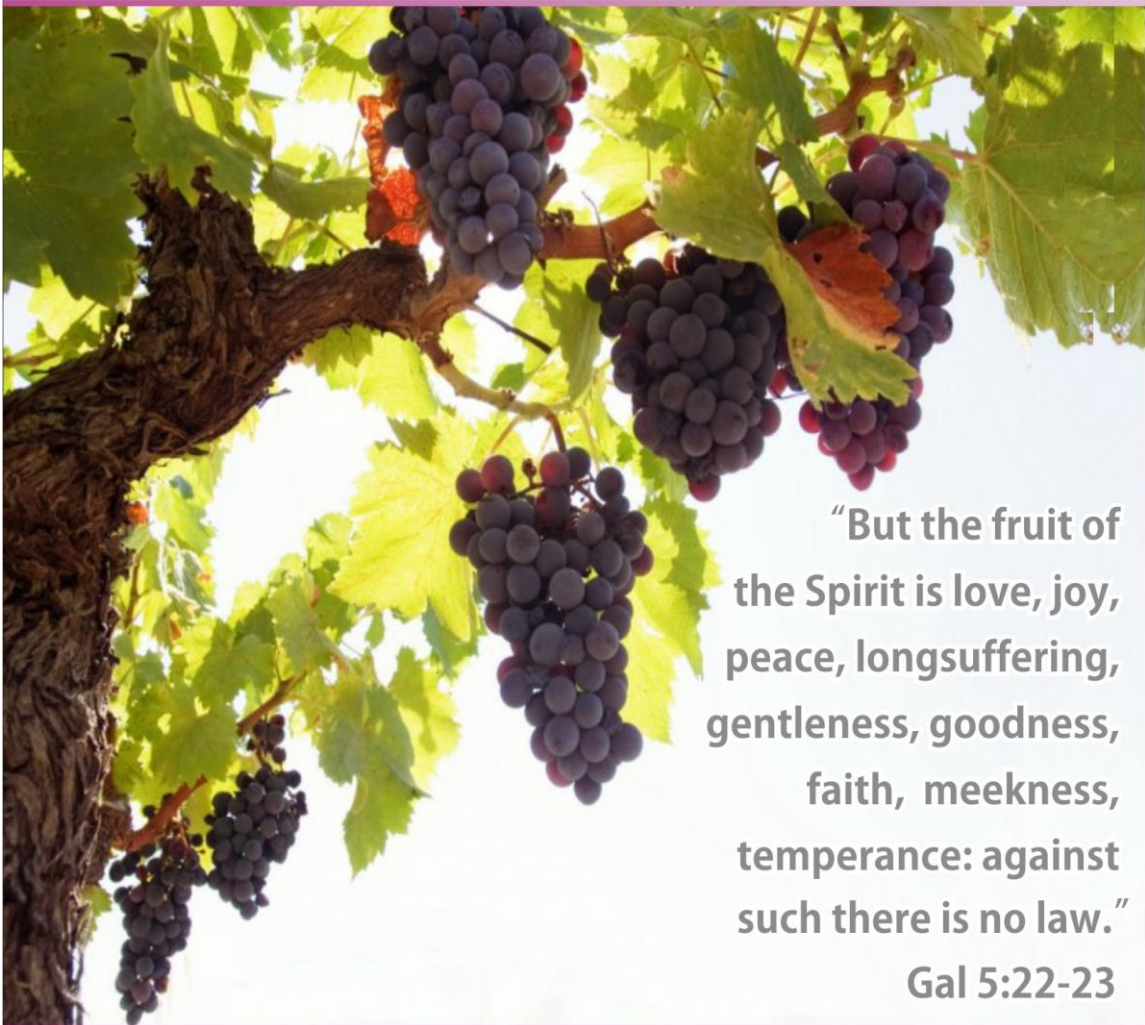


THE FRUIT OF THE SPIRIT



**“But the fruit of
the Spirit is love, joy,
peace, longsuffering,
gentleness, goodness,
faith, meekness,
temperance: against
such there is no law.”**

Gal 5:22-23

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FOREWORD

Actually, the writer never had a desire to write a book about the fruit of the Spirit, because after trying several times to study this subject did not yet gain any understanding.

The writer's desire to study again about the fruit of the Spirit was rekindled when he with two other writers completed "***The Tribulation and The Seven Seals***". In that book, among others was described that 3 out of 4 types of Christians would become disloyal, and this issue would have to do with the fruit of the Spirit, as affirmed by the Lord Jesus, that "***Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.***" (Jn 15: 2)

Praise the Lord, true to His promise, "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*" (Mt 7: 7), the writer has been granted some understanding about the fruit of the Spirit. Even then, the writer was very grateful to have a senior minister of God who earnestly guided him by giving his insights, suggestions, and corrections for this material, and also for some other books written by the writer himself.

Finally, all praise be to God the Father, who in His mercy bestows us all the ability to understand the fruit of the Spirit. By this we all should be encouraged to earnestly desire to bear fruit of the Spirit.

Soli Deo Gloria

The Writer

The Fruit of the Spirit

Just like trees that generally can bear fruit, so our lives too can bear fruit. The Bible explains that basically every human being can develop or produce two kinds of fruit, the fruit of the flesh and the fruit of the Spirit.

Gal 5:19 Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, 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.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law.

The above paragraph explains that the works of the flesh or the acts of the sinful nature are: adultery, fornication, uncleanness (impurity), lasciviousness, idolatry, witchcraft, hatred, variance (discord), emulations, wrath, strife, seditions, heresies, envying (jealousy), murders, drunkenness, revellings (orgies), and the like. And it is very clearly emphasized that those who do such things will not inherit the kingdom of God or will not go to heaven, but will surely go to hell.

While the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. And further on it is confirmed that there

is no law against such things, which means that such things are in accordance with the law of God and also the law of man.

Just as the Apostle Paul explained in his letter to the church in Rome, we as people who are redeemed by the blood of Christ become dead to the works of the flesh to bear the fruit of the Spirit in our lives.

Ro 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 Lord Jesus said:

Jn 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

The verse above explicitly explains that every child of God or "**Every branch in me**", that is unfruitful or "**beareth not fruit**" for Him, will be discarded by Him or "**he taketh away**".

Thus we see that to bear the fruit of the Spirit is absolute and very important.

What is the fruit of the Spirit?

Galatians 5:22-23 explains that the fruit of the Spirit is composed of 9 attributes forming a unity which is the fruit of the Spirit, so that each of the 9 things does not stand alone, instead is part of the unity of the fruit of the Spirit.

Nevertheless, these 9 things can be divided into 3 parts, namely that:

Relating to the LORD God :

Love, Joy, Peace,

Relating to human beings :

Longsuffering (Patience), Gentleness, Goodness,

Relating to oneself :

Faith (Faithful), Meekness, Temperance (Self-control).

Let us study the nine things mentioned above.

LOVE :

Love in the above verse originally uses the term "agape", not storge, phileo, or eros.

Simply the four kinds of love are as follows:

Storge : is love between parents and their children. This love is strong but limited.

Phileo : is love between friends. This is generally of lower degree than Storge.

Eros : is love between a man and a woman. This love contains lust.

Those three kinds of love thus described usually contain or demand some requirement(s) to be effective: I will love you, if ...

I will love you, if you are obedient.

I will love you, if you defend me or be on my side.

I will love you, if you love me too.

Agape : is love with no demands whatsoever. Often referred to as love despite I love you despite you do not obey, or you betray me, or you do wicked things, and so on.

And such is God's love for us when He redeems us.

Jn 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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

The agape as one manifestation or a proof of the fruit of the Spirit will bestow us to understand and remind us of how great God's love is in our lives, that He came into this world to die on the cross to redeem us even when we are still in sin. God redeems us not because we are good or worthy. Neither is there something in us that deserves it. But God redeems us because of His love for us which is so great, though there is not even an iota of good nor any cause in us for Him to do so.

The agape enables us to represent God's love which is so great, beyond human understanding, as we who are supposed to receive the wrath of God and be sent to hell, yet are redeemed instead by the blood of Christ through His death on the cross, that we may become children of God and inherit the kingdom of heaven.

The agape also will enable us to love God and our neighbor in the right way.

JOY :

In the above verse (Gal.5:23) the original word "khara" is translated "joy" and not "happy". Khara or joy is happiness found in the heart and not just being happy which is happiness on the outside or superficial only.

Khara is used among others in the following verses:

*2 Co 8:2 How that in a great trial of affliction the abundance of their **joy** (khara) and their deep poverty abounded unto the riches of their liberality.*

*Jn 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into **joy** (khara).*

If we look at those two verses in a passing glance, we will think that they explain contradictory conditions.

In 2 Co 8:2 for instance, "*How that **in great trial of affliction** (yet) **the abundance of their joy ... abounded.***"

How could the believers (churches) in Macedonia have an abundance of joy, while they were encountering various severe sufferings?

And likewise, in the next verse, how could the disciples of the Lord Jesus rejoice, when He was to leave them and would cause them to weep and wail in their sorrow?

Yet we will be able to rejoice, because the Holy Spirit in our lives affirms our belief and trust that God has a wonderful plan for each one of us in our lives.

*Jer 29:11 For I know the thoughts that I think toward you, said the LORD, **thoughts of peace, and not of evil, to give you an expected end.***

*Ro 8:28 And we know that **all things work together for good to them that love God, to them who are the called according to his purpose.***

When the Holy Spirit makes us aware of all the power and greatness or majesty of God, particularly of His wonderful plans in our lives, starting from how he had sought us and called us unto this day, we should rejoice since the joy in us is a manifestation of the fruit of the Spirit. The Holy Spirit gives us the solid confidence that God has in His thoughts wonderful plans full of hope for each of His children. In difficult situations and even in

persecutions we can still rejoice, because we have the conviction that whatever happens in our lives, all is included in His plan.

In fact we will be ever strengthened if we believe that our Father in heaven does not only design something wonderful for us, but He also makes establishes every step of our lives:

Ps 37:23 The steps of a good man are ordered by the LORD :

PEACE :

Peace as the fruit of the Spirit is the translation of the original word "eirene".

Peace means there is **no fear**.

This word "peace" or "eirene" was used when a multitude of the heavenly host were praising God after the angel of God proclaimed the birth of the Savior, Christ the Lord, to the shepherds in the fields.

*Lk 2:14 "Glory to God in the highest, and on earth **peace**, good will toward men."*

This verse very clearly states that the birth of the Savior, who is Christ the Lord, will bring peace to those on whom God's favor rests, namely to everyone who accepts Jesus Christ as his/her personal Lord and Savior.

Accepting Jesus Christ as Lord and Savior will bring peace, because we do not have fear anymore as He has borne all our sins on the cross.

Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus.

Fear and peace in Christ are summarized very clearly in :

1 Jn 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

The word "love" in this verse is the translation of the original word "agape".

Thus the verse explains that :

"There is no fear in love (agape): but perfect love (agape) casteth out fear". This describes people who have received God's love (agape), which is salvation through Jesus Christ, they have no fear because all their sins are redeemed fully without exception through the perfect sacrifice of the Lord Jesus.

"Because fear hath torment". So if someone still has fear and no peace, then that person certainly has not yet received forgiveness from God, and will receive punishment for his/her sins.

"He that feareth is not made perfect in love". This is to say that if there are children of God who are still fearful and do not have peace, then they certainly have not yet fully understood or perceived the meaning of God's love.

Therefore it is very important for all of us to accept Jesus as Lord and Savior and bear the fruit of the Spirit, and the Holy Spirit will give us a true understanding of agape.

When we do not have fear we will have peace, for besides all our sins are forgiven, we also are granted a heavenly hope which is the assurance to enter into the kingdom of heaven.

Love, joy and peace are three manifestations of the fruit of the Spirit which indicate our relationship with God and will become the foundation for believers in building relationships, both with their fellowmen and with themselves according to prior division, namely that:

Relating to the LORD God:

Love, Joy, Peace,

Relating to human beings (fellowmen):

Longsuffering (Patience), Gentleness, Goodness,

Relating to oneself (one own self):

Faith (Faithful), Meekness, Temperance (Self-control)

LONGSUFFERING (PATIENCE) :

The first fruit of the Spirit indicating our relationship with our fellowmen is "longsuffering (patience)" or "makrothumia". This patience is at least associated with two things, namely patience in

encountering or facing difficulties and patience in encountering our fellowmen.

Patience in encountering difficulties :

As children of God we should have patience in encountering difficulties or adversities, since **joy** as a manifestation of the fruit of the Spirit will make us more solid of our conviction that in all things God works for the good of us who love Him.

Moreover the Lord Jesus repeatedly said that the world will hate us because we belong to the Lord, not to this world.

Jn 15:18 "If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Even the Lord Jesus described that in the end of the age we would be hated, persecuted, and killed for the sake of the Lord Jesus' name.

Mt 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Hence, as God's children we need to realize that to be hated by this world, even hated by all nations for the sake of the Lord Jesus' name, would be the consequences we must bear as followers of Christ.

However, we can still keep the joy and patience because :

1 Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Patience in encountering our fellowmen :

As God's children we would have the patience to face our neighbors' behavior and actions who are annoying, frustrating, hurt even harm us if we but have the agape love. Because the agape would give us the awareness of God's love which is so great that He redeemed us from the curse of sin and make us His children even when we are still in our sinful state. The agape will enable us to remain patient facing our neighbors, since basically **we are no better than they**, especially before God.

Lk 6:42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine own eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

GENTLENESS :

The second manifestation of the fruit of the Spirit related to human beings is gentleness or "khrestotes".

There are two types of gentleness, gentle in the heart or **merciful**; and gentle in behaviour and act or **generous**.

Merciful :

The essence of merciful is to forgive!

The Lord Jesus explained very clearly that to forgive is a very important matter since to forgive is not only connected with blessings, rewards or the like, but also with our own salvation!

Can we imagine what would have happened, if God the Father does not want to forgive our trespasses because we do not want to forgive the trespasses of others? Surely punishment would await us.

Mt 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

It is indeed not easy to forgive others, especially if the person has hurt us deeply and repeatedly. We might be able to forgive those who has made just small and minor mistakes, but if it is a gross or grave mistake we probably can not and do not want to forgive. We could forgive the wrongdoer if he had made the mistake only once or twice, but if he did it three times or more then it would be difficult even quite impossible to forgive the person.

We would be able to forgive only if we have the agape, the love of God who has forgiven all our sins even our vilest ones.

The Lord Jesus explained the agape love when Peter asked Him, **"How oft shall my brother sin against me, and I forgive him? till seven times?"** And the Lord Jesus answered, **"I say not unto thee, Until seven times: but, Until seventy times seven"**.

Then Jesus continued to explain by giving a parable :

Mt 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest!

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

When we realize how great God's love is for us, that He forgives all our sins, even forgives us again and again, repeatedly, only then would we be able to pray the prayer Jesus taught, sincerely from the heart and not just uttering mere words.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever. Amen.

Generous :

The essence of gentle behavior and act is **giving**.

This is clearly explained in the following verses:

Jas 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

Verse 20 sums up the previous verses quoted above, "*that faith without works is dead or an empty faith.*" This means that our love for God and our neighbors should not only be the love that dwells within our hearts nor just mere talks, but need to be expressed in deeds or acts, and one of such is **giving**.

Faith manifested in acts does not mean that our salvation comes from the acts, but our acts or deeds are the concrete evidence of our faith in God.

One simplest form of an act that expresses faith is to care for or provide for our relatives and brothers or sisters who are in difficulties.

1 Ti 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

The above verse clearly states that those who do not act generously such as is mentioned in this verse proclaim themselves as infidels or people who leave their faith in the Lord Jesus. Why are they

considered as unbelievers? Because they who do not act on love have actually no love.

1 Jn 3:18 stated *“My little children, let us not love in word, neither in tongue; but in deed and in truth.”*

Giving is very important. Hence in His explanation about the separation of the sheep (representing those who will enter into the kingdom of heaven) from the goats (representing those who are to be thrown into the fire of hell), the Lord Jesus used the act of giving as one of the criteria.

Mt 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

GOODNESS :

The third form of the fruit of the Spirit relating to our fellowmen is goodness or "agathosune", that is doing what is right and virtuous.

Doing what is right should be our responsibility so as not to harm others. The Bible records many right deeds that we should do, among which we can find in:

Jas 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Mk 10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

Doing what is virtuous means doing the proper things, which should not be harmful yet also bring good to others, even though no one sees the deeds nor the direct effectiveness of them.

Picking up trash and throw it into its provided can, moving the stones so that no one will stumble upon, drain the water spills on the floor so as not to cause some one to slip, moving the chair for others to pass easily, turn off the water tap, watch our children at meals and teach them to be more tidy for the maid or waitress to easier clean the table, to reduce the pollution we may cause, are some examples of virtuous deed.

Virtue is a conduct that we should seriously show as the following verse emphasizes :

2 Pe 1:5 And beside this, giving all diligence, add to your faith virtue;

If we have tasted the goodness of God in the form of His blessings, guidance and maintenance, we would continuously and diligently seek God's truths to grow more mature in our faith so that we would be able to

act properly and virtuously, and leave behind all bad conducts.

1 Pe 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby,

3 If so be ye have tasted that the Lord is gracious.

FAITH (FAITHFUL) :

The first manifestation of the fruit of the Spirit relating to oneself is faith (faithful) or "pistis", which is to be true or loyal in one's belief in the Lord Jesus Christ.

Pistis is the **original** word translated faith used in the verse below :

*1 Ti 5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their **first faith**.*

In these verses Paul told Timothy to refuse enlisting widows under the age of 60. The young widows naturally may want to marry again and some of them driven by their desire to get a new husband would choose to cast off their first **faith** in Christ, which means to belie their loyalty to Christ Jesus.

So it is clear that faith (faithful) which is a manifestation of the fruit of the Spirit here means

our loyalty in following the Lord Jesus until the end of our life!

The term until the "end of our life" needs to be emphasized so that we should not have a wrong perception concerning our eternal salvation in following the Lord Jesus. Some people think that they are surely saved because they have accepted Jesus as Lord and Saviour. True, accepting Jesus as Lord and Saviour is the assurance to have eternal salvation, but do not forget the verses here below :

2 Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith.

Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence (faith) stedfast unto the end.

The above verses clearly explain that they who will be saved, meaning they who are to enter the kingdom of heaven, are those who hold on to their first faith unto the end, or until their last breath!

And our faith will undergo tremendous pressure in the form of persecution or even death, at the end of the age. The verses below also explain the same issues, that we will be saved and receive the crown of life only if we endure unto the end, which means to be faithful until our death or until we are raised up.

Mk 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have

*tribulation ten days: **be thou faithful unto death, and I will give thee a crown of life.***

Faith as one manifestation of the fruit of the Spirit in the believers will enable them to stand firm in their faith even during the time of persecution. The peace of the believers will be maintained and promote steadfastness in their belief that the Lord Jesus has provided a wonderful huge reward which is the eternal life with Him in the glorious heaven forever for them who are faithful to Him.

2 Co 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

MEEKNESS :

The second manifestation of the fruit of the Spirit relating to oneself is meekness or "prautes".

Prautes or meekness is a gentle conduct, but not gentleness in the physical sense or physical appearance. Thus meekness here is not gentleness in speech, nor in motion or gait. Prautes or meekness is compassionate gentleness from deep within or from a tender heart.

The word prautes is used among others in :

*Mt 11:29 Take my yoke upon you, and learn of me; for I am **meek** (prautes) and lowly in heart: and ye shall find rest unto your souls.*

Here in the King James Version prautes is translated "meek". Meek describes a gentle or tender heart full of compassion.

The Gospels record so many events that illustrate how the Lord Jesus showed His compassion due to His gentle/tender heart.

*Mt 9:36 But when he saw the multitudes, **he (Jesus) was moved with compassion** on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*

*Mk 8:2 **I have compassion** on the multitude, because they have now been with me three days, and have nothing to eat.*

Some people have a friendly look and their outward appearance shows gentleness, but so often their acts and considerations are not gentle. Some individuals or companies make policies or do activities which look beautiful, because of the attractive and gentle way they are presented while using terms which appear good and noble too. But actually those policies and activities hold bad intentions and have bad impact.

On the contrary, the Lord Jesus often used words and actions which were not soft, but all derived from His tender and compassionate heart because he wanted the people to repent and be a better person.

Mt 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Mt 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Currently some children of God who want to appear gentle dare not rebuke people of the same belief who sin.

Mt 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Evenso quite a few pastors do not dare to admonish his congregation, so that God's word delivered tends to be ineffective and sometimes is regarded as entertainment. Those pastors do not bring their congregation to maturity, because they dare not tell the truth of God's word. And the LORD will hold those shepherds accountable for the life of their flocks.

Eze 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

A compassionate heart is fundamental for us to carry out the second most important of the great commandment, namely "*Thou shalt love thy neighbour as thyself*".

The Lord Jesus told the parable of "The Good Samaritan" to answer a lawyer's question about "*who*

is my neighbour?" The parable clearly described that the Samaritan could love his neighbour or fellowman because he had a compassionate heart.

*Lk 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, **he had compassion on him.***

TEMPERANCE (SELF-CONTROL) :

The last manifestation of the fruit of the Spirit is temperance (self-control) or "enkrateia" which is mastering or controlling over our thoughts, words and deeds.

Thoughts, words and deeds derive from the human heart:

Mt 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Mt 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Therefore, if we want to control ourselves we must be able to control our hearts, because the heart is the source. If our hearts are evil, then the thoughts, words and actions will also be evil, and vice versa.

Thanks be to God that at the very moment we are redeemed by the Blood of Christ, we become a new creation with a new conscience, so that we can live a new life.

*2 Co 5:17 Therefore if any man be in Christ, he is **a new creature**: old things are passed away; behold, all things are become new.*

*1 Pe 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of **a good conscience** toward God,) by the resurrection of Jesus Christ.*

*Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so **we also should walk in newness of life**..*

Hence, as a new creation we have left our old nature that produces the fruit of the flesh which is sin, and now live as the new man to bear the fruit of righteousness.

Ro 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

REQUIREMENTS TO BEAR FRUIT :

There are two requirements to bear the fruit of the Spirit in our lives:

First Requirement :

The most important requirement is the presence or indwelling of the Spirit of God in our lives! If

there is no Spirit of God in our lives, or if we have not accepted Jesus Christ as our personal Lord and Saviour, it would be impossible for us to produce or bear the fruit of the Spirit.

Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Second Requirement :

We submit ourselves to be led by the Spirit.

Gal 5:25 If we live in the Spirit, let us also walk in the Spirit.

Gal 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the 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

18 But if ye be led of the Spirit, ye are not under the law.

How can we submit ourselves to be led by the Spirit?

Submitting ourselves to be led by the Spirit means that we sincerely repent and are determined to leave the life after the flesh, and surrender completely to the Holy Spirit to lead our lives.

Some children of God managed to break with the sin of adultery, infidelity or addiction to narcotics and other kinds of sin as they are really **willing** to let go of them and repent, and determine to start a new

life. When they earnestly plead to God, the Holy Spirit through His wonderful ways would release them from all the bondages of sin and even transform them into fruitful children of God.

On the other hand, quite a lot of God's children do not succeed in releasing themselves from those sins although they follow various methods. They fail because they are not willing to give up their sins. And even if they are ready to do so, without the involvement of the Holy Spirit they will not be successful.

Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.

At the beginning of this study material it was explained that every child of God who does not bear fruit will be cut off and thrown into hell.

Jn 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

After studying about the fruit of the Spirit we can understand why they are cut off. For anyone who assume himself as a child of God yet does not have agape he would not realize nor appreciate the extent of God's love over his life, hence he also would not have *khara* to believe in the goodness of God's plan for his life, and does not have *eirene*, namely the conviction in salvation. Thus that person indeed

could not be regarded as God's child who have received the eternal salvation. Since the absence of the three manifestations of the fruit of the Spirit (agape, khara, and eirene as relating to God) describes that those people who claim to believe in the LORD actually do not have any relationship with their LORD God. So, it is very clear that if anyone does not own this kind of relationship, then it's hard to say that he will have pistis (faith or fidelity), which is also one of the manifestations of the fruit of the Spirit relating to oneself. Therefore, the person may not be able to keep hold of what he believes, and when faced with even a little trial or temptation he will falter and fall away or deny his faith.

In fact, the fruit of the Spirit is the result of the work of God's Spirit, it is not human work or human effort.

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling,

13 for it is God which worketh in you both to will and to do of his good pleasure.

That's why in the remaining time we must immediately repent and surrender (submit) our lives to be led by the Holy Spirit so that our lives will be made fruitful with the fruit of the Spirit.

As His redeemed, we certainly want to glorify God our Father. The Lord Jesus plainly explains how we can glorify God, and that is by bearing the fruit of the Spirit, not just lipservice let alone applaud and clapping hands only.

Jn 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.