good, or the expectation of coming good for the future.

The problem arises from a mistaken estimate of what is really worthwhile in life, and what is worthless . . . or what, in itself, can bring happiness.

In the pursuit of joy, many turn to those things which Christ calls the "deceitful pleasures of the world." Scripture compares the pursuit of these things to the "burning of thorns, making much crackling, and smoke, but adds no abiding heat." [Ecclesiastes 7:6]

The believer's spirit needs to be "renewed," that is, taught the difference between what is real good and what is counterfeit good. The New-life in Christ Jesus, within the believer, loves
Godliness and holy living, and finds its "joy" in the assurances of faith of what this godliness will bring. *The more Christ-like he becomes, the more joy he has!*

The only thing that interferes with the believer's "joy" is sin. Sin will embitter and discolor joy. Christ, the Son of Righteousness, desires to shine out through the believer's life, however, if the window of the believer's soul has been stained, and has lost its luster, the life of Christ within him will be tarnished.

The "renewed person" knows he was a sinner, deserving nothing but punishment, and realizes his present polluted "flesh" nature, nevertheless, because of the pardon of his guilt, and deliverance from his carnal sinfulness, **he is filled with joy!**

- He is joyful in his escape from eternal death!
- He is joyful in his assurances of grace to live a holy life!
- He is joyful in his hope of heavenly blessings!

As a true ear has delight in perfect harmony, and a true eye has delight in perfect proportion, so a holy soul delights in God, and in His ways!

*What joy to contemplate infinite power, directed by infinite wisdom*
- *and infinite wisdom directed by infinite goodness*
- *and infinite mercy directed by infinite truth*
- *what delight indeed!*

The believer's "renewed life in Christ," delights in the knowledge of God's providence and divine grace. Sin may seem to rule now, but the believer's faith in the mighty purpose of Christ's working through all and in all, bringing forth a new and more glorious creation, produces "joy" within the heart.

David declared in Psalms 119:14, *"Thy testimonies are the rejoicing of my heart."*

God's commandments are grievous, only when they get in the way of the believer's desire to sin. The "renewed soul" loves God's laws.

Every precept of God is a step to bring Joy to the renewed believer and any dissatisfaction with God's ways is *not* because of the strictness of the law, but, rather, it is dissatisfaction with the believer, himself, for coming short of it. The believer's "delight" is in being sanctified to entire obedience to God's law, not that the law be reduced to the level of his ability.

**God's divine perfection, as made known by the Gospel of Christ, awakens the believer's highest admiration!**

**Concepts to be joyful about . . .**

- To realize that God so loved the world that He gave His only begotten Son that sinners might be saved through faith in Him!
- To realize that the same justice which requires the punishment of the transgressor
- approves, and assures, the pardon on those who repent!

• To realize, that by the indwelling Christ, the believer is brought nigh to Him and Christ to the believer!

• To realize the same Holy Spirit which, as the power of God, effected creation and sustained the humanity of Jesus in His earthly ministry, is promised to dwell in the believer, to renew him to a holy life and sustain him in the blessedness of obedience!

• To realize that God, the Creator, Governor, and Judge of all the universe is the believer's God, Redeemer, Sanctifier, and loving Father!

• To realize that while on this earth the believer may have, through Jesus Christ, conversation in heaven, holding fellowship with the Father and His Son, Jesus Christ!

• To realize that, even in the believer's trials and sorrows, all things are working together for God's eternal good, according to the omnipotent purpose He has for mankind!

• To realize that, when the few years of the believer's pilgrimage are passed, he has an eternal and holy home in his Father's house, where he will rejoice with all the redeemed family!

• To realize that all this is the believer's inheritance and he is secure in Christ!

• To realize that the character of Jesus Christ, received at salvation, brings a new luster to the believer's life, as it is developed!

• To realize that all the universe will admire and glorify the King of the believer's salvation, as they behold the redeemed sinner growing in holy beauty now and throughout eternity!

These things certainly should fill the believer with joy unspeakable and glory!

Is it any wonder the Gospel was called, "Glad tidings of great joy" at Jesus' birth; that Abraham rejoiced to see the day of salvation, and was glad; that Isaiah, in rapt ecstasy, cried, "How beautiful upon the mountains are the feet of Him that bringeth good tidings! Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His People? Is it any wonder we are told the early converts of the New Testament "ate the bread of salvation with gladness and singleness of heart,", and, that wherever the Gospel went there was "great joy in that place?" Is it any wonder that Paul's glad command to all believers was, "Rejoice in the Lord always, and again I say rejoice?"

Even when the present seems grievous, and seems to be anything but "joyous," there still can be the "joy," which is a reverent, sublime exultation in the knowledge that, though clouds and darkness may surround the believer, still God's kingdom, righteousness, peace and joy are the habitation of his heart! [Romans 14:17]

For the believer, all the events of his life can be joyous when he realizes that they are ordered by God's hand and that infinite wisdom marks the path for the believer to follow. One can only be joyful as he is holy! God's will for the believer is not so much what he does, as it is what he is.
This "joy," of the Spirit, is manifested when the believer remembers he is a "witness," an "example" of Christ, for Christ in every situation.

- The miser gloats over his gold,
- The pleasure-seeker parades through his lavish treasures,
- The ambitious person reaches for the pinnacle of worldly power, however, there is no joy to these grasping, sensualist, persons after these pleasures are gone!

There is real "joy" when a renewed believer has wiped a tear from a widow's or orphan's eye, and cause their hearts to sing for joy! There is real "joy" when the believer has poured oil and the balm of sympathy into some bleeding heart, when he has brought back some wanderer to God, to the way of peace, or he has cheered some depressed spirit with the wonderful Good News of Jesus Christ.

"The joy of doing good," said a Persian poet, "is like the breeze of the evening to the cheek parched by the heat of the desert."

There is no joy like the joy of being "holy," and doing good!

Christ's life, on earth, consisted in "Cheering His soul in communion with God and then going about 'doing good.'"

And, there is no sorrow like that of attempting to "serve two masters!"

Life will be fatiguing and anxious, for the lukewarm, worldly-minded Christian, and he will never know real "joy."

Unfortunately, there are those who have the idea that religion is a sad and gloomy thing, and they say, they prefer the merriment of the world to the soberness of piety.

There, of course, is a "mourning" to following Christ. The believer does weep over sin and the broken laws of God, however, what causes that sorrow is sin! The balm, which is afterward, applied is sweet and soothing. "Blessed are they that mourn for they shall be comforted" [Matthew 5:4].

It brings bitter anguish when one realizes that, without Christ, he is a sinner, but it brings unspeakable joy to know that he is saved by grace. One shudders at the sight of the hell man deserves, but he is exulted in the hope of the heaven which is promised to him.

When Jesus gave the parable of the man who finds a treasure hid in a field and then, "in his joy, he went and sold all that he had and bought the field," He is referring, not to salvation, because no one can "buy" salvation, but, rather, Jesus is referring to "the Kingdom of heaven", or the "rule" of God in the believer's life. Christ is saying, joy is the result of seeking God's rule in one's life.

"The Kingdom of God is . . . righteousness, and peace, and joy in the Holy Spirit" [Romans 14:17]

- How can anyone love God, and know He loves us, and not be glad?
- How can anyone believe in the infinite merits of the Lord, Jesus Christ, and not be glad?
• How can anyone serve God willingly with their whole heart, and not find joy in obedience?

Every child of God should say with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior!"

The apostle Paul makes "rejoicing" as much a duty as praying, in fact, he puts "rejoicing" first, when he says, "Rejoice evermore! Pray without ceasing. In everything give thanks for this is the will of God concerning you."

Overheard in an Orchard

Said the Robin to the Sparrow, "I should really like to know Why these anxious human beings rush about and worry so."
Said the Sparrow to the Robin, "Friend, I think that it must be That they have no Heavenly Father such as cares for you and me."

This limerick, certainly, points out the problems many have. They feel that "they have no Heavenly Father," It is lack of trust that robs one of joy and defeats the design of their Creator. Remember the creed: "The chief end of man is to glorify God and to enjoy Him forever."

Joy comes as a result of trusting God enough to turn one's entire life over to Him!

Surrender

My heart has a hundred rooms, or more I kept the keys to every door; And then one day, my Lord found me And asked if He might have every key. I nodded yes, and turned my back To take one small key from off the pack; A key to an attic room so small That I thought it didn't matter at all. I turned around thinking what to say, But - all too late, He had gone away. My heart sank deep down to my feet; A voice within called me a cheat, Another day, my Lord passed by; I saw the hurt look in His eye; And flung every key at His wounded feet, And oh the joy! - inexpressibly sweet!

In a day when life for many has grown joyless and difficult, my wish is that Christ's joy will be yours.

I WISH THEE JOY

I wish thee Joy! much joy, around this season; Not "joys" but Joy - deep and strong and true; Joy - inward joy, since surely heart hath reason To taste much joy where He hath made things new.

I wish thee Joy! the joy of sins forgiven; The joy which comes from having Christ as thine; The joy of knowing after earth comes heaven - For evermore - the Father's house divine.
I wish thee Joy! the joy of His near presence,
Though shadows fall, and trials tend life's way;
He is Himself, of joy, the changeless essence -
Joy ever fresh and new - joy every day.

I wish thee Joy! yea, something more than gladness -
That quiet joy the Holy Spirit gives;
The joy which, e'en through things and days of sadness,
Upsprings within; flows on; sustains and lives!

The best way to spell "joy" is:

**Jesus** first;
**Others** next;
**Yourself** last!

The Holy Spirit is given to the believer for the purpose of bearing fruit in his life and will empower the believer's *submissive* soul. One of the signs of the Holy Spirit's effective work in the believer's life is the possession of unshakable "peace!" However, if the believer resists the working of the Holy Spirit, the Spirit will not *override* the believer's will.

**Just what kind of "peace" does God promise?**

The word "enigma" means "a perplexing statement, a riddle, a baffling, or seemingly inexplicable matter," and this is certainly true of the characteristic of the fruit of the Spirit, referred to as, "peace."

Jesus is the Prince of Peace, He came to bring "peace on earth," nevertheless, at times His gospel produces, not peace, but "a sword," [Matthew 10:34].

Jesus is "light," everything that is darkness is disturbed by His presence. He is "truth" and everything that is a lie, or founded on a lie, stands in opposition to Him. Jesus is "altogether good" and every person who loves evil, hates His presence.

There was an occasion when Jesus was facing fierce antagonism, however, He was at peace, and He said to His followers, "I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

[John 16:33].

It is often believed that Christ's gospel will put the world at peace, end conflict between nations, and bring an end to all hostilities in the world. *This is a mistaken notion!*

While it is true that, the angel announcing the birth of Jesus proclaimed, "Glory to God in the highest, and on earth peace, good will toward men," however, this does not mean that Christ would bring a "peace-package" for the world, but, rather, Jesus came with an offer of "peace" to anxious *individuals* in all parts of the world, a peace which is independent of whatever political, economic, or social stresses one might be facing.
Jesus, was so often in the midst of so much opposition and pain, constantly besieged by enemies, and animosity, yet, He never panicked or exhibited signs of nervous anxiety, but, rather, He had a settled, peaceful spirit throughout His time in the flesh.

Even in the confusion and horror of His death, while confused disciples were fleeing, denying, and hiding . . . wicked enemies were lying, playing power politics, and denying justice . . . innocent bystanders were bewildered and confused, yet, in the midst of all of this, Jesus was restrained and composed, and said, "Father, forgive them, for they do not know what they are doing,"

It is true that angels sang of "peace" at Christ's birth, yet His entire life was hounded by strife. Jesus promises both peace and stress, at the same time, to those who would live for Him, in allowing the Holy Spirit to accomplish His work in them. This certainly is an "enigma."

*If the peace which Jesus offers sounds illogical, it is because beyond logic!*

There can be no peace of God in one's life until he is at peace with God. The Holy Spirit's peace flows into one's being only after he enters into a vital, living relationship with Jesus Christ.

Another misconception concerning "peace," which is a characteristic of the fruit of the Spirit, is the idea that if one lived in an idealistic setting . . . with health, wealth, domestic tranquility, and all the necessities of life . . . he would automatically be at peace.

*This is NOT so!*

There is another false formula for "peace," taken from an ancient idea about what brings peace, which stated, "If one eliminates all of his desires for everything, he will have peace." Ancient writings state, if one would have peace, he must put to death all of his emotions because, as long as he "feels" concerning any given matter, peace is lost. These primitive philosophers taught that peace came as a result of indifference, therefore, one should stifle all concerns. If one becomes sympathetically involved in anything, it disturbs his peace. They taught, "Peace comes from being independence and self-sufficiency, therefore, when one is able to say to everyone, and every thing, 'I don't need you,' and lives within his own isolated world, he will be at peace." This pagan formula teaches that peace comes as a result of one eliminating all desires, and needs.

*This is not so, either!*

- Peace is, not the elimination of desire, but, rather, it is the result of strong desire Christ-ward, and one's total involvement in the Person of Jesus Christ!

- Peace is, not the acquisition of material things, but, rather, it is the outgrowth of the Holy Spirit within one's heart!

- Peace is not the result of indifference, but, rather, it is the product of involvement!

- Peace is not the result of self-sufficiency, but, rather, it is the product of Christ-sufficiency!
Paul understood this truth, and writes in Philippians 4:13, "I can do all things through Christ which strengtheneth me." He is saying, "Christ in my sufficiency!"

Neither does this "peace," which is a characteristic of the fruit of the Spirit, mean one is complacent toward evil, lies or hypocrisy, nor does it mean that the believer will be at peace with the sinful environment in which he lives. The world around the believer will always remain an alien environment to the believer, and this "peace," which God speaks of, often requires one to be at war with evil deeds and evil people.

Peace WITH God is an "internal" phenomenon, not determined by circumstances, but, rather, it is built on the foundation of faith in Jesus Christ.

Just how does one obtain this peace spoken of in God's Word?

THE BATTLEGROUND IS THE MIND

It is in the mind that the fierce battle for peace takes place. Isaiah made the statement, which the Apostle Paul, later repeated, "You (God) will keep in perfect peace him whose mind is steadfast because he trusts in You" [Isaiah 26:31]. This text presents a picture of a mind which is at rest, or peace, because it is filled with a knowledge of the Almighty, and knows that He is enough for any, and all, situations.

The reason Israel never fully experienced the peace God wanted to give them was because of their unbelief. Hebrews 3:19 clearly states, "They [that is, Israel] perished in the wilderness wanderings and were unable to enter divine rest, BECAUSE OF THEIR UNBELIEF!" Hebrews 4:6 goes on to say, "It still remains that some will enter that rest, and those who formerly had the gospel preached to them did not go in, BECAUSE OF THEIR DISOBEDIENCE!"

Unbelief and disobedience will thwart peace with God!

One of the most important lesson one can learn is, "The mind is not a helpless victim of circumstances."

Romans 8:6-8 teaches, "The mind of the flesh is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God." The Moffatt translation of these verses, uses the word "interests" instead of the word "mind." What this passage is teaching is: "If one desires peace, he must have his mind . . . his interests . . . on the things of the Spirit."

God has given the believer the power to deliberately choose to fill his mind with the things of the Spirit, however, if he chooses to fill his mind with worldly things he must not be surprised if he loses "peace" with God.

TWO THINGS WHICH WILL KEEP ONE'S MIND IN THE PEACE OF GOD
1. By taking everything to God in prayer and thanksgiving.

Philippians 4:6-8 state, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things.

2. Loving in a practical way the Word of God.

Paul continues in the 9th verse of Philippians 4, by teaching, "Whatever you have learned or received or heard from me, [that is, God's Word], or seen in me - put it into practice. And the God of peace will be with you."

Psalm 119:165 states, "Great peace have they which love Thy law, and nothing shall offend them."

Peace is the believer's inheritance in Christ, however, he must allow the Holy Spirit to "guard" it carefully, by abiding by the two guidelines listed above.

Jesus attacked "worrying" in the Sermon-on-the-Mount, when He states that worry is a part of the unsettledness that comes from living to gratify the desires of the sinful nature. He said, "Do not worry, saying 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear? for unbelievers run after all these things, and your Heavenly Father knows that you need them" [Matthew 6:31-32].

Those who do not believe in God run around trying to satisfy their needs by their own devices, attempting to find happiness and meaning to life by the only methods they know, methods which relate to the flesh. They seek the good life by the acts of the sinful nature, and the result is confusion, frustration, and ends up being lost.

This concept is what Jesus is speaking of in:

Matthew 10:39, "Whoever finds his life . . . [is concerned about his life] . . . will lose it, and whoever loses his life for My [Jesus'] sake will find it."

Mark 8:35, "For whoever wants to save his life . . . [strives to preserve his own life] . . . will lose it, but whoever losses his life for Me [Jesus'] and for the gospel [live the Gospel of Jesus Christ] will save it."

John 12:25, "The man who loves his life . . . [cares for his life in this world] . . . will lose it, while the man who hates his life . . . [has no care for his life] . . . in this world will keep it for eternal life."

The meaning of Jesus' teaching in these verses is clear, "The believer lives, either for this present world, or he lives for eternity to come!"
The first thing the Apostle Paul writes in Philippians 4:6-7 is, "Don't worry. Don't be anxious about anything." We have all heard that advice, "Don't worry," however, God does more than say, "Don't worry," He balances the negative injunction against worry with a positive plan for replacing it with something better. Paul writes, "In everything, by prayer and petition, with thanksgiving, present your requests to God."

1. PRAY!

Note that Paul does not say, "Prayer in, and of, itself will make one feel better," nor does he say, "Just because the believer is praying he will not be thinking about his problem. What he did say was, "The believer is to make his requests known unto God - AND GOD WILL DO SOMETHING ABOUT THEM!"

2. PETITION

The believer is to let God know what is worrying him and spoiling his sleep . . . his work . . . his relationships . . . and . . . his spiritual life. The believer is to tell God what He already knows! God wants to hear the believer's lips say, "God, this is what is bothering me. God, this is why I'm so grouchy with everybody. God, this is why I feel like my spiritual life is falling apart. I now commit these things to You in the confidence that You are the only One who can resolve them."

God says, when the believer prays and commits his anxieties to Him, He will do something. The believer petitions God in the confidence that He can, and will, handle what the believer cannot.

3. GIVE THANKS

Give thanks for what? Give thanks for everything! Paul tells the believer to follow a "three-step plan" for dealing with his anxieties, he said, "The peace of God, which transcends all understanding, will guard your hearts and mind in Christ Jesus."

Interestingly, the Greek word which is translated as "guard" has the meaning to garrison . . . wall about . . . keep one from being under the tyranny of external things! No matter what continues to happen on the outside, God will give peace to the believer who handles his anxieties this way. [Hallelujah!]

Removing all worries, and anxieties, from one's life, is just that simple. The believer does not have to stew, have his stomachs churn, his head ache, or lose sleep, he simply obeys the Scriptural injunction about worrying.

The believer must learn to approach the problems of life in the positive way of prayer, petition, and thanksgiving (in that order)!

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<th>THIS &quot;PEACE&quot; IS THREE-DIMENSIONAL</th>
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<td>1. Peace with God</td>
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When the believer is at peace with God, and has peace in his own heart, he can begin to experience peace at the level of relationship with other people.

Ephesians 4:3 states, "Make every effort to keep the unity of the Spirit through the bond of peace."

Colossians 3:15 states, "Let the peace of Christ rule in your hearts, since, as members of one body, you were called to peace."

At the level of the local church, "peace" is God's way of relating brothers and sisters to one another. Anything that would threaten unity, cause a disruptive situation to arise, or rend the fabric of the body, the believer must stand against!

**JESUS' PRAYER WAS THAT WE BE "ONE"**

The power of Satan to stir up the sinful nature of believers can defeat God's divine agenda for the local church. Satan uses rivalry, jealousy, and competition of man's carnal nature to destroy the peace which God desires for the local church.

Hebrews 12:14 states, "Make every effort to live in peace with all men and to be holy."

Romans 12:18 states, "If it is possible, as afar as it depends on you, live at peace with everyone."

The Greek word which is translated as "peace," literally means, "in harmony." The "peace," which is a characteristic of the fruit of the Spirit, is harmonious because it is first based on a right relationship with God, and, once the believer is right with God, God's peace leads him into a harmonious relationship with others.

Jesus said, "These things have I spoken unto you, that in Me ye might have peace!"

Whenever the believer is walking in harmony with the Lord . . . with Biblical truth . . . and with others, God's peace will flow out of his life. This peace is a natural overflow of a supernatural relationship. Jesus taught, "If we abide in Him, peace will flow out of this abiding, current experience, with Him."

The fact that peace is our inheritance in Christ does not do away with the fact that we have to guard it carefully. One way to do this - is to avoid all needless controversy! "Foolish and unlearned questions avoid, knowing that they do gender strife." (2Tim.2:23)

I Corinthians 14:33 states, "God is not the author of confusion but of peace, as in all churches of the saints."

**THE REASON IT IS DIFFICULT FOR THE BELIEVER TO BE AT PEACE WITH OTHERS, AT TIMES, IS, SIMPLY, BECAUSE HE HAS NOT EMBRACED THE CONCEPT OF . . . VULNERABILITY!**
It is important that the believer realize, the reason he often fails to have peace with other people is simply because he feels threatened by them. Man's natural reaction, when he is threatened, is to build defenses and barriers between himself and the source of that threat. Once he has defenses, he naturally assumes a defensive attitude. The believer cannot solve the problem by attacking the defenses of others. The only way the believer will ever solve the problem, is to tear down his own defenses. When he does he make himself "vulnerable!"

The reason peace is not restored, in many instances, is simply because the believer wants others to lower their defenses before he does anything about his defenses.

*The believer reasons, if I lower my guard, "They will get me!"

**THIS IS THE CRUX OF THE MATTER!**

The heart of the "peacemaker" is one who is willing to trust God enough to pay the price of being vulnerable enough to bring about peace.

The principles of God's kingdom often stand against everything man has been taught!

Colossians 12:20 tells us, Christ reconciled the world to Himself, *"by making peace through His blood, shed on the cross."*

The question is, *"Are we willing to `turn the other cheek, to give up more than we have been asked to give up, to be vulnerable in order to bring about peace?""

1 Peter 3:10-12 state, *"Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech. He must turn from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are on the righteous, And His ears are attentive to their prayer, but the face of the Lord is against those who do evil."

**Patience**

In order to understand the quality of patience which is a characteristic of the fruit of the Spirit, one must define the word. The Greek word translated as "*patience*" in our English Bible is a compound in the Greeks, joining the word meaning, "*large, "big," or "grand, "emotions," "anger," or "rage." The result has the meaning of the ability to contain, to hold in check large quantities of emotion, such as anger or frustration.

The Biblical idea of "*patience, " which is a characteristic of the fruit of the Spirit, is not simply to suppress feelings, seething within with anger, but, rather, it has to do with an attitude which the believer has dealt with before he explodes, before he harms himself and those around him.

The concept inherent in the Biblical word "*patience, " implies "long-tempererenedness," or, the opposite of what short-temper would be, thus it is sometimes translated as, "long-suffering," which is a more precise equivalent of what the Greek word means.

R. C. Trench, Archbishop of the Church of England, describes, "long-suffering," as "*A long holding of the mind before it gives room to action or passion.""
T. K. Abbot, the well-known author of the International Critical Commentaries, speaks of "long-suffering," as "the self-restraint which does not hastily retaliate a wrong."

Alfred Plummer, a master of University College in Durham, England, writes, "Long-suffer is the forbearance which endures injuries and evil deeds without being provoked to anger or revenge."

James Moffatt speaks of "long-suffering" as "The tenacity with which faith holds out."

The believer is, often, used to "pushing buttons and getting instant responses," therefore, it is difficult for him to remain calm, cool, and collected when he has to wait for anything. He lives in an era of "instant gratification."

There was a time when almost everyone was familiar with agriculture, farming, and husbandry and they understood the concept of cultivation . . . of planting . . . of a season of gradual growth . . . and ultimate harvest. They had a firm grasp on the concept that you could not plant and reap in the same day.

The exact idea of the Biblical word which is translated as "long-suffering" in our English Bibles, is "an enduring courage, and fortitude, derived from confidence in the faithfulness of God, and a sure expectation of final deliverance, which sustains the believer through a period of trial. It is patience having "her perfect [maturing] work."

Believers of the early Church history were daily threatened with the confiscation of their goods, with imprisonment, and, even, with stripes and death, and they were also sorely tried by the inconsistent lives of fellow believers, and the ambitious heresies of others within the church, and their own zealous attempts to do good were often met with little apparent success.

To encourage the believer in perseverance, Paul, in 1 Corinthians 4:18, were urged to "look not on the things which are seen and temporal, but upon those things which are not seen and eternal." The believer was to dwell upon the "glory which would be revealed at the appearing of the great God and our Savior Jesus Christ, and the joys of heaven, as the recompense of gracious reward."

The believer might be discouraged because of the long delay of his reward, and faint, or become impatient, and so, he was told "Ye have need of patience, that after ye have done the will..."
of God, ye might receive the promise" [Hebrews 10:36].

**HERE IS THE SECRET - "Living God's will!"

If the desire of the believer's life is to fulfill God's will, then he will face every situation with "patience." It is when the believer begins to live for "his own selfish desires" that he grows impatient. His carnal expectation is based on the wrong things.

David realized this concept when he said, "My soul, wait thou only upon God, for my expectation is from Him" [Psalms 62:5].

Proverbs 23:17-18 warns, "Do not let your heart envy sinners, but always be zealous for the fear [reverence] of the Lord. There is surely a future hope for you, and your hope will not be cut off."

The reason the believer is impatient is because he "expects" too much from the wrong sources. He expects people to react in a certain way . . . he expects things will turn out a certain way . . . he expects circumstances to happen, and when things do not take place as he had expected, he is impatient. However, if his life is to please God . . . to fulfill His will . . . to allow the fruit of the Spirit to conform him into the image of Christ . . . if all of his "expectation" was from God, then he will develop patience.

The problem is, the believer's heart still clings too closely to the things of this life. If the believer is ever to learn to live "for eternal values," he must allow the Holy Spirit to develop the fruit of the Spirit, "patience," within his heart.

**IMPATIENCE IS A FORM OF ANGER!**

Anger, as we will see when we study about the characteristic of the fruit of the Spirit, "meekness," is the believer demanding his own rights! Patience is a trust in God, a trust that He, indeed, will work all things out together for good!

A Scripture which has helped me a great deal in this area is 1 Peter 2:19-24

1 Peter 2:19-21 states, "For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in His steps."

How patiently Christ endured all the sorrows of the fickleness of His followers, the rejection of "His own," the ignominious trial, the agonies of suffering, and the tortures of the cross.

At any moment He could have prayed the Father, and legions of angels would have flown to execute vengeance, but, instead, He suffered long.

Continuing on in 1 Peter 2:22-23a it states, "He [that is, Jesus Christ] committed no sin, and no deceit was found in His mouth. When they hurled their insults at Him, He did not
Trophies of Christ

retaliate; when He suffered, He made no threats."

How could Christ be so patient and "long-suffering"?

Verse 23 continues, "Instead, He [Jesus Christ] entrusted Himself to Him [God, the Father] who judges justly. He Himself [Jesus Christ] bore our sins in His body on the tree, so that we might die to sins and live for righteousness; by His wounds you have been healed."

God's Word no where teaches that life would be "fair" from our point of view, but, rather, it does teach that all things would work together for good [the "good" being the believer's conformity to the image of Jesus Christ!]

The question is, "Are we willing to suffer injustice, if, by our suffering, God can bring about healing [spiritual healing] to others?

What does Scripture teach about "patience"?

1. PATIENCE IS THE SOURCE OF HUMILITY

The Bible teaches that, "Patient in spirit is better than the proud in spirit." [Ecclesiastes 7:8] Patience promotes Christ-centeredness and prevents the believer from self-centeredness!

In the believer's walk with Christ, he becomes less conscious of his own wants and desires, and he gains an identity with Christ's love. The believer becomes free to trust God more fully. Patience teaches the believer to cast his burdens onto Christ, which means that the burdens are off of "the believer" and onto Christ. Patience lets Christ handle the difficult matters that come up in the believer's life.

Psalm 37:7 states, "Rest in the Lord, wait patiently for Him."
Isaiah 40:31 states, "They that wait upon the Lord shall renew their strength."

As the believer learns to wait patiently on the Lord, he discovers that he does not have to retort when someone challenges him. He finds that God alone, gives him his life, his breath, his dreams, and the abilities to love and choose. He trusts Christ enough to believe that all the "happenings" of life are but instruments in Christ's hands. God permits them, because He sees some good for the believer's soul. The believer begins to see how insignificant he is in himself. It is through Christ that he regains status and power. He can patiently absorb any criticism, hurts, injustice or cruelty of others, because his hope lies in Christ Jesus.

2. PATIENCE IS THE FOUNDATION OF FELLOWSHIP

A person who is short-tempered leads to quarrels and threatens any kind of an ongoing fellowship.

Proverbs 15:18, states, "A hot-tempered man stirs up dissension, but a patient man calms a quarrel."
Ecclesiastes 7:9 states, "Do not be quickly provoked in your spirit, for anger resides in the lap of fools."

Ephesians 4:31 states. "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice."

If these Scriptures teach anything, they teach that patience promotes fellowship. Patience accepts others as they are and receives their acceptance in return, and it is not critical of others' actions and attitudes, but, rather, is able to see positive traits in others.

Meaning relationships involve a "give and take" attitude on the part of the believer, acceptance of others, and a willingness to stand by as the other person learns and grows, realizing that each believer is changing as a part of his growth in the characteristic of the fruit of the Spirit, patience.

[Please be patience with me, God is not through with me yet]

Proverbs 14:19 states, "Evil men will bow down in the presence of the good, and the wicked at the gates of the righteous."

3. PATIENCE IS AN IMPORTANT PART OF THE BELIEVER'S CHRISTIAN MINISTRY

In 2 Corinthians 6, Paul lists the qualities that should characterize the believer's Christian ministry and in verse 6 he includes the word "patience."

In Ephesians 4, Paul again emphasizes how important it is for the believer to exhibit qualities which demonstrate his relationship to God. In verse 2, again, "be patient," is mentioned as an important attitude in his ministry.

In 2 Timothy 3:10 Paul speaks of the "manner of life" the believer ought to have and again mentions "endurance."

Also, in 2 Timothy 4:2 the believer is told that he must manifest "great patience."

An interesting verse in Colossians 1:11, speaks of the believer, "being strengthened with all power according to His [Christ's] glorious might so that you may have great endurance and patience, with joyfulness."

Note Two things, especially striking about Colossians 1:11

1. The purpose of this divine endowment of "power"
   is to enable the believer to be "patient"
2. With "patience" will come "joyfulness!"
   [Moffatt translates this verse, "be patient cheerfully!"]

JESUS IS THE BELIEVER'S PATTERN

1 Timothy 1:16 states, "But for that very reason I [Paul] was shown mercy so that in me, the worst of sinners, Christ Jesus might display His unlimited patience as an example [a pattern]
for those who would believe on Him and receive eternal life.

Jesus gives a parable in Matthew 18:23-35 which has been called, "The Unmerciful Servant," however, this parable could just as well be entitled, "The Impatient Servant."

The servant, of the parable, begs his lord to "Be patient with him," and his master was, however, when one of his fellow servant begs him, "Be patient with him, this servant of the parable would not be patient with his fellow servant.

Jesus concludes this passage by saying, "As our Heavenly Father treats us, so we ought to treat one another."

The context of this parable is that Peter had just raised the question, "Lord, how many times shall I forgive my brother when he has sinned against me? Up to seven times?" (verse 21)

Notice how "patience" and "forgiveness" go together!

In even a larger context of Matthew 18, looking back to verse 15, Jesus is explaining how to deal with the offenses of a brother!

Patience is self-restraint that does not hastily retaliate a wrong . . . it is the discipline of spirit that allows the believer to bear with people and circumstances until God brings His solution and good purpose to light in the situation . . . it is the powerful capacity of selfless love to suffer long under adversity.

HARDSHIPS ARE NECESSARY

The only way God can build "patience" into the believer's life is in the context of some sort of adversity! It is only in a situation where the believer would like to strike back that God can provide this characteristic of the fruit of the Spirit, the divine power of patience. In restraining the impulse to get even, the believer learns to "turn the other cheek," and "return good for evil!"

It is maybe difficult for the believer to notice the change, however, as he "examines himself" [1 Corinthians 11:28] he begins to realize that he has become a little gentler, mellower, and more tolerant of others than he used to be. God is at work within him!

James 1:3-4 teaches, "Because you . . . [the believer] . . . know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything."

James 2:14-17 adds, "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead."
Unfortunately, when the word "gentleness" is mentioned, it is often looked upon as a quality that characterizes people who have become very passive in life and whose resilience in life is almost nil. Such is not the case, "gentleness," as a characteristic of the fruit of the Spirit, is a characteristic of strength!

Dr. James Moffatt translates "gentleness" to mean "kindliness." Alfred Plummer, a student of the Greek language, defines "gentleness" as "that sympathetic kindliness or sweetness of temper which puts others at ease and shrinks from giving pain."

The Greek term, "gentleness," signifies "an obliging disposition," or "a yielding disposition," "a mild and courteous demeanor which distinguishes the refined and educated from the rude and barbarian."

"Gentleness," as a characteristic of the fruit of the Spirit, is an active virtue, exerting itself in a mild and obliging manner of speaking and acting. "Gentleness" is manifested kindness, and, thus some translators render it. It is that charm of society, which distinguishes the civilized from the barbarian.

Sometimes a person is referred to as "a diamond - in the rough," and, of course, it is understood what one means, however, how much more valuable it would be if that diamond were polished and bright. This is what the Bible means by the word, "gentleness," polishing bright a "diamond in the rough."

The Biblical word "gentleness" is utterly different from the hollow courtesy or insincere sycophantic pliancy which so frequently characterizes the so-called "politeness" of the world which so many use because they fear they will displease, or wish to gain some favor of others for some selfish advantage.

The believer, perhaps, can understand the Biblical meaning when he realizes that this word, "gentleness" is the contrast of being rude, brusque, or discourteous.

Men speaks of someone as being as "gentle as a lamb," or as "gentle as a dove," because they are so unobtrusive, soft-mannered, and inoffensive.

The philosophy of our day so often seems to be "dog-eat-dog," "may the best man win," or, "survival of the fittest," where the idea that the pushiest person is the one who will get ahead in life.

"GENTleness" STANDS IN STARK CONTRAST TO THIS CONCEPT

One of the best illustrations of the kind of "gentleness" which is found in the New Testament is in found in I Thessalonians 2:7, which states, "We were gentle among you, even as a nurse cherisheth her children." Interestingly, the Greek text is clearer than appears in our English Bible because it reads, "We were gentle among you, even as a nursing mother takes her child to her breast."

The sweetest moments of motherhood is when a mother, with baby nestled in her arms, is sharing her life sustenance with her new-born. That's the picture God gives of what "gentleness" is.
The believer is gentle, because he is humble as a result of a sense of his dependence upon God.

1. **Gentleness is opposed to irritability**

   A believer, expressing "gentleness," will not permit an unguarded word or gesture to excite his anger. Circumstances around him will never disturb or disquiet his spirit. He is not like those who, at any moment, can be fitful and break forth in unreasonable peevishness, complaining, grumbling and whining, being repulsive, and distorted by passion.

2. **Gentleness is opposed to arrogance and haughtiness**

   A believer, expressing "gentleness," will never speak in a tone of being inferior, whether from "pride of rank . . . pride of wisdom . . . or pride of righteousness."

   Jesus never looked down on anyone, but, rather, took little children up in His arms, comforted the sinners that wept at His feet, and even comforted the woman who had been taken in the act of adultery. Jesus accepted mankind on the level of need, with "gentleness"!

3. **Gentleness is opposed to coldness and a reserve manner**

   Gentleness is not indifferent to the needs around it. An attitude of aversion, for the believer, to those around him is a crime. Gentleness does not select certain favorites and excludes others. Jesus sought out those whom He could love, those who would be objects of His mercy, the believer ought to do the same.

4. **Gentleness is opposed to bluntness and abruptness of manner**

   Gentleness is not harsh! Even when Jesus was condemning the hypocritical Scribes, His language was sorrowful, rather, than angry. The word our English Bibles renders as "woe" is also translated as, "alas for you" because it is a word of sorrow, of pity, or a feeling of compassion, for these hypocrites.

   Gentleness is that kind, pleasant, considerate and persuasive spirit that finds its pattern in the character of Jesus Christ.

5. **Gentleness is not inconsistent with the strictest adherence to truth**

   It may be, at times, that truth (which is offensive to the disobedient heart) must be spoken, however as unpleasant as the spoken truth may be, the believer must take special care that he add nothing, by his mannerism, which is likely to offend. He must administer rebukes and present truth in a manner of kindness.

   Gentleness is telling the truth with compassion for the person confronted by it. It is administering the rebuke, when it is called for, lovingly and forgiving easily.
"Kindness," as an act of gentleness, always involves a risk. There will be those who do not appreciate what the believer does and some will even take the act of kindness as a symbol of weakness. Some might even attempt to manipulate the believer by what I would call "GUILT-GOTCHAS!" That is when someone comes to the believer and says, "If you were really a Christian, you would do so-and-so for me."

6. Gentleness is the power to move "close" to another person in order to heal

Whereas, "pity," that wells up within a person while he is, perhaps, watching a television documentary about starving children, is not "gentleness." Gentleness, which is a characteristic of the fruit of the Spirit, is the strength to take that starving child and feed him. Gentleness is the power to "nurse" the sick, or the power to bear another's burdens by feeling their pain in one's own soul.

2 Timothy 2:24 states, "The servant of the Lord . . . must be gentle."

"Goodness" is probably the most difficult of the nine characteristics of the fruit of the Spirit to define adequately due to the fact that the word, "goodness" in today's language, has fallen into disrepute.

Sometimes people are referred to as "goody-goods," meaning a kind of sickly sanctimonious attitude, with a taint of hypocrisy about it. At best, goodness is another word for virtue.

BIBLICAL "GOODNESS," HOWEVER, AS A CHARACTERISTIC OF THE FRUIT OF THE SPIRIT, IS A SINCERE DESIRE FOR THE HAPPINESS OF OTHERS, EXPRESSED BY CONDUCT AND CALCULATED TO ADVANCE THAT HAPPINESS!

The Biblical usage of the word, "goodness," involves a dual element, as it refers to being upright and honorable - combined with, generosity.

1. The believer will begin to understand the meaning of this word "goodness" when he realizes it is the antithesis of evil. "Goodness" and "evil" are polar opposites! A careful study of Psalms 52:3, Matthew 6:22-23, and Matthew 20:15 will show the contrast between "goodness" and "evil."

Goodness consists of acting honorably and fairly with everyone.

Ephesians 5:8-9 state, "For ye were sometimes darkness, but now ye are light in the Lord. Walk as children of the light. (For the fruit of the Spirit is in all goodness and righteousness and truth)."

The phrase "for the fruit of the Spirit" is, in the original text, "for the fruit of light..." The believer has been saved from darkness and established in light, the light of God in Christ Jesus. He must let the light of Christ's goodness, righteousness, and truth shine through his life.
2. Yet, this honesty and integrity must be tempered with generosity. The word "goodness," not only includes uprightness, honesty, and integrity, **BUT** it also includes compassion and generosity as well.

The believer must be upright in his living, however, while he must never abandon holiness, he must, also, be willing to reach out to others struggling beside him in the path of life.

The "**LOVE of God**" and the "**HOLINESS of God**" must be simultaneous! If the believer shows one, without the other, he exhibits not the character, but only a caricature of God for the world to see. If the believer stresses the love of God without the holiness of God, it turns out to be a compromise. If he stresses the holiness of God without the love of God, he is practicing something hard and lacking beauty - the beauty of "goodness."

"**GOODNESS**" **PRODUCES UPRIGHT CONDUCT, TEMPERED BY A GENEROSITY WHICH MAKES RIGHTEOUSNESS APPEALING TO THOSE WHO SEE IT!**

A Scriptural example of "goodness" is Barnabas, as found in Acts 11:24, which refers to him a "**good man, full of the Holy Spirit.**" What traits in Barnabas' life allowed the sacred writer to call him a "**good man**"?

1. The first time one meets Barnabas in God's Word, he was acting with generosity toward needy brothers in the church [Acts 4:36-37]. There were those who needed assistance and Barnabas sold a piece of land and gave the income from it to help those in need.

2. The next time one sees Barnabas in God's Word, he is using his personal credibility to help a new convert to be accepted into the church - Acts 9:26-29.

3. A couple of chapters later one sees a church had been established in Antioch. The Apostles decided to select somebody who could go there to stabilize it, and it was Barnabas they chose. He was the kind of man who would make any church stable by his presence.

4. When the church at Antioch decided to go forth into other parts of the world with the gospel, they prayed for God to show them who to send on that grand missionary enterprise and the Holy Spirit led them to set apart Barnabas and Paul for the work [Acts 13:1-3].

Barnabas had "credibility" among the disciples because of his personal character, "**He was a 'good' man!**" Barnabas' goodness is contrasted with Ananias and Sapphira's, in that Barnabas' generosity originated with a noble motive, however, Anania's and Sapphira's was prompted from the desire to be noticed for their piety.

"**GOODNESS**" can quickly deteriorate, and be merely "put on" for outward purposes for convenience or selfish gain.

JUST BECAUSE THE BELIEVER IS NOT SAVED BY WORKS,
DOES NOT MEAN HE IS NOT TO HAVE "GOOD WORKS!"

Matthew 5:16 states, "That they may see your good works, and glorify your Father which is in heaven."

Colossians 1:10 states, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in good works."

Titus 3:8 states, "Be careful to maintain good works."

GOODNESS IN NOT JUST PASSIVE - IT IS ACTIVE!

"Jesus of Nazareth, Who went about doing good." His "goodness" prompted Him to look upon a crowd fainting for want of bread, and work a miracle to supply them with it; when He was besieged by a crowd of sick and sorrowful, He healed them all; His goodness motivated Him to give His own flesh and blood to satisfy spiritual hunger and thirst.

"Goodness," which is a characteristic of the fruit of the Spirit, prompts the believer to do good unto all men, as he has opportunity.

There is a "natural goodness" which, of course, is not a characteristic of the fruit of the Spirit. Most people wish to appear "good." Acts of goodness are done by those who do not even claim to be a Christian, however, this is not an argument against this principle of "goodness" which is a characteristic of the fruit of the Spirit. The world has learned its morality . . . (what morality it has) . . . from God's book, the Bible.

There are so called "good people" who have a sense of duty to society, humanity, patriotism and are, what appears to be, "god-like" in their charity. They denounce injustice of others, and sympathize with those in need. Such cannot be denied.

The problem is, when this "goodness" springs from natural human sentiment, and is not the fruit of the Spirit, the moment some strong self-serving passion is to be gratified, their "goodness" comes to an end. There is "goodness," which is self-serving, in that it produces the feeling of gratification, even a satisfaction that one has fulfilled an obligation, however, this is NOT what God's Word refers to as a characteristic of the fruit of the Spirit.

Matthew 12:35 states, "A good man, out of the good treasure of his heart bringeth forth good things."

IT IS WHAT IS IN ONE'S HEART THAT COUNTS!

It is important to keep before us in our study of the fruit of the Spirit, that these characteristics are the result of the believer allowing the Holy Spirit to control his life as he is made "partakers of the Divine nature of Jesus Christ." The characteristics of the fruit of the Spirit are based upon the great basic attributes of the Godhead and "grows" in the believer's life as he walks in fellowship with God.
THE BELIEVER CANNOT "PRODUCE" GOODNESS! BUT HE CAN SUBMIT TO THE CONTROL OF THE HOLY SPIRIT AND GOD'S WORD, AND "GOODNESS" WILL GROW IN HIS LIFE!

"Goodness," which is a characteristic fruit of the Spirit, is not mere sentiment, nor is it merely impulsive, but, rather, it is rational and considerate. It is not confined to one exhibition, but shows itself to all; it is not confined in its objects; but it is self-sacrificing and it is untiring in its efforts to be "good" to others.

"Goodness" lifts the believer above those things for which the world contends. It is purified from all the taint of selfishness. It is found in Christianity alone!

A gage to determine "goodness" from its counterfeit is for the believer to ask himself, "How do I react when my 'goodness' is misunderstood, rejected, taken advantage of, or turned back and used against me?"

If anger and thoughts of retaliation rise up, it probably indicates the believer is acting out of an impure motive. If forgiveness and returning good for evil are involved in the believer's response, it demonstrates the presence of the Spirit of God in his life and exhibits genuine "goodness."

The characteristic of the fruit of the Spirit which is translated as "faith" in the King James translation of the New Testament, is a little obscure.

"Faith, of course," is a requirement for anyone who accepts Jesus Christ as their Savior, "faith" is, also, listed as one of the supernatural manifestations of the Spirit [1 Corinthians 12:9] and, here, in Galatians 5:22, "faith" is listed as one of the characteristic of the fruit of the Spirit.

This Greek word is better translated as "faithfulness" in most translations today because the original meaning of this Greek word is, "dependability, trustworthiness, loyalty, reliability, constancy, fidelity, or, steadfastness."

Even in the natural sphere, faithfulness is the bed-rock on which society ultimately rests. All business transaction, all treaties, all family relationships, are based upon the assumption of "faith" in the contracting parties. Their success or failure largely depends upon the faithfulness, or unfaithfulness, of those who are involved.

FIRST OF ALL, LET'S REMEMBER GOD IS FAITHFUL!

Over and over Scripture affirms that one of the attributes for which God is to be praised is His "faithfulness." God is always dependable! He makes His Word good. He always acts consistently with both holiness and love.

Remove faithfulness, from life and all assurance vanishes. The great covenants of Scripture all depend upon the faithfulness of the parties involved. In the Old Covenant God was faithful, but Israel failed. The difference in the New Covenant is that Christ who is "our faithfulness" stands in our place.
Keep in mind that the fruit of the Spirit is available to the believer as he "partakes of Christ's divine nature." It is as the believer walks in fellowship with Christ, that Christ's life lives through the believer.

The believer's human nature is as unreliable as the loose power of cement, however, when the "Living water of God's Holy Spirit" is mixed with the cement, it turns the concrete into hard rock. Only God can turn the believer's lack of steadfastness into magnificent faithfulness!

1. GOD IS FAITHFUL! [I John 1:9 and I Corinthians 10:13]

2. "FAITHFULNESS" IS A CHARACTERISTIC OF THE FRUIT OF THE SPIRIT WITHIN THE BELIEVER'S LIFE

The characteristic feature of man's human nature is fickleness, making it difficult for the believer to be consistent in spiritual things. The believer has a pronounced inability to be dependable in relation to what he knows to be right and holy. This spasmodic nature relates directly to the vice of selfishness.

If the believer lives at the worldly level, serving the passions of the sinful nature, he is not "walking in the Spirit"- [Romans 8:5-7].

The subject of "Walking in the Spirit" is dealt in these lessons on pages 11 to 15.

If the believer "walks after the flesh" he will not have the ability to be constant . . . to make commitments and see them through . . . and to handle difficulties.

THE BELIEVER'S PROGRESS TOWARD MATURITY IN CHRIST IS MEASURABLE LARGELY IN TERMS OF THE DEVELOPMENT OF DEPENDABILITY [FAITHFULNESS] IN HIS LIFE!

Throwing off the "old nature" of instability and fickleness and replacing it with the "new nature" of faithfulness, is an evidence that the believer is yielding to the presence of God's Spirit in his life.

Don't think that this "faithfulness," which is a characteristic of the fruit of the Spirit, is something which is demonstrated only in something like martyrdom, but, rather, this "faithfulness" is depend- ability displayed in the "little tasks" of life that tend to wear the believer down.

Many believers, if called upon to die for Christ, such as face a firing squad, would respond with "faithfulness" to God, however, the question concerning the believer's daily living the characteristic of the fruit of the Spirit, "faithfulness" is, "Am I faithful in the small things, like the work of the church, cranky neighbors, or, maybe irritations from children?"

The real questions of "faithfulness" are: consistent giving . . . regular attendance at worship . . . personal purity in daily living . . . a commitment to marriage . . . to business . . . to job assignment. What about when no one appreciates the sacrifices the believer makes in doing
these things? **Will the believer continue to be faithful in these things?**

1 Corinthians 4:2 states, "It is required in stewards, that a man be found faithful."

Living for Christ is not, so much, compared with receiving a million-dollar gift from God and returning it all at one time, but, rather, it is more like cashing in the million-dollar gift for single dollar bills and quarters and then spending $2.75 here and $1.00 there, little by little, until it is all given away. "Giving all to Christ" is not going out in a blaze of glory, but it is continuing on "steadily" over the long haul."

The late Ray Kroc, the man who built the McDonald's fast-food empire composed the following statement which was on his office wall: "Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with great talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence, determination alone are omnipotent."

Of course, for the believer, it is not persistence and determination which are omnipotent, but the indwelling Spirit who creates the virtue of dependability in the life of the believer.

One of the characteristics of the Spirit-controlled life is, to stay with difficult tasks, pay bills, complete assignments, keep appointments, and otherwise honor commitments. This is the exhibition of the increasingly rare virtue called "faithfulness" in the Word of God.

*Faithfulness is to conscientiously assume all one's responsibilities!* 

When the believer confront the issue of faithfulness, the question about "faith and works" comes to the fore.

- Is holiness a matter of passive resignation to the Spirit's power?
  
  or

- Is holiness a matter of conscious effort on the part of the believer?

These questions, framed the way they are, offer a false dilemma.

**HOLINESS TO GOD IS ACTIVE SUBMISSION TO THE HOLY SPIRIT AND EFFORT BASED ON TRUST IN CHRIST'S SUFFICIENCY TO HIS OWN!**

Holiness is not "doing" or "believing" for the believer, but, rather, it is "believing" AND "doing"

The believer must: Race [Hebrews 12:1], Fight [Ephesians 6:10-18], and Do good deeds [Titus 3:8].

**THE BELIEVER'S INCENTIVE, POWER, AND ACCOMPLISHMENTS, COME FROM THE SPIRIT WHO INDWELLS, AND ENABLES, THE BELIEVER.**
In 2 Peter 1, verses 3-4, the believer is assured that "Christ's divine power has given to him everything he needs for life and godliness," AND, then verse 5-7 state, "And beside this, make every effort to add to your faith - goodness - knowledge - self-control - perseverance - godliness - brotherly kindness - and love."

Verse 3-4 state, that this power, the life the Christian lives, come from Jesus Christ, while verses 5-7 state that the believer is to "Add to his faith certain attributes." There is no contradiction here.

The problem in the Old Testament was that Israel was willing to accept all of the privileges involved in the covenant with God without accepting the corresponding responsibilities. They accepted the promise through Abraham with eagerness, however, the Ten Commandments were given with the expectation of obedience. This "obedience" should have been the daily response to the commands given through Moses. What is this, except "active submission"?

Today, the elements of trust in God's promise - and obedience to God's law still go hand in hand. Salvation by grace is received and, the practical obligations of that gospel are accepted as well.

If the "obedience of active submission" is lacking, is it "faith" in a Biblical sense?

The parable of the Talents which Jesus gave concerning the "Kingdom of Heaven" in Matthew 25 emphasizes the importance of "faithfulness."

The first man, in Jesus' parable, is given five talents and he returns ten talents, the second man was entrusted with two talents and brings back four talents. The commendation given to each was, "Well done, good and faithful servant. You have been faithful with a few things, I will put you in charge of many things." [verses 21-23]. These servants were judged trustworthy by their master, they had demonstrated their loyalty by proving themselves dependable. However, the servant who had been unfaithful, the one who was, "wicked and lazy," in handling the one talent given him, was rejected and denied his master's reward.

Jesus is teaching that what God needs is dependable servants! He does not expect all believers to have the same abilities, however, He does require "faithfulness" with whatever gifts and opportunities that comes the believer's way.

THE ISSUE IS NOT THE AMOUNT OF GIFTEDNESS - BUT DEPENDABILITY

"Dependability" is not something that is an isolated act which relates to some particular Christian duty, such as attendance to church services, tithing or some other religious responsibility, but, rather, it is a life-pervading quality that exhibits itself in everything the believer does. Dependability will make the believer a better family member, a better employee, or a better student. Dependability is a characteristic of the fruit of the Spirit which God enables to surface in the believer's life.

FAITHFULNESS, DEPENDABILITY, LOYALTY TO JESUS CHRIST, IS A KEY INDICATOR OF THE SPIRIT'S PRESENCE AND THE BELIEVER'S ACTIVE SUBMISSION TO HIM
As illustrated earlier, dependability is not like giving a million dollars all at once, it is not martyrdom, nor going out in a "blaze of glory," but, rather, it is like giving a dollar's worth of yourself here and there. The fruit of the Spirit, "faithfulness," is being consistent and steady at one's post. This is a difficult way, because the believer's carnal nature balks at it.

Jesus said, of His coming Kingdom, "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who can trust you with true riches?" [Luke 16:10-11]

To be able to say, as Paul did, at the end of his life, "I have fought a good fight, I have finished the race, I have kept the faith," will be an epitaph worth any sacrifice on the believer's part now.

Anyone can start well, however, the real test is when the believer keeps his eyes on the goal, keeps moving toward it, and finish the journey he has begun. Scripture teaches that, that is what faithfulness is.

Before we go on to the study of the next characteristic of the fruit of the Spirit, which is meekness, let me share a couple of thoughts with you concerning "words".

First, communication is impossible without words. Words convey thoughts. Therefore, if one is to understand properly what a writer, or speaker, means, he must have a comprehension of what he means by the usage of the words he uses.

Second, one must understand that words have is an evolution. Words which meant one thing a few years ago, no longer mean the same thing today. They develop... [improve or, often, deteriorate]... into something that is cloudy from its original meaning.

Third, to grasp the clear definition of what a writer meant, it is sometimes necessary to study the meaning of a word as it was used at the time of the writer's writing. Words often have a picture secreted in them. It is often exciting to carefully scrutinize the exact shade of a word in the colors of the spectrum of rhetoric, in order to find the precise thought the writer had in mind.

... so it is with the word "meekness!"

**Meekness**

The word which is translated as "meekness" in our English Bibles, comes from the Greek word "praos," and has the meaning of, "being gentled," or "a tamed spirit." It is a word at the time of the writing of the Bible that was used to describe the taming of wild horses, when their strength, (instead of being used for wild romps and play), was channeled into something constructive and usable. It was a word that was used when a strong, rebellious, self-willed animal was tamed, brought into an attitude of total obedience to its new master. A synonym for the word, "meekness" in our language of today, would be, **domesticated, gentled, broken, or tamed.**

"Gentleness" and "meekness" are not synonyms because both have their own distinct characteristics of a the fruit of the Spirit. Each have a specific meaning. Each characteristic listed in the fruit of the Spirit in Galatians 5:22-23 has its own purpose and meaning.
"Gentleness," is a sweet, kind, and courteous disposition which is manifested by sweet and obliging words and manner. It is an active nature.  

"Meekness," however, is distinguished by its passive virtue, and consists in the maintenance of a calm and forgiving nature under provocations and offenses. It is the believer's carnal and rebellious nature, now tamed and submitted to the Lord Jesus Christ, his new Master. It is allowing Christ to take every situation, and, instead of retaliation, the believer lets Him rule his spirit.  

First, the frequency with which the word "meekness" is found in the Word of God should lead the believer to realize the importance of the subject.

"Walk with all...meekness," Ephesians 4:2  
"Put on therefore meekness," Colossians 3:12  
"Follow after meekness," I Timothy 6:11  
"Showing meekness to all men," Titus 3:2  
"A meek spirit is in the sight of God of great price," I Peter 3:4  

The word "meek," or "meekness," is found 31 times in the Bible.

Second, the prominence which "meekness" is given as one of Christ's principal characteristics, should cause the believer to realize the importance God places upon this quality of spirit.

"Learn of Me (Jesus said), for I am meek and lowly of heart." - Matthew 11:29  
"I beseech you, by the meekness of Christ," - 2 Corinthians 10:1

Third, the declaration of meekness' necessity to the profitable reception of the gospel, should show the believer its importance in his life.

"The Lord will beautify the meek with salvation," Psalms 149:4  
"To preach good tidings to the meek," Isaiah 61:1  
"The meek shall increase their joy in the Lord," Isaiah 29:19  
"Receive with meekness the engrafted Word," James 1:21

And, fourth, the fact that temporal, as well as eternal, blessings are promised in reward for meekness in both the Old and New Testaments, should remind the believer of its value in his life.

"The meek shall inherit the earth and shall delight themselves in the abundance of peace," Psalm 37:11  
"Blessed are the meek, for they shall inherit the earth," Matthew 5:5

Since these points above are true, how serious and devout should be the believer's
endeavor to understand and possess this grace? The Holy Spirit often exhorts the believer to be "meek," because it is a necessary badge of Christ's true followers. Meekness is essential for growth in Christian knowledge. It gives, on earth, a rich foretaste of heaven, and adorns the soul with a loveliness God delights to look upon and to bless.

"A meek spirit is in the sight of God a great value."

THREE OUTSTANDING CONCEPTS CONCERNING "MEEKNESS!"

1. "Meekness" should never to be confused with "weakness"

Because these two words sound alike they are often confused, however, the actual difference is immense. Meekness requires great strength of character.

The most conspicuous illustration of a "meek" man in the Bible is Moses. In fact, he is the only man in Scripture to be called a "meek man," except Jesus Christ.

Numbers 12:3 calls Moses "very meek, above all the men which were upon the face of the earth." Moses, meek? Yes, meek, and yet he was one of the greatest leaders history ever produced. He was stern when the occasion demanded. He was a strong spirited man.

In reading Scripture, one sees Moses both before and after he became "meek." Before he became meek his "untamed" nature lashed out and killed a man, he threw the ten commandments down and broke them, and he struck the rock twice, when God had told him to strike it only once.

Moses, as a young man, had been schooled in Pharaoh's palace to lead a great army. He had a natural inbred desire to lead men, to strike out at those who were unjust. Moses had an uncontrolled aggressiveness, which needed to be tamed, controlled, and channelled by God.

God took Moses, at the prime of his life, and denied him every inbred desire which he had to lead, and made him sit on the back side of the desert. It was a devastating experience for this strong and aggressive man,

. . . but, it was only after this that God could use him!

It takes strength of character to calmly and patiently endure insults and injuries of wicked men, refraining from any retaliation, governing the tongue, and returning insults and injuries with kindness. To root out of the believer's heart the bramble of envy, hate, slander, malice, and revenge takes a strength which he is not capable of. It takes the Holy Spirit's control in the believer's life for him to "Love his enemies, bless them that curse him, do good to them that hate him, and pray for them which despitefully use him and persecutes him."

2. Meekness is a condition of our spirit
"A meek spirit is in the sight of God a great value" [I Peter 3:4]. The New Testament often speaks of "meekness of spirit" [Galatians 6:1]. Man may be able to imitate some of the graces of the fruit of the Spirit, but only God can change the believer's spirit.

3. Meekness is the challenge of Christianity

Jesus set an example of meekness in His practice and teaching, and taught meekness as essential for His disciples

Jesus taught the believer to be "meek":

(a) **When restoring a brother** [Galatians 6:1]

There is a danger of becoming proud that "we have not failed" in the same way in which our brother has failed. The believer is not to sit in judgment, but "in a spirit of meekness" restore such a one.

(b) **When answering opponents** [I Peter 3:15]

"Give an answer with meekness." It is a splendid thing to be always ready with an answer for the person who asks for it, however, it must be given in a "meek" spirit.

To answer in a contentious spirit, even for precious truths, is only likely to defeat the believer's purpose. He may be able to present a brilliant argument that compels a person to intellectual agreement, but, unless he does so in a spirit of "meekness," they will be antagonized against the very truth he wishes them to receive. The believer must ever remember, his purpose is conversion, not conquest!

(c) **When receiving the Word** [James 1:21]

*Listening* to God's Word is a great art - perhaps greater than preaching it! The believer needs to prepare himself to listen to God's Word. Jesus said, our hearts are like soil, and the condition of the believer's heart determines the result of the sowing far more than the skill of the sower.

A "meek" spirit ensures a condition of receptivity which will likely yield a good harvest. This does not mean the believer foolishly soak up every new and strange doctrine, but, rather, it means that the believer lays down his rebellious spirit and has a readiness to obey, at any cost, what is proved to be the "sincere milk of the Word." It also means, to put away foolish pride which refuses to admit that anything more can be learned on the particular subject at hand.

"Receive with meekness the engrafted Word."

(d) **When teaching others** [2 Timothy 2:25]

"Instruct (correct) those that oppose themselves, in meekness."
That is, the believer does not "lord it over others," but, rather he humbly gives a calm reason for suggestions and reproof.

(e) **When performing good works** (that is, conduct) [James 3:13]

If the believer "does" right, nevertheless, his attitude is wrong, it certainly will be detected by others. Probably nothing indicates a ripening of one's character in Christ more than an obviously "meek" spirit.

We are not speaking, here, of a pseudo-humility that parades itself in order to gather ego-flattering compliments, but, rather, we are speaking of Biblical humility of spirit.

**WHAT ARE THE REWARDS OF A MEEK SPIRIT?**

"*The meek shall eat and be satisfied*" [Psalm 22:26]

"*The meek will He (God) guide in judgment, and the meek will He teach His way*"

[Psalm 25:9]

Do you want to receive divine guidance? Scripture teaches that one with a "meek spirit" is in a better position to receive guidance from God than a proud one.

"*The meek shall inherit the earth*" [Matthew 5:5]

Another very interesting verse on this subject of "meekness" is found in Matthew 11:29 which states, "*Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.*"

**MEEKNESS IS THE ANSWER TO ANGER AND WORRY**

_Anger_ or _Worry_ is the result of the believer demanding his rights. _"Meekness,"_ on the other hand, is the believer surrendering his personal rights.

Whenever the believer experiences _"anger"_ or _"worry,"_ these emotions can be traced back to some personal right which he felt had been violated and, when this right is identified and committed to God, an entirely new perspective, in Godly harmonious living, will be gained!

Philiippians 2:5-8 teaches the believer to "*Let Christ Himself be our example as to what our attitude should be. Christ had all the right of being equal with God the Father. Yet He laid aside all His rights and humbled Himself and became obedient, even to the point of death, dying on the cross."* God says, "*Let this attitude be in you!*"

Jesus, the believer's example, having the attitude the believer ought to have, gave up all His rights, thus humbling Himself by being obedient to His Father's purpose.

**MEEKNESS IS SURRENDERING OUR RIGHTS TO GOD!**

Jesus taught, "*If anyone will come after Me, let him deny himself... ?*"
WHAT IS THE REWARD OF "MEEKNESS"?

"... inherit the earth"? - What does that mean?

John Bunyan caught something of this insight in his Pilgrim's Progress scene in the Valley of Humiliation when he speaks of "Many laboring men who have good estates, yet were troubled and wished for a better way." Then he sees a boy feeding his father's sheep, in very plain clothes, but there was a happy, joyful look on his countenance, as he sang:

He that is down, needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.

I am content with what I have,
Little it be, or much;
And, Lord, contentment still I crave,
Because thou savest such.

Fullness to those abundance is,
That go a pilgrimage;
Here little, and hereafter bliss,
Is best from age to age!

Then the guide says, "This boy lives a happier life, and had more peace of mind and calmness within his heart than those who wore silk and velvet."

He was free from worldly ambition or aspiration. He indeed had "inherited" the earth. With nothing to crave, lust for, or desire of this world's goods, he was free to be truly happy!

THAT'S THE INHERITANCE OF "MEEKNESS"

Do you want "rest for your soul"? Jesus said in Matthew 11:29, "Take My yoke upon you and learn from Me, for I am gentle . . . ["meek"] . . . and humble in heart, and you will find rest for your souls."

Most will not admit it, but believers have a tendency to be immature children in their spiritual lives. The idea of postponing the satisfaction of a desire is distasteful to the believer's nature, who wants what he wants when he wants it.

He wants it and he wants it NOW!

Self-control is contrary to the believer's natural desires. If it is within the believer's power to get it, even if it means someone else must be deprived or hurt, it goes against his natural inclinations to exercise self-discipline.

To understand what the word "temperance" means, one must have an acquaintance with the author's meaning. Remember, the apostle Paul is writing in another age and another language, and for anyone to
ascertain the exact meaning in which he used the word, careful study is necessary.

When an English word is used, it may be used for reasons, differing greatly from its original meaning. If one attaches his own idea to the word, he can make the author say something he did not mean to say.

This is true of the word "temperance," and it requires a careful definition in order to understand how it describes and "rounds out" this last characteristic of the fruit of the Spirit.

The earlier writers among the Greeks first determined the word to mean *continence* - [a proper moderation of one's passions and appetites; exercising restraint of desires or passions]

The original Greek word is "Kratrein," and means "taking a grip on" or "to take hold of." It is speaking of a man who learns to control his desires and keep them within proper limit - because he considers them to be an undue inclination toward sin.

The original Greek word does not mean "self-control" in the sense that it is, the ability to discipline one's self within his own power. This is a characteristic of the fruit of the Spirit, therefore, it is not "self-control," but, rather control of self by the Spirit!

As in all the characteristics of the fruit of the Spirit, the believer submits himself, voluntarily, to the control of the Holy Spirit in his life, rather than striving to gain confident control of himself on his own.

**TEMPERANCE INVOLVES CONTROLLED PARTICIPATION IN SOMETHING THAT REQUIRES CONTROL OF "SELF" AND, THERE IS NO WAY THAT ANYONE CAN ABSTAIN FROM HIS OWN SELF.**

The believer is inextricably involved with "self." therefore, the only successful control of "self" hinges on his submission to the Holy Spirit.

God is not speaking of "self controlling self," but, rather, He is speaking of a demonstration of submission.

It is a paradox, self . . . surrendered to the controlling power of the Holy Spirit . . . is brought under control.

The characteristic of the fruit of the Spirit, "temperance," is NOT merely natural self-discipline, it is the result of the Holy Spirit's help and grace, the outworking of Christ's life in the believer. One may have the very minimum of personal strength of character, while others have wills which are naturally forceful, however, this characteristic of the fruit of the Spirit is available to all believers. In fact, those with exceptionally strong natural "will" power may be the very ones most in need of that sweet "temperance" which is the characteristic of the fruit of the Spirit.

**TRUE SELF-CONTROL IS REALLY SPIRIT-CONTROL**
When the believer is controlled by his carnal self it is essentially being in the sway of Satan, because the spirit of the "flesh self" is the spirit through which Satan works.

The basis of undisciplined living is also the basis of the sin problem, "self." The believer must confront the enemy and recognize him for what he is - himself, and then allow the Holy Spirit to subdue and control him.

**DIVINE GRACE: MEANS OF ORDER**

Sin is missing the God-ordained mark, the perfect order. It is distorting God's intent into chaos or substituting illegitimate means to achieve God-ordained ends. God's means of bringing order out of sin's disorder, of transforming man's control by Satan, is by man's willing subjection to the control of the Spirit. This can only be accomplished by God-given grace. The Greek word for grace is "charis," and it is God's means of transforming an unpleasing, disordered circumstance into a pleasing, orderly one. Ephesians 2:1-10 depicts the unregenerate person as being unrestrained, manifestly out of control (in reality under Satan's control) until God's grace transforms him or her manifestly self-controlled (that is, under the Spirit's control), well-ordered masterpiece ("workmanship" is the Greek word "poiema," source of our word "poem") productive of good works. Appropriately, the nine segments of the fruit of the Spirit are sometimes called "grace."

Too often we relegate grace to the initial experience of conversion, failing to recognize that it is by grace that we grow (2 Peter 3:18). The grace of God is essential for learning the discipline of renunciation. Paul wrote, "The grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age" (Titus 2:11-12). Grace teaches us to live lives of order and self-mastery.

As we continue to walk in the Spirit, appropriating the grace of God and learning through the schooling of grace, we grow and mature. Christian maturity is the process of becoming self-controlled, which in its true sense is becoming God-controlled, because God's grace works through our faculties. Thus Paul could say, "I can do all things through Christ, which strengtheneth me" (Philippians 4:13).

**THE FOLLOWING MAY SURPRISE YOU!**

Every appetite, or desire, is implanted by God in man's nature, and the rule of these appetites and desires is committed to man's soul. Excessive indulgence is always wrong, therefore, if the believer is to "keep a grip" on his desires, he must allow the work of the Holy Spirit to bring about this control within him.

A person without any passions or appetites . . . [if one could conceive of such a person] . . . would be an imperfectly constituted person, certainly not a virtuous person. Let's say that an angel, has no need of food or drink, (he has no hunger nor thirst), therefore, could it be said that he is "temperate?" The answer to this question is, of course, "No," if he has no desire for these things, it certainly could not be said that He is temperate - because he does not have - what he does not have a passion for.

When Jesus gave a pattern of human virtues, and of "temperance," He did not take the
nature of angels, but He took one of flesh and blood.

Strong appetites are not sinful, but, rather, it is the undue indulgence of them that is sinful.

**TEMPERANCE IS NOT ERADICATION**

The tendencies within the believer's nature are necessary for his present manner of living, therefore, to attempt to "eradicate" them is, in itself, rebellion against God.

Certainly, it cannot be believed that, because a person has grown old, and, perhaps, feeble of mind, [or even senile] . . . whose years of living have relieved him of any passions or appetites . . . and is approaching the frigidity of age . . . can be called "virtuous."

An interesting story is told of a man, (after hearing a preacher one time) said, "My donkey must be temperate." When asked how he could say such a thing, he answered, "Well, he doesn't curse, work on Sundays, nor drink alcoholic beverages or even use tobacco. He refrains from all the things you say a Christian should refrain from, therefore, he must be a temperate Christian."

The point is, "eradication of these tendencies" is never promised to the believer in this life and, also, it is impossible. The believer, however, is taught to "resist temptation" and, while it is true that he must subdue and control these natural desires, it is only by the ability of the Holy Spirit that he is able to accomplish this.

If it was possible for the believer to live "above" temptations, it would mean that he was living on a plane of life higher, than our Lord lived while on earth. However, Scripture teaches that the believer would be exposed to temptations . . . a temptations even worse then the temptation of doing wrong . . . he would be exposed to "pride" and "self-sufficiency."

The characteristic of the fruit of the Spirit, "temperance," is far more than being temperate in the things of the body, that is the consequence of this temperance, but, the believer must keep in mind that this is a characteristic of the fruit of the Spirit, and not something he can accomplish of himself. This is the "temperance" of the Holy Spirit over the believer's spirit.

**God's purpose for man at Creation!**

God originally created man's spirit to rule over his body and, it was the effect of sin that inverted the order of man's nature, and made his senses and appetites to rule over his spirit. God's purpose for man is the restoration of his soul [mind, will, and emotions] to be subjected to the power of his spirit, to its original supremacy over the body.

The believer's soul is strengthened by the influences of the Holy Spirit over his spirit.

The work of salvation includes, not only the pardon of the believer's sins, but also the believer's restoration to perfect [eternal] holiness!

The purpose of God the salvation of the believer is to deliver him, not only from the
punishment due him for his sins, but also from sinfulness itself. The believer is to serve and enjoy Christ in that perfection for which He designed the nature of man in His original creation.

The instrument God employs in producing this change in the believer is the work of the Holy Spirit, as the believer submits to His control, and the truth found in God's Word.

**INSIGHT INTO WHAT "TEMPERANCE" IS**

1. **TEMPERANCE IS CONSECRATING ONE'S ENTIRE HEART TO THE GLORY OF GOD**

   The heart of man is the fountain from which all issues stem and temperance is not merely outward conformity to certain rules, or habits of physical expediency, but, rather, it is purity of heart.

2. **TEMPERANCE IS ONE'S BODY BEING TREATED AS THE TEMPLE OF THE HOLY SPIRIT**

   I Corinthians 3:16 states, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, [consecrated to Him], which temple are ye."

   I Corinthians 6:19 states, "What! Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?"

   The "body" of the believer, because of the Holy Spirit dwelling within, is made a habitation of God, therefore, every care should be taken to guard and preserve it from any shadow of defilement. Any abuse as sacrilege to the house of God.

   Romans 12:1 states, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy [dedicated to God], acceptable unto God, which is your reasonable service."

   The believer's body is to be a sacrifice . . . laid upon God's altar . . . living, yet consecrated, as a reasonable duty, which God, for Christ's sake, will accept.

3. **THE SIN OF INTEMPERANCE IS NOT ONLY AN ABUSE OF GOD'S BLESSINGS AT THE MOMENT, BUT, RATHER, IT IS THE EVIL CONSEQUENCES OF SUCH ABUSE TO MAN'S SOUL ITSELF**

   No excess of indulgence can be permitted without influencing the mind, and polluting one's moral standard.

4. **IF ANY INCLINATION IS ALLOWED TO CARRY THE BELIEVER TO THE UTMOIST VERGE WHICH REASON PERMITS, IT WILL TAKE BUT A SLIGHT TEMPTATION TO TAKE HIM ACROSS THE ALMOST IMPERCEPTIBLE LINE WHICH DIVIDES FROM WRONG**

   Man's natural inclination is downward and, if the believer is to overcome this
tendency, he must allow the Holy Spirit to enable him to arrest this bent, before he reaches the brink of his temptation, or he will be carried too far.

It is not "temperance" that is needed when unlawful desires are allowed to remain within the believer's heart and mind, but, rather, what is needed is total abstinence. Nothing opens the door to demon possession as surely as continual self-indulgence in that which the believer knows to be unlawful.

However, there is a large field of perfectly legitimate pleasure which must be kept firmly in the control of the Holy Spirit.

WE MUST BE CAREFUL HERE NOT TO MISINTERPRET "SELF-CONTROL" AND CROSS THE LINE INTO A MISGUIDED INFILTRATION OF DENIAL WHICH IS UNNATURAL.

1 Corinthians 6:12 "Everything is permissible for me - but not everything is beneficial. Everything is permissible for me - but I will not be mastered by anything." The body, and its appetites, must be the servant, never the master!

5. THE LIMITS OF WHAT THE BELIEVER ACCEPTS AS LAWFUL INDULGENCE, UNLESS SPECIAL CARE IS TAKEN, WILL CONTINUALLY BE ENLARGING.

It is almost impossible for the believer to perceive, yet he is continually inclined to accept more and more as that "that is lawful" and that "that is unlawful." He must be on guard of this trait within him and realize its dangers.

6. TRUE HAPPINESS IS FOUND IN CHECKING ONE'S APPETITES RATHER THAN GRATIFYING THEM.

God has, in His goodness and wisdom, associated pleasure with a proper satisfaction of appetite, therefore, it is up to the believer to receive this and be thankful for it, instead of rejecting it. However, he must learn he cannot live for these appetites because the more he indulge in these desires, the more he increases them.

An Italian proverb says, "He, that hath drunk the ocean, wants another bottle."

The only method of safety, and true happiness, is, as Jesus taught, for the believer to "deny himself," and, as he denies himself, his "wants" will become less - and self-denial will become easier.

Self-denial has it pains, but it has less pain and more pleasure than "indulged appetites." As the believer decreases the demands of his flesh, he gives his soul more time, and strength, to attend to the spiritual needs. [1 Corinthians 7:5]

7. IT IS POSSIBLE FOR THE BELIEVER TO BE SHOCKED AT THE SUGGESTION OF SOME PERSONAL LICENTIOUSNESS, AND YET BE GUILTY OF GROSS INTEMPERANCE ON SOME OTHER, PERHAPS EVEN MORE SERIOUS, AREA

For instance, "anger" is a grievous and common form of intemperance of the soul. [Proverbs 16:32], however, giving way to a sulky disposition is just as intemperate as a
violent exhibition of rage.

Our tongue is another area of needed control. James states for the believer to "bride the tongue" [James 1:26 3:2]. If the believer allows his tongue to run away with him, it is a severe form of intemperance - whether it is sheer gossip, uncontrolled levity, or abused confidences.

8. THERE IS A NEED FOR "TEMPERANCE" EVEN IN THE MANIFESTATIONS OF THE HOLY SPIRIT IN THE WORSHIP SERVICE.

1 Corinthians 14:32 states, "The spirits of the prophets are to be subject to the prophets." These manifestations of the Holy Spirit are "under the control" of the person who is being exercised by them [I Corinthians 14:28].

The believer's "spirit" is extremely susceptible to deep feelings, therefore, he must maintain rule over his own spirit any time "feelings" are being stirred deeply within him and circumstances are such that "control" is highly desirable.

When the believer is worshiping in private, necessity for such control may not be present, because, then, he can allow his spirit untrammeled liberty for self-expression "to his self and to God," however, in the public meetings of the assembly, the love of Christ for other souls will causes him to consider the time, place, and company, before he allows himself absolute liberty for the use of even spiritual manifestations. For the believer to control his spirit is not quenching the Holy Spirit, but, rather, it is the manifest- ing of this characteristic of the fruit of the Spirit, "temperance."

The believer's "spirit" is most likely to become excited during a powerful sermon, emotional praying, the singing of choruses or hymns, or when others are exercising spiritual gifts. The believer must learn to know the difference between the emotional moving of his own spirit, and those occasions when the Lord Himself truly wishes to use him for inspired utterances in the form of a manifestation of the Holy Spirit. He must not allow his spirit exhibitions in public of unbridled and unprofitable emotionalism.

9 THE GREEK WORD FOR "TEMPERANCE" MEANS, "TO HAVE INWARD STRENGTH"

The believer's inward strength of will is greater than all the outward strength of temptation, desire, or excitement. As a result of years of self-indulgence, some have all but lost, all powers of physical, mental, or spiritual resistance, and, therefore, the concept of "self-control" seems like cruel mockery.

The message of the fruit of the Spirit is good news to them because they realize, perhaps for the first time in their lives, that Christ can accomplish what they could never hope to do in their own strength and, they come to experience a continuous walking with Christ that will change the weakest person into the image of Christ Jesus. The believer will begin to see superb self-control, and divine balance in every situation, which is the result of the life of Jesus Christ within. This "inward strength" is not the believer's strength, but Christ's!

PRINCIPLES FOR SELF-CONTROL, IN "LAWFUL" THINGS
1. BROTHERLY LOVE

Romans 14 gives detailed principles, sympathetically considering the effect of the believer's living upon a weaker brother. This is one of the fundamental principles for the governance of all our actions as Christians.

How does my actions effect my brother?

2. PERSONAL VICTORY OVER SIN

The flesh (including one's "mortal body") is the weakest point in the believer's personal conflict with sin [Romans 6:12; 7:18], therefore, the believer's "flesh-nature" needs a reinforced guard at all times.

The believer will find that there are times when he will successfully resist temptation in the spiritual sphere, only to succumb in the physical.

It is possible, after a blessing of the Lord, or a special spiritual experience, to rest in a self-confidence, however, the believer must be on guard in matters which are personal to him as he looks at specific issues in his own life.

3. FITNESS FOR SERVICE

The condition of the believer's entire being greatly influences his fitness for spiritual service. This is the principle that lies at the root of fasting. The condition of the believer's entire being reacts inevitably upon the mind, [The mind is man's gateway to his spirit]

The believer is to "lay aside," not only the sin, but the "weights that will so easily beset him, and run with patience the race that is set before him" [Hebrews 12:1]. An enlightening analogy the Holy Spirit uses through Paul in First Corinthians is the athletes of the games in Rome.

"Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training"

[1 Corinthians 9:24-25a]

Anyone intending to win an athletic contest knows he must exhibit intense self-discipline. Something, for instance, may look good to eat and it may even be lawful under other conditions, however, if it isn't on the diet needed to prepare for the runner's event, he must have enough self-control to refuse it. There may be things he would like to do and, in themselves, the are not wrong, however, in a certain training regime . . . a certain discipline of schedule . . . that he is committed to for an athletic contest, he must be willing to give these things up for the prize.

"Every man that striveth for the mastery, is temperate in all things."
- [1 Corinthians 9:25a]

"They do it to get a crown (of laurel) that will not last, but we do it to get a crown that will last forever." [1 Corinthians 9:.25b]
The believer who is striving for a crown that will last will submit himself to discipline, to a regimen of self-mastery.

**SELF-CONTROL GIVES THE BELIEVER STRENGTH IN HIS SPIRITUAL LIFE, INTEMPERANCE MAKES HIM CONSTANTLY VULNERABLE TO PASSIONS**

Proverbs 25:28 states, "Like a city whose walls are broken down is a man who lacks self-control".

Without self-control the believer's life is like a city with its walls broken down and breached, a place that invites attack and plunder by his enemy. There is no protection, but, rather, it remains constantly vulnerable.

Jesus gives **THREE GUIDELINES FOR SPIRITUAL MATURITY** in Luke 9:23, they are:

1. Deny self
2. Take up our cross daily, and
3. Follow Christ.

There is a close interconnection between these nine characteristics of the fruit of the Spirit. Each of them spring from "Love," and the first result of that "agapao-love" is "Joy," or an attitude of rejoicing, praising God for everything, a spirit of thanksgiving as a way of life.

Then, out of this attitude comes "Peace," a calm, serene spirit, that nothing can disturb, and this peace brings such a trust and confidence in God that it produces "Patience." Out of this patience grows the characteristics of divine "Gentleness," or sympathetic kindliness toward others. This gentleness is expressed in "Goodness," or a conduct calculated to advance the happiness of others, which includes "Faithfulness," or dependability, trustworthiness, loyalty and reliability.

Along with these characteristics of the fruit of the Spirit, there is a "domesticated, tamed, or controlled" spirit, called "Meekness," manifested in the believer's life by "Self-control," or one's self submission to the Holy Spirit. Meekness is demonstrated by the mastery of self.

The work of "salvation" includes, not only the pardon of the believer's sin, but, also, the restoration to perfect holiness.

When the believer accepts Jesus Christ as his Savior, he is "born-again," that is, his "spirit is made alive [John 3:6] and he is admitted into the "kingdom of God" (the reign of God in his life).

God's Word teaches that the believer has a sinful nature, referred to in Scripture as "flesh". This word "flesh" is not referring to the physical body or even the natural desires of man, but, rather it is referring, to the human personality as stained with, and dominated by, sin. It has the meaning of everything evil that man has become - and is capable of doing - apart from God. When God's Word refers to "flesh," it means the old, pre-conversion of the believer whose heart was focused on wrong things and whose life was filled with self-willed, and sinful, habits.

The book of Galatians, in which the fruit of the Spirit is given, is calling attention to the
constant struggle that goes on between the sinful nature of the believer and the work of the Holy Spirit in the spirit dimension of the believer. The believer's sinful nature can develop a lifestyle imitating this world, resisting the will of God.

When the believer comes to Christ, he repents of his sinful nature. "Repentance" is a part of the process of conversion to express, not only regret for the ways of the former life, but also a determination to turn from them. The living out of the implications of repentance, continues daily in this new life of the believer.

Repentance is not something the believer does only at the point of conversion, but, rather, it is something he continues to practice daily as he comes to understand the will of God better. As he sees images in himself that are inconsistent with divine holiness, he repents and turns from them.

Whenever the believer realizes that his life falls short of the example Christ has set for him, he renews his change of heart and life. His commitment is maintained "by the renewing of the mind" [Romans 12:2].

The Holy Spirit will totally reorient the direction of the believer's life to become like Christ. In this new life, there may be times when the believer must renew his commitment - identify the areas of weakness to pray about, struggle with, and recommit himself to pursue the goals which are consistent with God's purpose for his life.

True, what Scripture refers to as "the old man" . . . that is, the believer's old carnal nature . . . has been crucified, however, this "flesh" nature will continue struggle to get down off the cross and resume its control over the believer.

The requirements of a Spirit-filled life, is:

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<th>DAILY AWARENESS OF HUMAN WEAKNESS AND VULNERABILITY TO SIN</th>
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<td>DAILY RENEWAL OF COMMITMENT TO THE LORDSHIP OF JESUS.</td>
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This requires daily repentance relative to the passions and desires of the believer's sinful nature, THEN, after he has crucified his sinful nature with its passions and desires, he must "keep in step with the Spirit." This term is a military metaphor which means "to keep in step," to hold ranks, walk in step with an identifiable leader. This verb, used in Romans 4:12, is of those who walk in the footsteps of Abraham's faith and carries the connotation of following a trail someone else has marked out.

In order for an army to march, somebody has to call cadence [the beat] for the group. One, and only one, person must be identified to call the rhythm, or there will be pandemonium. In the new life the believer has embraced, Christ is the leader, however, the Holy Spirit calls the cadence, and the believer is to keep in step.

In the game of football, sometimes a defensive team will "imitate" the offensive team's quarterback "barking signals" and call out signals to fool the players on the offensive team - in order to confuse them, get them to move too early, or make some mistake. If they are caught it will cost them five yards.
Some believers have jumped across the line that separates the kingdom of light from the kingdom of darkness because they listened to the wrong "cadence caller."

Unlike football, however, the penalty is against the believer. When he is drawn offside, pulled into the world by listening to false cadence, distracted from the Spirit's leading by listening to the siren call of the world, the penalty goes against the believer and his reputation. It can mean the disruption of his family. It can demoralize a whole church.

To live in submission to the Holy Spirit and to walk in step with the Spirit's cadence is not a cowardly life style, but, rather, it is a courageous one.

IT IS NOT EASY TO BE A CHRISTIAN IT SOMETIMES IS HARD, especially at the beginning, when that which feels most comfortable and natural is that which grieves the Spirit. It is hard to forget such actions and thoughts as the believer's "old lifestyle" and leave them in the past. The disciplines of prayer, fellowship, and unselfish service to others feels strange and unfamiliar, it is difficult to see their value in those early days and to embrace them.

That is precisely why the presence of the Holy Spirit has been given, because it is impossible for the believer to live the high and holy life of a child of God by the strengths and abilities of his own flesh, however, God has promised to always be personally present to provide the power which he needs to live an overcoming life!

For the believer to "live in the Spirit," he must:

1. Remember that his old self has been crucified;
   - The believer must not allow his "flesh" to come down from the cross.

2. Keep in mind that his life must now be in step with heaven's cadence rather than the world's, and

3. Avoid self-assertion and pride!

As believers "live in the Spirit," there is a danger of becoming conceited, provoking and envying one another.

Just as it is wrong to live to the flesh by committing fornication, or getting drunk, it is also wrong to become arrogant and conceited in the success God gives the believer in his new life. Suppose the believer has overcome some sensuality, [such as alcoholism], does he have the right to boast about his victory? One of the snares Satan will use to catch some believers with most easily is their pride.

A sense of satisfaction on overcoming, or accomplishment, may become the belief that one is better than the person who hasn't overcome the same vice, or feel spiritually superior to the individual who hasn't accomplished as much. If the believer has gained a victory in Christ, it is because of the Spirit's power, rather than his own efforts, therefore, no strutting or bragging is called for, he only makes himself vulnerable to pride.
THE BELIEVER SHOULD NEVER CALL ATTENTION TO HIMSELF, BUT, RATHER, TO THE ONE HE SERVES . . . TO JESUS CHRIST!

As the believers begins to see change and transformation if his life, he must give the glory to God and resist the temptation to brag about himself. These changes are the Spirit's doings in his life . . . it is the fruitful witness of God's power at work in the believer.

The frustration that the believer sometimes feels, because he hasn't achieved his "spiritual goals," is most often a perverse anguish that he has not yet learned how to mobilize the powers and techniques of the flesh, so as to enable him to be what God calls "Spirit-led people."

Jesus Christ cleanses the believer by His blood, and, presents the Holy Spirit as heaven's gift to indwell the redeemed soul. The believer is called to holiness and Christian purity. Part of the problem is that many see themselves as worthless because of their past lives of sin, and often despair of ever doing better.

However, the truth is, the believer has an intrinsic value by virtue of being made in the image of God. Some have fallen away from God, terribly marred His likeness in their life, and blanketed their worth with such disgraceful deeds that they have actually become spiritually bankrupt and worthless.

God teaches that believers are not worthless, because His Spirit is using their very life as His temple [I Corinthians 6:14-20] and that awareness will produce a marvelous effect in the believer that will make his life different!

BE FILLED TO THE RIM - WITH HIM!

Let the fruit of the Spirit be produced in your every day life by the power of Jesus Christ within!