

The Spirit of God
Week 12
The Fruit of the Spirit

LBC 21/1/04

“¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law.”

Galatians 5:19-23

Introduction:

Last week we discussed the battle between the flesh and the Spirit:

1. Every person is born with a sinful nature.
2. We receive a new nature at salvation.
3. The Spirit does not eradicate the flesh.
4. The Spirit and the flesh are in a constant battle.
5. This struggle is for life.
6. This battle is an evidence of salvation.
7. This battle can be won.

We know, then, that the indwelling Spirit wars against the desires of our flesh. What is the desire of the Spirit? It is the desire of the Holy Spirit to produce, or bring forth, fruits of **righteousness** in us as a result of His presence. He desires to truly transform us from the inside out.

Philippians 1:10, 11 “That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”

These fruits of righteousness that result from the indwelling Spirit are termed **the fruit of the Spirit**.

**** Let me teach you tonight about the fruit of the Spirit:**

1. There is nothing good that can come from our flesh.

There is a simple and vital law that God has established in the natural world:

Genesis 1:11, 12 “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.”

In other words:

- Orange trees give rise to orange trees.
- Apple trees give rise to apple trees.
- Wheat plants give rise to wheat plants.
- Tomato plants give rise to tomato plants.

This sinful flesh does not bring forth righteousness – it brings forth **sin!**

Romans 7:18 “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.”

What comes from the flesh? “Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like.” (Galatians 5:19-21).

Religion only serves to **mask** or **whitewash** these evil works – it cannot bring forth the fruits of righteousness. Even the most righteous works are tainted with pride and self-righteousness.

2. Anything good in our lives is a result of the work of the Spirit.

“Now the works of the flesh are manifest, which are these; Adultery,...But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance:”

If nothing good can come from our flesh, then it is clear that any good fruit produced in our lives is the result of the inner workings of the Holy Spirit. Just as the sinful flesh brings forth sin, the Holy Spirit will bring forth holiness and righteousness.

John 6:63 “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

3. It is our duty to submit to the Spirit and allow Him to bring forth fruit.

“It is not without design, evidently, that the apostle uses the word “Spirit” here, as denoting that these things do not flow from our own nature. The vices above enumerated are the proper “works” or result of the operations of the human heart; the virtues which he enumerates are produced by a foreign influence—the agency of the Holy Spirit. Hence, Paul does not trace them to our own hearts, even when renewed. He says that they are to be regarded as the proper result of the Spirit’s operations on the soul.” (**Barnes**)

God is very interested in bringing forth righteous fruit in our lives:

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.”

Romans 7:4 “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

The source of good works is not a reformed or renewed human heart – it is the person of the indwelling Holy Spirit. It is our part to **die** to self and **yield** to the Spirit so that He can produce His **fruit** in us.

John 12:24 “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

Now, what are the fruit of the Spirit?

A. Love.

Colossians 3:14 “And above all these things put on charity, which is the bond of perfectness.”

Love to God and to human beings. The Greek word agapē means “unconditional love; benevolence.”

B. Joy

1 John 1:4 “And these things write we unto you, that your joy may be full.”

Joy is greater than happiness, for happiness is dependent upon circumstances, whereas joy depends upon an inward faith in the love and goodness of God.

C. Peace.

John 14:27 “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

We are to enjoy peace in the midst of trials and persecutions, and peace among one another.

D. Longsuffering.

2 Timothy 3:10 “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,”

Longsuffering may be defined as the ability to cheerfully endure an unbearable situation. It denotes the state of mind which can bear long when oppressed, provoked, insulted and injured.

E. Gentleness.

Titus 3:1, 2 “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.”

The word means goodness, kindness, benignity; and is opposed to a harsh, evil, cruel temper. It is mildness of temper, calmness of spirit, and an unruffled disposition. You might say, **easy going**.

F. Goodness.

Acts 10:38 “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

A Christian must be a good man who does good to all.

G. Faith.

1 Corinthians 4:2 “Moreover it is required in stewards, that a man be found faithful.”

A Christian is to be a faithful man, faithful to his word and promises; faithful to His God and to His calling; faithful to those he loves and serves; A Christian is to be a man who can be trusted in.

H. Meekness.

Ephesians 4:2 “With all lowliness and meekness, with longsuffering, forbearing one another in love;”

Meekness is subdued strength, or power under control. Meekness does not equal weakness! Meekness is the reception of injuries with a belief that God will vindicate us, and it is the opposite of vengeance and retaliation. It is not easily ruffled, insulted, angered, or offended.

I. Temperance.

2 Peter 1:5, 6 “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness;”

Temperance is self-control. It is derived from the Greek word meaning strength, and refers to the power which we have over passions of all kinds. It denotes the self-rule which a man has over the evil tendencies of his nature. The word temperance has often referred to abstaining from alcoholic drinks, but here it has a much wider meaning, implying chastity, self-government, restraint and moderation. The influences of the Holy Spirit on the heart make a man moderate and restrained, teaching him to restrain his passions and govern himself.

Conclusion:

In summary, the fruit of the Spirit is simply the work of the Holy Spirit in confirming us to the image of Christ. Was He, and is He not characterised by those fruit – love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance?

2 Corinthians 3:17, 18 “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

Review / Discussion: