

Abundant Living

Abundant Living

A STUDY OF CHRISTIAN CHARACTER

3rd edition

by Antonio Gilberto da Silva

AN INDEPENDENT-STUDY TEXTBOOK

Developed in Cooperation with
Global University Staff

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Table of Contents

UNIT ONE: *FRUIT OF THE SPIRIT IN RELATION TO GOD*

1	Christian Character	14
2	Love: The Choice Fruit	40
3	Joy: The Fruit of Grace	66
4	Peace: The Fruit of Trust	86

UNIT TWO: *FRUIT OF THE SPIRIT IN RELATION TO OTHERS*

5	Patience: The Fruit of Perseverance	110
6	Kindness and Goodness: The Twin Fruit.....	134

UNIT THREE *FRUIT OF THE SPIRIT IN RELATION TO ONESELF*

7	Faithfulness: The Fruit of Belief	162
8	Gentleness: The Fruit of Submission.....	188
9	Self-Control: The Fruit of Discipline	208
10	Fruitbearing.....	228
	Glossary	242
	Answers to Self-Tests	252
	Unit Student Reports	260

THE CHRISTIAN SERVICE PROGRAM



This independent study textbook is one of 18 courses (subjects) that make up the GU Christian Service Program. The symbol at the left is a guide for sequenced study. The Christian Service Program is divided into three units of six courses each. *Abundant Living* is Course Six in Unit Three. You may study this course by itself or study the entire series in proper sequence.

Study materials in the Christian Service Program are designed in a self-teaching format for Christian workers. This program will provide a student with the necessary Bible knowledge and skills for practical Christian service. These courses have been especially prepared for Christian workers in all nations and cultures.

ATTENTION

Please read the course introduction very carefully. It is important that you follow these instructions so you can achieve the goals of the course, and be prepared for the student reports.

Address all correspondence concerning the course to your GU instructor at the address stamped on the copyright page near the front of the study guide.

COURSE INTRODUCTION

A famous British scientist who was a Christian had a close friend who expressed his doubts about Christianity and gave his own opinions regarding human nature. He believed that all men had the power within themselves for self-improvement to the point that they could eventually become perfect. The scientist objected strongly, and stated that countless men through the centuries have tried to improve themselves but have failed.

To further illustrate his point, the scientist decided to allow one section of his beautiful flower garden to remain untended. The rest of the garden was carefully cultivated on a daily basis. Soon the untended flowers were choked out by weeds and dried out because of lack of water and attention. When his friend saw this part of the garden, he asked the scientist, “Why have you neglected this portion of your garden?”

“I haven’t neglected it at all,” the scientist answered. “I’ve just put into practice your principle of the self-improvement of living things.”

As the object lesson of the scientist illustrates, a beautiful character—like a beautiful flower garden—does not happen by accident. Christian character is developed as the Holy Spirit produces His fruit in the believer. The fruit of the Spirit, which is described in Galatians 5:22–23, is the result of the indwelling presence of the Holy Spirit in our lives. The use of the singular form fruit in Galatians 5:22 suggests the unity and harmony of the character of the Lord Jesus Christ reproduced in the nine qualities of that fruit.

In his spiritual regeneration the Christian identifies himself with Christ. As He died for our sins and arose glorious and triumphant, we die with Him and bury at the cross those evil things of the old nature. Our new life, vibrant and holy, reveals the character and nature of our Savior.

In Galatians 5 we have a crystal-clear profile of the old, evil nature (the “works of the flesh,” Galatians 5:19–21, KJV), and the new life in Christ (the “fruit of the Spirit,” Galatians 5:22–

23, KJV). This is the overflowing and fruitful life God intended for His children—the abundant life.

This course of study is divided into three units. Unit 1 is a study of the three characteristics of love, joy, and peace, which are the direct result of our relationship with God, or our upward life. Unit 2 focuses on the qualities of patience, kindness, and goodness, which are developed through our relationships with other people. This is our outward life. Unit 3 presents the Christian bearing the fruit of faithfulness, gentleness, and self-control, which reflect his inward life. All of these qualities of Christian character are produced in the believer as he submits himself to the guidance of the Holy Spirit who dwells within him.

In this course the term fruit of the Spirit refers to the nine qualities of Christian character listed in Galatians 5:22–23. However, for the sake of identification we sometimes will refer to one of these nine dimensions of spiritual fruit, such as “the fruit of joy,” or “the fruit of self-control.” Keep in mind that each characteristic is but one facet of the fruit of the Spirit.

Course Description

Abundant Living: A Study of Christian Character is a practical course of study from Galatians 5 and related Scriptures. It emphasizes the development of Christian qualities and their outworkings in the Christian’s relationships and service. Biblical definitions and examples are emphasized in describing the nine dimensions of spiritual fruit, and practical applications are made which relate these characteristics to the individual Christian life. The course will help the student to understand the principles of Christian fruitbearing, and the necessity for the progressive development of a Christlike character for effective Christian service and an abundant life in the Spirit. The student will be encouraged to make a commitment to develop the qualities of Christian character in his life and to display these qualities in his everyday experiences.

Course Objectives

When you finish this course you should be able to:

1. List the nine characteristics of the fruit of the Spirit and give a definition of each based on biblical usage.
2. Explain the biblical concepts of fruitbearing, Christlikeness, progressive development of Christian character, and Christian liberty.
3. Describe what it means to manifest a Christlike character in daily relationships and experiences.
4. Put into daily practice the principles of Christian fruitbearing as you yield control of your life to the Holy Spirit.

Textbooks

You will use *Abundant Living: A Study of Christian Character* as both the textbook and study guide for the course. Scripture quotations are from the *New International Version*, 1978 edition, unless otherwise noted. In a few instances we have quoted from the *King James Version* (KJV).

Study Time

How much time you actually need to study each lesson depends in part on your knowledge of the subject and the strength of your study skills before you begin the course. The time you spend also depends on the extent to which you follow directions and develop skills necessary for independent study. Plan your study schedule so that you spend enough time to reach the objectives stated by the author of the course and your personal objectives as well.

Lesson Organization and Study Pattern

Each lesson includes: 1) lesson title, 2) opening statement, 3) lesson outline, 4) lesson objectives, 5) learning activities, 6) key words, 7) lesson development including study questions, 8) self-test (at the end of the lesson development), 9) answers to

the study questions. Answers to each self-test are at the back of your textbook before the unit student reports.

The lesson outline and objectives will give you an overview of the subject, help you to focus your attention on the most important points as you study, and tell you what you should learn.

Most of the study questions in the lesson development can be answered in spaces provided in this study guide. Longer answers should be written in a notebook. As you write the answers in your notebook, be sure to record the number and title of the lesson. This will help you in your review for the unit student report.

Do not look ahead at the answers until you have given your answer. If you give your own answers, you will remember what you study much better. After you have answered the study questions, check your answers with those given at the end of the lesson. Then correct those you did not answer correctly. The answers are not given in the usual numerical order so that you will not accidentally see the answer to the next question.

These study questions are very important. They will help you to remember the main ideas presented in the lesson and to apply the principles you have learned.

How to Answer Questions

There are different kinds of study questions and self-test questions in this study guide. Below are samples of several types and how to answer them. Specific instructions will be given for other types of questions that may occur.

A *MULTIPLE-CHOICE* question or item asks you to choose an answer from the ones that are given.

- 1** The Bible has a total of
- a)** 100 books.
 - b)** 66 books.
 - c)** 27 books.

The correct answer is *b*) 66 books. In your study guide, make a circle around *b*) as shown here:

- 1 The Bible has a total of
- a) 100 books.
 - b) 66 books.
 - c) 27 books.
 - d) 2 books.

(For some multiple-choice items, more than one answer will be correct. In that case, you would circle the letter in front of each correct answer.)

A *TRUE-FALSE* question or item asks you to choose which of several statements are TRUE.

Example

- 2 Which statements below are TRUE?
- a) The Bible has a total of 120 books.
 - b) The Bible is a message for believers today.
 - c) All of the Bible authors wrote in the Hebrew language.
 - d) The Holy Spirit inspired the writers of the Bible.

Statements **b** and **d** are true. You would make a circle around these two letters to show your choices, as you see above.

A *MATCHING* question or item asks you to match things that go together, such as names with descriptions, or Bible books with their authors.

Example

3 Write the number for the leader's name in front of each phrase that describes something he did.

- | | | |
|--------------|----------------------------------|-----------|
| ... a | Received the Law at Mt. Sinai | 1) Moses |
| ... b | Led the Israelites across Jordan | 2) Joshua |
| ... c | Marched around Jericho | |
| ... d | Lived in Pharaoh's court | |

Phrases **a** and **d** refer to Moses, and phrases **b** and **c** refer to Joshua. You would write **1** beside **a** and **d**, and **2** beside **b** and **c**, as you see above.

Ways to Study This Course

If you study this GU course by yourself, all of your work can be completed by mail. Although GU has designed this course for you to study on your own, you may also study it in a group or class. If you do this, the instructor may give you added instructions besides those in the course. If so, be sure to follow his instructions.

Possibly you are interested in using the course in a home Bible study group, in a class at church, or in a Bible school. You will find both the subject content and study methods excellent for these purposes

Unit Student Reports

In the back of your study guide are located the unit student reports and answer sheets. These are to be completed according to the instructions included in the course and in the unit student reports. You should complete and send each unit answer sheet to your instructor for his grading and suggestions regarding your work. Send one when you complete each unit.

Certificate

Upon the successful completion of the course and the final grading of the unit answer sheets by your GU instructor, you will receive your Certificate of Award.

About the Author

Antonio Gilberto da Silva was an ordained minister in Brazil where he served his denomination as General Secretary, National Sunday School Coordinator, and secretary for the National Committee on Doctrine. In addition, he served as Executive Director of Brazilian Extension Schools of Theology, and as a faculty member of Pentecostal Bible Institute, Rio de Janeiro. Among the books he authored are *Growing in Christ* and *Sunday School Teacher's Handbook*.

Antonio Gilberto da Silva earned his B. A. degree at SUAM Liberal Arts College, Rio de Janeiro, Brazil. He travels throughout his country regularly in a teaching ministry. His experience as a minister, teacher, and author provides the rich background which enabled him to write this course on the fruit of the Spirit.

Your GU Instructor

Your GU instructor will be happy to help you in any way possible. If you have any questions about the course or the unit student reports, please feel free to ask him. If several people want to study this course together, ask about special arrangements for group study.

God bless you as you study *Abundant Living: A Study of Christian Character*. May it enrich your life and Christian service and help you fulfill more effectively your part in the body of Christ.



UNIT ONE:

Fruit of the Spirit in Relation to God

Lessons

- 1 Christian Character
- 2 Love: The Choice Fruit
- 3 Joy: The Fruit of Grace
- 4 Peace: The Fruit of Trust

Christian Character

In one of His final conversations with His disciples, Jesus talked about the importance of fruit-bearing. He said, “I am the true vine, and my Father is the gardener . . . I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit” (John 15:1, 5).

Jesus used the analogy of the vine to teach about the necessary relationship which must exist between the Holy Spirit and the believer so that Christ-likeness may be produced in the believer. It is the Holy Spirit who produces spiritual fruit in us as we yield to Him. The fruit of the Spirit is the character of Christ produced in us, so that we might show the world what He is like.

In a vine, the branches depend upon the trunk for life, and the vine needs the branches to bear its fruit. Jesus told His disciples that He had come into the world to show the world what the Father is like. He said that when He went away He would send the Holy Spirit to be with them and help them. The Spirit would reveal Jesus to them. As Jesus took a human body to reveal the Father to the world, so the eternal Spirit dwells within the believer to reveal Christ to the world. The apostle Paul wrote to the Corinthians, “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body” (1 Corinthians 6:19–20).

In this lesson you will study what the Bible says about the fruit of the Spirit, which is Christian character, and how it is produced in your life by the power of the Holy Spirit, so that you may honor God.

lesson outline

Fruit Identified

Fruit Illustrated

Fruit Required

Fruit Realized

lesson objectives

When you finish this lesson you should be able to:

1. State a principle of fruit-bearing.
2. Compare works of the flesh with fruit of the Spirit.
3. Identify true statements concerning what Christ taught about the vine and its branches.
4. Indicate conditions for fruit-bearing.
5. State why fruit-bearing is required of Christians.
6. Describe ways you can promote spiritual fruit-bearing in your own life.
7. Summarize the apostle Paul's teaching concerning the desired relationship between spiritual fruit and spiritual gifts.

learning activities

1. Read the course introduction carefully before you begin this lesson, and study the course objectives.
2. Read carefully the first two pages of this lesson, including the opening paragraphs, the lesson outline, and the lesson objectives. Also read the enabling objectives which are given throughout the lesson. These objectives tell you what you should be able to do after you have studied the lesson. The study questions and the self-test are based on them.
3. It is important that you know the meaning of the key words listed at the beginning of each lesson. Before you begin

the lesson, find each key word which you do not know in the glossary at the end of this study guide, and learn its meaning. Refer to the glossary as often as necessary while studying the lesson.

4. As background for this lesson, read John 15 and Galatians 5. Study the lesson development. Find and read all Bible verses mentioned. Answer the study questions, and check your answers with those given at the end of the lesson. Use a separate notebook for long answers.
5. When you have completed the lesson, answer the questions in the self-test. Check your answers with those given at the back of this study guide.

key words

Understanding the key words listed at the beginning of each lesson will help you as you study. You will find them defined in alphabetical order in the glossary that is in the back of your study guide. If you are in doubt about the meaning of any of the words on the list, you may look them up now or when you come across them in your reading.

abundant	empowering	reproduction
characteristics	interdependent	sanctification
conflict	manifests	stability
cultivate	perseverance	vegetation
dimensions	principle	vineyard
discipleship	pruning	

lesson development

FRUIT IDENTIFIED

Christlike Character

Objective 1. *State a principle of fruit-bearing.*

The principle of fruit-bearing is revealed in the first chapter of Genesis: “Then God said, ‘Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds’” (Genesis 1:11). Note that each plant and tree was to produce fruit according to its kind.

Spiritual fruit-bearing follows the same principle. John the Baptist, the Messiah’s herald, demanded from his converts: “Produce fruit in keeping with repentance” (Matthew 3:8). In John 15:1–16, Jesus emphasized this principle by making it clear that His followers, in order to develop and maintain spiritual life, must bear abundant fruit for God.

What kind of fruit was Jesus talking about? The answer is given in Galatians 5:22–23: “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” The fruit of the Spirit is the Christlike character: a character that reveals what Jesus is like. It is the outward expression of the holy nature of God in the believer. It is actually the development of the life of Christ in the Christian.

Application

- 1** Which of these is an example of the principle of fruit-bearing?
 - a)** A fig tree produces leaves.
 - b)** A Spirit-filled person produces anger.
 - c)** An orange tree produces oranges.



A New Nature

Objective 2. *Compare works of the flesh with fruit of the Spirit.*

Galatians 5:16–26 describes a spiritual conflict between the sinful nature and the divine nature. The conflict is this: “For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want” (v. 17). The word contrary means “opposite in character.”

When the believer does not yield to the Spirit’s control, he is unable to resist the desires of the sinful nature. But when the Spirit is in control, he is like fertile ground in which the Spirit can produce His fruit. By the power of the Spirit he can overcome the desires of the flesh and live an abundant and fruitful life.

To win in this spiritual conflict, the secret is to walk in the Spirit. “Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit” (Galatians 5:24–25). How do we do this? By listening to His voice, following His leading, obeying His orders, and trusting and depending on Him.

To show how sharp is the contrast between the acts of the sinful nature and the fruit of the Spirit, the writer to the Galatians listed them in the very same chapter (Galatians 5). As long as the Holy Spirit is in control, abiding in and empowering the believer, He naturally manifests His fruit in the believer (see Romans 8:5–10). In the same manner, the sinful nature of the unbeliever produces its work in him. Do you see the principle of fruit-bearing here? Each produces fruit after its kind. In John 14:16–17 we read the words of Jesus to His disciples: “And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth.” The word another in this text is taken from a Greek word suggesting “another of the same kind.” The Holy Spirit is of the same kind as Jesus. It is the nature of the Holy Spirit to produce a Christlike character

in the believer. It is the nature of sinful flesh to produce wickedness.

Application

2 In your notebook make two headings as shown below, and list the works of flesh and the fruit of the Spirit in the two columns, based on Galatians 5:19–23.

Works of the Flesh	Fruit of the Spirit
..... <i>Sexual immorality</i> <i>Love</i>
.....
.....

3 Fifteen works of the flesh are listed in Galatians 5. Similar lists are found in Romans 1:29–31, Romans 3:12–18, Mark 7:22–23, and Ephesians 4:17–32. Add to your list of works of the flesh any others mentioned in these texts.

The Word of God is absolute in stating that “those who live like this will not inherit the kingdom of God” (Galatians 5:21). These works of the flesh are characteristics of sin. “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” (Romans 7:20).

4 Read 1 Corinthians 13:4–7 and 2 Peter 1:5–7. These passages give more qualities of the new nature that are produced in the believer by the Holy Spirit. Add to your list of the fruit of the Spirit any qualities not previously listed which are mentioned in these Scriptures.

The Word of God states clearly the reward for allowing the Holy Spirit to produce the characteristics of Christ in you. In 2 Peter 1, Peter tells of the need to develop the spiritual dimensions of one’s life. With this development come maturity and stability, which enable one to live above the old, sinful nature. Then in verses 10–11 he says, “For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.”

- 5 Fill in the blanks based on the principle of fruit-bearing.
- a) A person who is being led by the desires of his old nature will produce characteristics that are the of the
- b) The person controlled by the Spirit will have the characteristics which are the of the, because he is being by the Spirit.
- c) The fruit of the Spirit is the development of a Christlike



A fruit is a living thing. If you have yielded control of your life to the Holy Spirit, He will unfailingly produce in you the fruit of the Spirit in a continuous and plentiful harvest. As a Christian, all of the genuine and lasting beauty of character adorning your life, the Christlikeness, inward and outward, is the work of the Holy Spirit—“until Christ is formed in you” (Galatians 4:19).

FRUIT ILLUSTRATED

The Vine and Its Branches

Objective 3. *Identify true statements concerning what Christ taught about the vine and its branches.*

In John 15:1–17 Jesus used the grapevine and its branches to picture the kind of relationship that must exist between Himself and the believer in order for the believer to have fruitfulness. One does not need to be an expert in gardening to realize that what is of greatest importance in a grapevine is the quality of fruit the vine bears. This is seen in the way Jesus spoke about the branches of the vine:

1. There are branches which bear no fruit—they are cut off! (John 15:2). The purpose of a branch is to bear fruit. If a branch does not bear fruit, it is of no value to the gardener, so he cuts it off. A sad example of this kind of judgment is found in the history of the nation of Israel. Israel was designed to

be God's vineyard, to reflect God's love, mercy, goodness, and glory among the nations. But Israel failed, and judgment followed. Here is what God said about the failure of Israel as His vineyard:

What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled (Isaiah 5:4–5; see also Romans 11:21).

Application

6 This Scripture means that instead of producing the expected fruit, according to the fruit-bearing principle, the nation of Israel was producing

- a)** fruit of opposite character to what was expected.
- b)** no fruit at all.
- c)** mainly good fruit.

7 As a result, the nation of Israel was

- a)** protected by God.
 - b)** no longer protected by God.
 - c)** able to lead other nations to God.
-

2. There are branches which do not remain attached to the vine—they are thrown into the fire and burned. “No branch can bear fruit by itself; it must remain in the vine” (John 15:4). It is impossible for these branches to bear fruit, because they are not a part of the vine.

Have you noticed that a branch which has been broken off soon begins to turn brown and die? Because it is broken, the vital connection to the life of the vine is severed. No longer can the life-giving resources flow into the branch, and without this the branch quickly dies. Then it is gathered up and burned.

Salvation is a real experience of surrendering oneself in faith to the Savior and becoming a new creation. It is our link

to the life-giving resources of Jesus Christ. It is a personal commitment to Jesus Christ and an ongoing relationship with Him. He is the vine, and we are the branches (John 15:5). To be in Christ is not merely to join a religion or perform religious ceremonies or learn religious creeds. It is a commitment of your life to Him and a desire to be transformed into His image by the power of the Holy Spirit.

3. There are branches that bear fruit—they are trimmed clean. “He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful” (John 15:2). The gardener wants the life-giving resources of the vine to flow into the fruit rather than into worthless leaves and branches. Therefore, in order to produce more and better fruit, pruning or trimming of the branch is a necessary process.

God’s plan for us is that we produce much fruit. He sends His Holy Spirit to justify us, indwell us, and sanctify us in the name of the Lord Jesus Christ (see 1 Corinthians 6:11). To be sanctified means to be separated from sin and set apart unto God, conformed into the image of Christ (Romans 8:29). Pruning of the branches refers to sanctification. Second Thessalonians 2:13 records, “God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.”

Why is the pruning process necessary? When a person expresses true faith in Jesus as Savior and is born again of the Spirit, this does not mean that he is instantly perfect. A Christian begins the process of being changed into the Christlike nature. This takes place as the Holy Spirit, through the Word of God, begins to trim away those attitudes and behaviors which are not like Christ. The Christian progressively shows increased signs of fruit-bearing in his spiritual life, much as the branch progressively shows signs of bearing fruit long before the fruit reaches a mature state. Spiritual pruning develops greater evidence of the nature of Christ, bringing one to spiritual maturity.

Application

8 The following statements make a personal application of the principles taught by Jesus in the illustration of the vine and the branches. Circle the letter in front of the TRUE statements that correctly apply these principles.

- a) If I allow the Holy Spirit to produce spiritual fruit in me, this means that my attitudes will become like those of Jesus.
- b) Jesus taught that it is normal for a vine to produce both good and bad fruit; in other words, some of my attitudes will be like Jesus, and others will be the works of the flesh.
- c) If I want to be a branch that bears much good fruit, I must be willing to be pruned, or sanctified, by the Holy Spirit.
- d) I can by my own efforts produce the kind of fruit Jesus wants me to produce.
- e) If I fail to produce spiritual fruit, this may indicate that I am not attached to the vine.
- f) The quality and quantity of spiritual fruit that I produce depends on the extent to which I allow the Holy Spirit to control my life.
- g) To be holy means that the character of Christ is seen in me.

Conditions for Fruit-Bearing

Objective 4. *Indicate conditions for fruit-bearing.*

As we look at the teaching given in John 15 we see that there are at least three conditions for a plentiful harvest of spiritual fruit: 1) pruning by the Father; 2) remaining in Christ; and 3) Christ remaining in us.

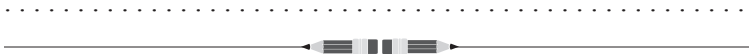
1. Pruning by the Father. As we have already seen, pruning, or trimming, is necessary if we are to produce the fruit of the Spirit. The Holy Spirit actually deals with us about sin even before we are saved. He convicts us of it, creates in us a desire to turn from it, and produces in us godly sorrow and repentance which lead to salvation. (See Acts 2:37 for an example of this.) Once we are saved the Spirit continues to convict us of those

parts of our lives which are unlike Christ, purifying us and making us holy (1 Thessalonians 5:23; Hebrews 12:10–14). In a Christian's life, the discipline of pruning is accomplished by the Father through circumstances and influences that bring a growing maturity and dependence on the Lord. Hebrews 12:5–6 reveals that the discipline or correction of the Lord shows that we belong to Him:

My Son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.

Application

9 Read Romans 5:3–4. What are the three positive results of the discipline of suffering?




The need for pruning or trimming clean is stated in James 1:2–4:

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you 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.

Application

10 Read 1 Peter 1:6–8. What purpose is given here for the grief we suffer in all kinds of trials?

.....



2. Remaining in Christ. Jesus used the phrase “remain in” when He described the relationship between Himself and His followers. He said, “Remain in me, and I will remain in you” (John 15:4).

The first phrase, “Remain in me,” concerns our position in Christ. In the Amplified Version of the New Testament 2 Corinthians 5:17 says, “Therefore if any person is [ingrafted] in Christ (the Messiah) he is a new creation (a new creature altogether).” The word ingrafted means to be attached, to become a part of. Thus to remain in Christ speaks of our unity and fellowship with Him as described in Ephesians 2:6: “And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.” This means that Christ is now in heaven, and those who are saved are in Him there in position or standing. In meditating on this important word in, we reach the conclusion that where we are is all-important. We must be in Christ as the branch must be in the vine. This ingrafting or attaching of the believer’s life to Christ is the basis by which the life of the believer becomes fruitful.

Paul, the great apostle, teacher, and preacher, the man who held two citizenships and was highly educated, considered his position in Christ as the most important thing in his life. Above all else, he wanted to be found “in Christ” (see Philippians 3:8–9). Paul is an excellent example of the transformed life which yields the fruit of the Christlike nature. Evidence of his fruitful union with Christ is seen in the effects of his ministry and writings. Paul’s life, even today, continues to influence the lives and beliefs of Christians around the world.

3. Christ remaining in me. The second phrase, “I will remain in you,” has to do with my fruitfulness or Christ-likeness here on earth. It relates to my daily life, in which I manifest the moral perfection of the character of Christ by the power of the Spirit. It is the holiness of Christ shining before the world through my life.

Gardeners know the importance of having an abundant source of the life of the vine flowing into the fruit. Bigger and better fruit is produced when the fruit receives and retains the life resources of the vine. The indwelling life of Christ changes the nature of the believer as that life resource remains in him.

Note in 1 Corinthians 1:2 and Philippians 1:1 that the saints are in Christ but also in Corinth and in Philippi. The Christian life has always been this way—the Christian is in Christ, but he also lives in the world. He reveals Christ to the world through his daily life. This means that Christ must live in the Christian. We read in 1 John 2:6 that “Whoever claims to live in him [Christ] must walk as Jesus did.” Walking as Jesus did is possible only through the power of the Holy Spirit.

It is the life-giving sap of the vine which keeps the branches alive and makes them fruitful. In the same way, it is our risen Savior alone who sustains us by His indwelling presence and through the Holy Spirit causes us to live a consistent and fruitful Christian life.

Do you recall the last request Jesus made of the Father in His prayer recorded in John 17? It was that He himself would be in us (John 17:26). Any attempt we make to imitate Christ’s life by our own efforts will result in utter failure. A fruitful life is possible only through this interdependent relationship: the Christian IN Christ; Christ IN the Christian.

Application

11 Match the condition named for fruit-bearing (right) to each example or description of it (left).

- | | | |
|--------------|--|---------------------------|
| ... a | We have a position of union with Christ in heaven. | 1) Pruning by the Father |
| | | 2) Remaining in Christ |
| ... b | The Spirit trims away wrong attitudes or behavior through discipline. | 3) Christ remaining in us |
| ... c | We manifest or show forth the life of Christ on earth. | |
| ... d | We experience the correction of the Lord through trials. | |
| ... e | We receive lifegiving resources which make growth and maturity possible. | |



FRUIT REQUIRED

Objective 5. *State why fruit-bearing is required of Christians.*

The Necessity of Bearing Spiritual Fruit

In Matthew 7:15–23 we have some striking sayings from the lips of our Savior about the necessity of producing Christian character. False prophets, He said, would be recognized by the kind of fruit they produce:

“Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire.” (vv. 16–19)

Jesus went on to say that there would even be those who cast out demons in His name whom He never knew (vv. 22–23). How is this possible? The answer is given in 2 Thessalonians 2:9, “in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders.” This Scripture declares that it is possible for miracles and gifts of the Spirit to be imitated by Satan. But a man’s true relationship to Christ can be known by observing whether the fruit of the Spirit or the works of the flesh are produced in his character (Matthew 7:17–18, 1 John 4:8). Christian character cannot be imitated. It is the natural result of Christ revealing His holy character in and through us.

Application

12 It is possible for someone to cast out demons in the name of Jesus when they are not in Him and He is not in them because

.....

13 In what way can you know that a person is in Christ?

.....

.....



The Purpose of Spiritual Fruit-bearing

In considering the purpose for spiritual fruit-bearing, we will look at three aspects, which have to do with expression, discipleship, and glory.

1. Fruit-bearing is an expression of the life of Christ. Every fruit is an expression of the life of the plant from which it comes. In the same way, as members of Christ’s body, there should naturally be an expression of the full beauty of the character of Christ in us.

For what purpose do you exist? Has God saved you just so you will sit in a church building for a few hours each week? No! You exist to live out the teaching you receive, to reveal

Christ to this sinful and lost world. People need to see Him through the lives of Christians. When they take notice of our profession to be Christians, we may become the only Bible that many of them will ever “read.”


A life given to Christ expresses to others the kind of love He has for them. When I am an expression of Christ, my ears will hear their cries, my eyes will see their needs, my feet will take me to help them, and my hands will reach out to care for them. In this way I will become a channel of the life of Christ. He will minister to them through me. Are you a channel of the life of Christ? Does He minister to others through you?

2. Fruit-bearing is an evidence of discipleship. Jesus said that we should bear “much fruit,” thus showing that we are His disciples (John 15:8). He pointed out that every student who has been fully trained is like his teacher (Luke 6:40). This means that it is not enough simply to accept Him so that you can say, “See, I am a Christian!” He wants you to bear much fruit. If you do this, it is proof that you have truly learned of Him, that you are His disciple. It shows that you have taken steps beyond the first one of being born again and receiving Christ. It demonstrates that Christ really is the Lord of your life.

3. Fruit-bearing blesses other people. First it blesses those who receive benefit from the manifestation of Christ’s character in your life, and it also blesses fellow believers who observe spiritual fruit in you.

4. Fruit-bearing brings glory to God. Jesus said, ““This is to my Father’s glory, that you bear much fruit”” (John 15:8). Bearing spiritual fruit is the result of the abundant life. When you allow the life of Christ to be expressed through you, people will see the effects it produces and will give praise to God (Matthew 5:16).

Application

- 14** Fruit-bearing is required to
- a)** give evidence of discipleship.
 - b)** accept Jesus as Savior.
 - c)** cast out demons.
 - d)** glorify God.
 - e)** be a church member.
 - f)** express to others the love of Christ.
 - g)** demonstrate your relationship to Jesus Christ.
 - h)** be a blessing to others.
-
- 

FRUIT REALIZED

A Plentiful Harvest

Objective 6. *Describe ways you can promote spiritual fruit-bearing in your own life.*

Fruit-bearing plants must be properly cared for if you want them to produce a good yield of fruit. The same principle is true in the spiritual life. Let us look at some ways you can help to realize a plentiful harvest of spiritual fruit in your life. After you have received the Holy Spirit as your constant Companion, you must cooperate with Him so that He can produce fruit in you. There are several ways you can do this.

1. Cultivate fellowship with God. To cultivate means to encourage, to prepare for growth. Long before the first blossoms appear or the initial signs of the fruit are seen, much has been done to prepare the plant for the expected fruit. The gardener carefully tends the plant so that it will be more productive. This tender, caring process is cultivation. It is in our relationship with God, through continuous fellowship, that our lives are changed and developed toward fruition.

As a child of God, you enjoy blessed fellowship with the Father, the Son, and the Holy Spirit (1 Corinthians 1:9; 2 Corinthians 13:14; 1 John 1:3). You can cultivate this

fellowship by spending time with God in communion and prayer. You can also cultivate it by obeying His Word. When Jesus taught His disciples about spiritual fruit, He told them to let His words remain in them (John 15:7). He also said that they would remain in His love as they continued to obey His commands, especially His command to love one another (John 15:9–10). Your obedience to God’s Word will bring the same results. You will experience the fellowship and love of God, and your life will be made fruitful because of your relationship with Him.

2. Seek to have fellowship with other Christians. A gardener usually finds it desirable to have plants grouped according to the fruit each produces: All of the orange trees will be planted together, all of the corn will be together in one field, and so forth. This aids cultivation and the reaping of the harvest. Through fellowship with other Christians you can be encouraged to live the Christian life, and you can encourage others. The first Christians had fellowship with each other every day (Acts 2:46). It is no wonder their lives were powerful testimonies for the gospel and made those around them thirsty for salvation. There was a daily harvest of souls as the Lord added to their number those who were being saved (Acts 2:46–47).

3. Accept the ministry of godly leaders. God uses leaders to feed and nourish His people. Ephesians 4:11–13 emphasizes that the purpose of apostles, prophets, evangelists, pastors, and teachers in the church is to build up God’s people so that they will become mature. The same truth is expressed in 1 Corinthians 3:6, where the apostle Paul spoke of the different roles he and Apollos had in helping the Corinthians: “I planted the seed, Apollos watered it, but God made it grow.” As you accept and apply the teachings God gives through leaders He has called, you are brought into a place of greater fruitfulness.

4. Exercise watchfulness and protection. There are always dangers which threaten a plant. A healthy plant is better able to protect itself from these dangers and to respond to the watchfulness of the gardener. The Christian needs to watch for those things which can destroy his spiritual life. Bad habits,

wrong attitudes and associations, destructive thoughts and wrong desires should all be considered as threats to spiritual development.

When the people of Israel entered the Promised Land they were to destroy the wicked nations who lived there. That was God’s plan, but Israel did not do this. As a result, the Israelites were drawn into the wicked ways of those nations (Psalm 106:34–36). Their experience is a warning to us. We must be careful that we do not permit ungodly habits and attitudes to remain or be formed in our lives. Hebrews 12:15 warns us not to allow any bitter root (bitterness, hatred) to grow up. Like the thorns Jesus described in the parable of the sower (Luke 8:14), bad habits and attitudes can prevent you from becoming the kind of person God wants you to be.

You also need to be aware that Satan will try to oppose you and keep you from surrendering to the Holy Spirit. He does not want you to make Christ the supreme and only Master of your life.

Application

15 What advice does 1 Peter 5:8–9 give you? To be
..... and, and
the devil.

16 What happens if you do resist the devil (James 4:7)?
.....

17 In your notebook, list the four ways of promoting spiritual fruit-bearing which you have just studied. Beside each one, name something specific you can do in order to put it into practice in your life. For example, next to Fellowship with God you might write something like “Spend more time each day in prayer, worship, and reading the Bible.”



A Most Excellent Way

Objective 7. *Summarize the apostle Paul's teaching concerning the desired relationship between spiritual fruit and spiritual gifts.*

It is sometimes difficult to tell the difference between real and imitation fruit. The imitation fruit can give the impression of being real, but if you try to eat it, immediately you know that it is not real.

The same analogy may be made of Christians. On the surface it may be difficult to distinguish between a person who truly is like Christ and one who merely has an outward appearance of a Christian. They may display similar behaviors such as a manifestation of spiritual gifts, but the true test comes as the inward character of the individual is expressed in his everyday life. Jesus said that true disciples of His are known by the quality of love they express towards each other.

The fruit of the Spirit is so very important in our lives! The Christians who lived in Corinth at the time the New Testament was written exercised nine gifts of the Spirit—they spoke with tongues, they prophesied, they performed miracles. However, they lacked the fruit of the same Spirit—they competed with one another in their local assembly (1 Corinthians 11:17–18); they went to court and sued each other in front of non-Christians (1 Corinthians 6:1–8). Some lived in immorality (1 Corinthians 5:1–2). Some even ate of the Lord's Supper while they were drunk (1 Corinthians 11:20–21). In writing to them, the apostle Paul was very patient and loving. He wanted them to know the empowering Spirit, who gave them gifts to build up the church. But more than that, he wanted them to know the sanctifying Spirit who could change their character and make them like Jesus.

Paul encouraged the Corinthians to desire eagerly the gifts of the Spirit, but he concluded by saying, “And now I will show you the most excellent way” (1 Corinthians 12:31). The “most excellent way” is love—God's love as it is expressed and described in 1 Corinthians 13. There we read that the gifts

will cease someday, but that love will continue and remain (vv. 8–10, 13).

Light is made up of the blending of the seven colors of the rainbow, but it is one light. In a similar way, the fruit of the Spirit is made up of several qualities of character—yet it is one fruit. This is in contrast to the gifts of the Spirit. There are several spiritual gifts, and the Holy Spirit gives them to individuals according to His sovereign will. One person receives a certain gift, and another receives a different one (1 Corinthians 12:7–11). But the fruit of the Spirit cannot be separated—it is one product, one thing. It can be summed up in the word love. Just as an orange is covered over and protected by an outer skin, love is the unifying dimension of spiritual fruit.

Application

18 Circle the letter preceding TRUE statements which summarize what the apostle Paul taught concerning the desired relationship between spiritual fruit and spiritual gifts.

- a)** Spiritual gifts are more important than spiritual fruit.
- b)** There should be one spiritual fruit for each spiritual gift manifested.
- c)** The manifestation of spiritual gifts is more effective when accompanied by the expression of Christ-likeness in daily life.
- d)** Showing love is of greater importance than exercising spiritual gifts.
- e)** Fruit will cease, but the effects of the gifts will remain.
- f)** The empowering of the Spirit should precede the sanctifying of the Spirit.
- g)** Gifts are an outward manifestation, while fruit is an inward quality of character.



In our next lesson we will examine the spiritual meaning of the word love and in succeeding lessons we will look at the other eight qualities of Christian character that make up the fruit of the Spirit. May the Lord bless you as you continue your study.

self-test

Take the self-test, and check your answers with those at the back of this study guide. Review any items you answer incorrectly.

TRUE-FALSE. Write T in the blank space if the statement is TRUE, and write F if it is FALSE.

- ... **1** The principle of fruit-bearing is that each seed produces fruit of various kinds.
- ... **2** A bad tree can produce good fruit.
- ... **3** The Bible speaks of Christian character as gifts of the Spirit.
- ... **4** Although the Holy Spirit produces spiritual fruit in the believer, He cannot do so without the believer's cooperation.
- ... **5** The secret to winning the conflict with the sinful nature is to walk in the Spirit.
- ... **6** Jesus said that false prophets would be recognized by their fruits.
- ... **7** Though there are different aspects of the fruit of the Spirit, there is really only one fruit.
- ... **8** The apostle Paul was pleased with the Christians in Corinth because they were producing both the gifts and the fruit of the Spirit.
- ... **9** Remaining in Christ has to do with our position in Him.
- ... **10** The watchfulness a Christian needs to exercise in cultivating the qualities of Christian character includes resisting the devil.
- ... **11** The two lists in Galatians 5 support the principle that seed produces fruit after its kind.
- ... **12** Jesus pictured the relationship that should exist between Himself and the believer as similar to that which exists between the flesh and the Spirit.

13 MATCHING. Match each statement below with the title it describes.

- | | |
|--|--|
| <p>... a Spiritual fruit-bearing is the expression of the life of Christ in us. It shows that we have truly become His disciples and that He is Lord of our lives. It also brings glory to God.</p> | <p>1) Ways to promote spiritual fruitbearing</p> |
| <p>... b Spiritual fruit-bearing comes only if the interdependent relationship of Christ in the Christian and the Christian in Christ exists. The Christian must also accept the discipline or pruning of the Father.</p> | <p>2) The purpose for fruit-bearing</p> |
| <p>... c The Christian needs to have fellowship with God and with other Christians. He also needs to accept and apply the teachings he receives through the ministry of godly leaders.</p> | <p>3) Conditions for fruit-bearing</p> |

SHORT ANSWER. Answer the following questions briefly.

14 What is another term for fruit of the Spirit?

.....

15 List the ninefold fruit of the Spirit given in Galatians 5:22–23.

.....

.....

16 How can we show that we are disciples of Jesus?

.....

answers to study questions

10 So that our faith may be proved genuine and bring glory to Jesus Christ.

1 c) An orange tree produces oranges.

11 a) 2) Remaining in Christ.

b) 1) Pruning by the Father.

c) 3) Christ remaining in us.

d) 1) Pruning by the Father.

e) 3) Christ remaining in us.

2 Works of the Flesh

Sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like.

Fruit of the Spirit

Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

12 miracles and gifts of the Spirit can be imitated.

3 Works of the Flesh

Evil, greed, depravity, envy, murder, strife, deceit, malice; gossips, slanderers, God-haters, insolent, arrogant, boastful, disobedient to parents, senseless, faithless, heartless, ruthless. Cursing, bitterness, evil thoughts, theft, adultery, lewdness, folly. Falsehood, unwholesome talk, brawling, malice.

13 You know he is in Christ if he has Christian character, which is the fruit of the Spirit. (Other evidences: his actions, words, and deeds, and the Spirit in which these behaviors are expressed.)

4 Fruit of the Spirit

Not envious, not boastful, not proud, not rude, not self-seeking, not easily angered. Truthful, protects, trusts, hopes, perseveres. Faith, knowledge, godliness.

14 **a)** give evidence of discipleship.

d) glorify God.

f) express to others the love of Christ.

g) demonstrate your relationship to Jesus Christ.

h) be a blessing to others.

5 **a)** works (or acts); flesh (sinful nature).

b) fruit, Spirit; led

c) character.

15 self-controlled, alert, resist

6 **a)** fruit of opposite character to what was expected.

16 He will flee from you (he will leave you alone).

7 **b)** no longer protected by God.

17 Your answer.

8 All but **b)** and **d)** are true.

18 **a)** False

b) False (There is only one fruit.)

c) True

d) True

e) False

f) False

g) True

9 Perseverance (this means faithfulness, remaining firm, steadfast); character; hope.

2 Love: The Choice Fruit

“The fruit of the Spirit is love” (Galatians 5:22). The inspired writer starts his presentation of the fruit of the Spirit with *love*, for none other fruit is possible without love.

Love in its highest concept is embodied in God. The best definition of love is God. God *is* love. God’s love was unveiled to humanity by His Son Jesus Christ: “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:8). “Having loved his own who were in the world, he now showed them the full extent of his love” (John 13:1).

Whom did Jesus love so much that He willingly gave His own life for them? Perfect people? No! One of His disciples denied Christ; another doubted Him; three of those in the inner circle slept while He agonized in the Garden. Two of them coveted high places in His kingdom. One became a traitor. And when Jesus rose from the dead, some did not believe that it was so. Yet Jesus loved them to the full extent of His love. He was abandoned, betrayed, disappointed, and rejected, yet He loved.

Jesus wants us to love others as He loves us. John records Jesus’s words: “My command is this: Love each other as I have loved you” (John 15:12). That would never be possible through limited human love. But as the Holy Spirit develops Christlikeness in us, we learn to love as He loved.

In this lesson you will study the meaning of love as the fruit of the Spirit and how it is manifested in the believer. You can love even as Christ loved, as the fruit of love is developed in you.

lesson outline

Love Identified

Love Described

Love in Action

lesson objectives

When you finish this lesson you should be able to:

1. Describe the three kinds of love and the three dimensions of *agape*.
2. State what our attitude should be toward God.
3. Show how we should love others as taught by Jesus in Luke 6:27–36 and Luke 10:30–37.
4. Discuss how believers should love themselves.
5. Explain why a balance of spiritual gifts and spiritual fruit is important.
6. Demonstrate the characteristics of *agape* to others.
7. Discuss principles concerning love that we can learn from biblical examples.

learning activities

1. Carefully study each part of the lesson development as you were instructed in Lesson 1. Be sure to read each Bible verse mentioned.
2. Answer each study question and compare your answer with the one given at the end of the lesson. If your answer is wrong, correct it after reviewing the section in which the question appeared. Then continue with your study.
3. Review the lesson and complete the self-test. Check your answers with those given at the end of this study guide.

key words

agape

encompasses

instinctive

compassion

eros

intolerance

devotion

fervent

reciprocal

lesson development

LOVE IDENTIFIED

Kinds of Love

Objective 1. *Describe the three kinds of love and the three dimensions of agape.*

Love is the choice dimension of spiritual fruit. Jesus left no doubt about that when He said to His disciples, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (John 13:34–35).

What kind of love was Jesus talking about? There are at least three kinds of love that we will consider:

1. *Agape.* *Agape* is a Greek word meaning “selfless love; deep and constant love.” This divine love is referred to in John 3:16: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” This perfect and unequalled love encompasses our mind, emotions, feelings, thoughts—all our being. This is the love the Holy Spirit wants to manifest in us as we give ourselves fully to God. It is a love that causes us reciprocate and to obey His Word. “We love because he first loved us” (1 John 4:19). Jesus demonstrated this love every step of the way from the manger to the Cross. *Agape* is the love described in 1 Corinthians 13.

2. *Philia (brotherly) love.* As illustrated in 2 Peter 1:7, *philia* is brotherly love/brotherly kindness. This friendship or human love is limited in that we love if we are loved. Luke 6:32 says, “If you love those who love you, what credit is that to you? Even ‘sinners’ love those who love them.” Brotherly kindness or friendship is essential in human relationships, but it is inferior to *agape* because it depends on a reciprocal relationship; that is, we are friendly and loving to those who are friendly and loving to us.

3. *Eros (physical) love.* Another aspect of human love not mentioned in the Bible, but strongly implied, is *eros*. This is physical love, which flows from the natural senses, instincts, and passions. It is one important aspect of the love between a husband and wife. But because it is based on what one sees and feels, *eros* can be selfish, temporary, and superficial. In its negative aspect it becomes lust. This love, too, is inferior and often abused.

The greatest of these is *agape*—the divine love of God that was manifested in the life of Jesus. *Agape* has three dimensions:

- 1. The vertical dimension—love toward God.
- 2. The horizontal dimension—love toward fellow humans.
- 3. The inward dimension—love toward ourselves.

Luke 10:27 says, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, Love your neighbor as yourself.” This is *agape*!

Application

1 Match the definition with the kind of love it describes. Write the number of your choice in each blank space.

- | | | |
|--------------|---|-------------------|
| ... a | <i>Eros</i> —love that depends on what one sees or feels | 1) Divine love |
| ... b | <i>Agape</i> —selfless love which controls all our being; perfect love | 2) Brotherly love |
| ... c | <i>Philia</i> —love that causes us to return kindness to those who show us kindness | 3) Physical love |

2 Explain why *agape* is greater than brotherly love.

.....
.....



Love Toward God—the Vertical Dimension

Objective 2. *State what our attitude should be toward God.*

To love God is our greatest duty and privilege. How are we to love God? With all our heart, soul, strength, and mind. The word *heart*, as used in the Bible, does not refer to the physical organ that pumps blood through our body. It refers to our inner being, involving our spirit and soul. We are to love God to the full extent of our mind, intellect, will, strength, and emotions.

When we love God with *agape*, which is one aspect of the fruit of the Spirit, we also love everything that is His and everything that He loves. We love His Word, His children, His work, His church. We love the lost sheep, and we are willing to suffer for their sake. Paul reminds, “For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him” (Philippians 1:29). When we suffer for Christ, we willingly accept persecution in order to glorify Him and reveal His love to sinful humans. When we suffer with Christ, we feel what He felt for sin and the sinner, as described in Matthew 9:36: “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.”

We learn *agape* from the example of Jesus. Jesus said, “He who loves me will be loved by my Father, and I too will love him and show myself to him” (John 14:21). The love of Jesus for us is difficult to comprehend. The apostle Paul writes in Ephesians 3:17–19:

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.

This is Paul’s prayer for the Ephesian Christians. These saints were already grounded in the greatest truths of the Word of God that Paul had taught them, but through love they should

learn more. Here we see that love leads to love: rooted in love, to understand love, to know love.

Do you have *agape* toward God? The test of this love is obedience. Jesus said, “If you love me, you will obey what I command” (John 14:15). “Whoever has my commands and obeys them, he is the one who loves me” (John 14:21). “If anyone loves me, he will obey my teaching. . . . He who does not love me will not obey my teaching” (John 14:23–24). In this same chapter Jesus said that He would send the Holy Spirit to teach us all things and to remind us of everything that Jesus taught. The Holy Spirit reveals the love of God to us, that we might know Him better. To know Him better is to love Him more. Through the Holy Spirit we are rooted and established in love, receiving the enablement to be yielded fully to Him as He produces the image of Christ in us. Our sensitivity to His direction is an expression of obedience, and that pleases God.

Application

- 3** Which statements are TRUE concerning our love of God?
- a)** It is easy to understand and explain the extent of God’s love for us.
 - b)** God wants us to love Him to the full extent of our heart, soul, strength, and mind.
 - c)** We demonstrate our love toward God through obedience of His commands.
 - d)** To love as Christ loved means suffering for His sake.
 - e)** Love toward God causes us to hate those who do not believe in Him.
 - f)** The love that Christ revealed depends on being loved in return.
 - g)** The greatest proof that we love God is that we praise and worship Him.
 - h)** Knowledge and understanding of the truths in God’s Word must be supported by love if we are to have the fullness of God in us.



Love Toward My Neighbor—the Horizontal Dimension

Objective 3. *Show how we should love others as taught by Jesus in Luke 6:27–36 and Luke 10:30–37.*

We cannot love our neighbor with *agape* unless we first love God. It is the Holy Spirit producing the fruit of the Spirit who enables us to fulfill the second greatest commandment of the Law: “Love your neighbor as yourself” (Leviticus 19:18). The apostle John emphasized the importance of *agape* toward other people:

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love . . . If we love one another, God lives in us and his love is made complete in us . . . If anyone says, “I love God,” yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. (1 John 4:7–8, 12, 20)

When Jesus exhorted an expert in the Law to love God and his neighbor, saying, “Do this and you will live,” the expert asked Jesus, “Who is my neighbor?” Read Jesus’ reply in Luke 10:30–37.

Application

- 4** Read Luke 10:37. Which of these showed neighborly love?
 - a)** The priest
 - b)** The Levite
 - c)** The Samaritan
- 5** According to this story, who is your neighbor?

.....

- 6** *Agape* enables us to love even our enemies. Read Luke 6:27–36. What lessons was Jesus teaching here that He also taught in the story of the Good Samaritan? Circle the letters in front of the answers you choose.
- a) Do good to those who will be able to repay you.
 - b) Be merciful to everyone in the same measure that God is merciful to you.
 - c) Show kindness to others even if you know they won't return your kindness.
 - d) Consider the needs of others as more important than your own needs.
 - e) If someone is a stranger, it is all right to pass him by even if he has needs. Someone else will take care of him.



Love Toward Myself—The Inward Dimension

Objective 4. *Discuss how believers should love themselves.*

It may seem strange to suggest that *agape* includes love for oneself. But to love with *agape* is to love as Christ loved. You must see yourself as He sees you—as a sinner saved by grace, as a human made in His likeness, created to give Him glory. This is not selfish, self-seeking love, but self-giving love, which recognizes that the greatest personal happiness and fulfillment are found through obedience and devotion to Jesus Christ.

When Jesus said that we should love our neighbor as we love ourselves, He recognized that it is natural for us to look after our own human needs for food, shelter, companionship, freedom from pain, and all the other necessities. *Agape* causes us to be concerned about our spiritual self and to seek first the kingdom of God because we recognize that our eternal life is far more important than our earthly life. The Christian who loves himself with *agape* will not only take care of his personal needs for physical health, education, career, friends, and other such things but will also allow the Holy Spirit to develop his spiritual nature through study of God's Word, prayer, and fellowship with other believers. He will desire that the fruit of

the Spirit be manifested in his life, conforming him daily into the image of Christ.

Some people find it difficult to love themselves because of past mistakes they have made. They feel guilt and self-condemnation. But *agape* provides complete forgiveness for every sin that we have committed. Paul reminds us, “Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death” (Romans 8:1–2). What a glorious reassurance! We can see ourselves as Christ sees us, cleansed from all sin, purified by His precious blood, with a new nature given to us by His Spirit. We can love what we have become through His grace, and pass on that love to others.

Each of these three dimensions of love is interdependent. You cannot love your neighbor if you do not love God. If you despise your neighbor, you do not love God. If you hate yourself, you cannot show the proper concern for the needs of fellow humans.

If we do not learn *agape*, we may love the wrong things. Ephesians 5:10 says, “Find out what pleases the Lord.” How do we do that? Through the Holy Spirit! Without Him one may love praise from people more than praise from God (John 12:43); love the most important seats (Luke 11:43); love darkness rather than light (John 3:19); love family more than Jesus (Matthew 10:37). The person who puts Jesus first will find that because of *agape* his love for his family becomes greater.

Application

- 7** Which best describes the way I should love myself?
- a)** My greatest concern should be to satisfy my own needs and desires, because unless I am happy with myself I will not be able to show love to others.
 - b)** I should see myself through the eyes of Jesus, recognize that I am made in His image and am worthy to be a part of His family through His grace. I find self-fulfillment through pleasing Him.

- 8** To learn and express agape, which dimensions must come first in order for the others to follow?
- a)** Vertical (love toward God)
 - b)** Horizontal (love for others)
 - c)** Inward (love for self)
-

LOVE DESCRIBED

Love and Spiritual Gifts

Objective 5. *Explain why a balance of spiritual gifts and spiritual fruit is important.*

First Corinthians 13 tells us more about love as the fruit of the Spirit. As a discourse on love, this chapter is unparalleled, defining both what love is and what it is not. It is most appropriate that this chapter describing the fruit of the Spirit come between the two main chapters dealing with the gifts of the Spirit—1 Corinthians 12 and 14. The apostle Paul wanted to emphasize that balance must exist between our Christian service (gifts) and our Christian life (fruit). In 1 Corinthians 14:1 we are encouraged to seek the gifts of the Spirit without ignoring the primacy of the fruit of the Spirit: “Follow the way of love and eagerly desire spiritual gifts.” Because gifts are related to service and fruit to spiritual life, it is clear that one cannot replace the other. Some of God’s people may display wonderful gifts, yet fail to manifest the fruit of the Spirit. Thus, with their lack of a Christlike life, they discredit their exercise of the gifts of the Spirit.

Others go to the opposite extreme: they try to keep a blameless life before the church and the world and have a Christlike character, but fail to seek the spiritual gifts. The gifts of the Spirit are supernatural in their operation. They are given by the Holy Spirit to edify the church and glorify God. Without the exercise of the gifts, the Christian lacks power which is needed to build up the church and provide spiritual growth. The gifts of the Spirit and fruit of the Spirit complement one

another. The fruit of the Spirit being produced in a person should result in his or her exercise of spiritual gifts.

Donald Gee suggests that this balance is indicated by the listing of nine gifts of the Spirit in 1 Corinthians 12:8–11, and nine fruit of the Spirit in Galatians 5:22–23. Also, the great chapter on love comes between the two chapters dealing with spiritual gifts and is an integral part of the subject (Gee, 66). For further study of spiritual gifts I recommend the course in this series: *Spiritual Gifts*, by Robert L. Brandt.

Application

9 What should be the proper relationship between the manifestation of spiritual gifts and spiritual fruit?

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10 What is the result when a Christian displays a gift of the Spirit but not the fruit of the Spirit? Choose the best answer.

- a)** Since gifts are supernatural, there will be no negative results, and he will be a blessing to the church.
- b)** His lack of Christlike character may discredit or lessen the effect of the gift he exercises.

11 What is the result of possessing the fruit of the Spirit but not manifesting gifts of the Spirit? (Choose the best answer.)

- a)** The Christian lacks needed power to strengthen the church.
- b)** The fruit of the Spirit without the gifts is of no value to the church.



In 2 Timothy 1:7 the relationship between love, power, and self-discipline is stated. We are not to be timid in ministry, but we are to depend on the power of the Holy Spirit to make the ministry effective. And we must minister in love. There is a temptation to become proud when we see a demonstration of God's power through us. Genuine love for God and others

makes us aware that this power of God is to glorify Him alone and make us able servants to others.

The Nature of Agape

Objective 6. *Demonstrate the characteristics of agape to others.*

Look at the apostle Paul's description of love. The person who has *agape* will reflect these characteristics:

1. **The person who has love is patient.** This is passive love, love waiting, enduring, in quietness. Patient love never gives up hope. It is the love of a person who tenderly cares for a sick or elderly loved one month after month or year after year. It is the love of a spouse who ministers to the unbelieving partner and prays for the partner's salvation without ceasing. It is the love demonstrated by the father of the Prodigal Son, who returned to his father after wasting his life and his inheritance (Luke 15:20). *Agape* is patient.

2. **The person who has *agape* is kind.** One author calls kindness *love active*. Much of Christ's life was spent going about showing kindness. Someone said, "The greatest thing a man can do for his heavenly Father is to be kind to some of His other children." If you love someone, you naturally want to give him or her pleasure. The most menial task, the most unpleasant function, becomes a joyful experience if it is done out of love. It is the nature of *agape* to be kind

3. **The person who has love is not envious.** A loving person is not jealous of another's success. He rejoices when good things happen to his co-workers, his fellow Christians, or even his enemies. He does not covet what belongs to his neighbor (Exodus 20:17).

4. **The person who has *agape* is not boastful or proud.** Henry Drummond¹ says that to be humble is "to put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it."

¹ Henry Drummond, *The Greatest Thing in the World*. (New York: James Pott & Co., 1890), 18.

5. The person who has Christlike love is not rude.

Another Bible translation says that love “doth not behave itself unseemly” (1 Corinthians 13:5, KJV). It is natural for a loving person to be courteous, to show consideration for others. He does not try to attract attention to himself.

6. The person who has love is unselfish. He is not self-seeking, but gladly gives up his own rights. Jesus said, “It is more blessed to give than to receive” (Acts 20:35). Jesus taught His disciples that “if anyone wants to be first, he must be the very last, and the servant of all” (Mark 9:35).

7. The person who manifests love is not easily angered. Drummond points out that the anger of the elder brother in the story of the Prodigal Son (Luke 15) is made of jealousy, pride, uncharity, cruelty, self-righteousness, touchiness, and stubborn determination to turn his father against his younger brother (23). These are not the characteristics of a Christlike nature.

8. The person who loves keeps no record of wrongs. He does not go about looking for the mistakes of others, and he does not allow himself to be offended when another acts wrongly against him. He is not suspicious of the motives of other people, but expects the best of everyone.

9. The person who has real love does not delight in evil, but rejoices with the truth. *Agape* is honorable, truthful, and avoids the appearance of evil.

The apostle Paul concludes his description of the characteristics of love by saying that love “always protects, always trusts, always hopes, always perseveres” (1 Corinthians 13:7). John writes (1 John 3:16–18),

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.

Application

12 Circle the letter in front of statements below that reflect the nature of *agape*.

- a) “I would like to help you, but I am too busy with my own plans.”
- b) “Though she can’t walk, my mother is always cheerful and easy to care for.”
- c) “We always give him the best seat, because he is rich.”
- d) “My parents prayed for me many years before I became a Christian.”
- e) “I did most of the work, but my boss got the credit.”
- f) “Even though he tried to do me harm, I forgive him.”

13 Although the Holy Spirit produces spiritual fruit in us, it is a cooperative effort—we must cooperate with Him to conform to the image of Christ. Check your progress in showing the characteristics of *agape* by marking the appropriate column below to indicate how often the characteristic is seen in you.

Characteristic	Always	Usually	Some- times	Seldom	Never
Patience					
Kindness					
Not envious					
Humility					
Courtesy					
Unselfishness					
Good temper					
Not offended					
Not suspicious					
Honorable					
Truthful					
Avoids evil					



The Primacy of Love

“And now these three remain: faith, hope and love. But the greatest of these is love” (1 Corinthians 13:13). Love is eternal—“Love never fails” (13:8). Faith one day will close its mission when it becomes reality in the glory of God (Hebrews 11:1). Hope, too, will have its mission ended when we have that for which we have long hoped.

According to 1 Thessalonians 1:3, faith moves us into action, love prompts us to labor, and hope brings us into endurance. In verses 9 and 10 we see the result: faith brings salvation, love results in service, and hope looks for the return of Jesus.

Application

14 Based on 1 Corinthians 13, state your opinion of why love may be considered greater than faith and hope.

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LOVE IN ACTION

Objective 7. *Discuss principles concerning love that we can learn from biblical examples.*

Collective Love

The Christians of Colosse. The Colossians had the fruit of the Spirit growing among them (as do all Christians, because of the nature of the Christian life and relationship). Paul heard of their love while he was in prison in Rome, through Epaphras, a Christian minister of Colosse. Twice Paul mentions their love (Colossians 1:3, 7–8):

We always thank God, the Father of our Lord Jesus Christ, when we pray for you, . . . You learned it from Epaphras, our dear fellow

servant, who is a faithful minister of Christ on our behalf, and who also told us of your love in the Spirit.

Because they had the love of the Spirit, Paul knew they were candidates for producing more fruit: “that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work” (Colossians 1:10). This is love active.

Even though the Colossians manifested agape, Paul reminded them of the importance of love in all their actions:

Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. (Colossians 3:12–14)

Application

15 What is the role of love in relation to other attributes of the fruit of the Spirit?

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The Church of Ephesus. Probably no other New Testament congregation received more Pauline teaching than Ephesus. For three years the apostle Paul taught the believers the great truths of the gospel (see Acts 20:20, 27, 31). Paul rebuked other churches in his letters, but not the Ephesians—he only gave them warning and challenge. But the Ephesians became lukewarm and negligent in their devotion to the Lord. In Revelation 2:4 is the loving voice of Jesus rebuking them:

“I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first” (vv. 4–5).

In addressing believers of this church, the Lord Jesus first commended them for their hard work, for their sound doctrine, and for their perseverance. But their deep devotion for their Lord was gone. Their hard work, doctrine, and steadfastness were empty without love. *Agape* is the most important thing a church can give to its people, to those without Christ, and to God. Without love, there is nothing left but routine, formalism, intolerance, and unconcern.

Application

16 What lesson can we learn from Jesus’ words to the Ephesians regarding their lack of love?

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Individual Love

Mary of Bethany. This saintly woman had total love for her Savior. Sensing, perhaps, that Jesus was in her house for the last time before the Cross, she adored Him in a moving way. Her story is told in John 12:1–8. She did not mind the cost of her high-priced perfume when she anointed Jesus’ feet at that memorable occasion. Fervent love is thankful and sacrificial. Judas, a man with a cold heart, criticized Mary for what she had done, but her deep devotion remains an example to us. Mary gave everything she had to show her love to her Savior.

John the Apostle. John truly loved Jesus. He always remained close to his Master: at the last Passover he sat beside Jesus; he was the only disciple to remain with the women at the foot of the Cross (John 19:25–26). He often referred to himself as the disciple whom Jesus loved (see John 13:23; 19:26). Here we have a lesson: love approaches the loved person. The

epistles of John are messages of love. (Read 1 John 3:11–18; 4:7–19; 2 John, verses 1–6; 3 John, verses 1–6.) Do you want to love as John loved? Remain close to your Savior, love Him as He loves you, and do those things that please Him.

The Apostle Peter. In John 21:15–17 the story of an important conversation between Jesus and Peter is told. Three times Peter is required to consider the depth of his love for the Master, as Jesus asks him, “Simon, do you truly love me more than these?” The Amplified Bible translates this dialogue as such:

“Simon, son of John, do you love Me [*agape*] more than these [others do—with reasoning, intentional, spiritual devotion, as one loves the Father]?”

Peter’s reply was: “Yes, Lord, You know that I love You [*philia*]*—that I have deep, instinctive, personal affection for You, as for a close friend.*”

The third time Jesus took Peter’s answer, and asked, “Do you love me—with a deep, instinctive, personal affection for Me, as for a close friend?”

Although Peter was grieved, surely he learned here that his love for the Savior must be total devotion if he were to carry out the Savior’s command of “Feed my sheep” (v. 17). Jesus was saying to Peter that love comes first, then service. All other things in the spiritual life are an outgrowth of love: prayer, Bible study, Christian service, fellowship, worship. How deep is your devotion to your Savior? Do you love Him more than anything else? Can you say, “Yes, Lord, I love you more than everything, with reasoning, intentional, spiritual devotion, as one loves the Father?” That is His desire for you.

Peter and John both proved their deep devotion to the Lord later in their ministry, when they courageously defended their faith before the Sanhedrin. Acts 4:13 records, “When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took

note that these men had been with Jesus.” To know Him is to love and serve Him.

Application

17 State the two principles we can learn from the experience of the apostles John and Peter.

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The Love of Jesus. We could not conclude this lesson without mentioning some of the many examples of Jesus’ perfect *agape*.

18 Tell what divine characteristic Jesus reveals in each Scripture:

- a) John 15:13 and 1 John 3:16
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- b) Matthew 18:21–22; 27:11–14
- c) John 8:11; Luke 7:11–15
- d) Isaiah 53:8–9
- e) John 5:30; Luke 22:42
-
- f) Luke 23:32–34
-



May you be inspired by Jesus’ love, and desire to be like Him. Let these final words challenge you as you consider them:

Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ’s character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object,

and fall in love with it, and grow into likeness to it. And so look at this Perfect Character, this Perfect Life. Look at the great sacrifice as He laid down Himself, all through life, and upon the Cross of Calvary, and you must love Him. And loving Him, you must become like Him. (Drummond 1890, 31)

Agape encompasses all the fruit of the Spirit listed in Galatians 5:22–23. In the remaining lessons we will examine the other eight aspects of spiritual fruit.

self-test

1 Which kind of love depends on a reciprocal relationship: We love if we are loved in return?

- a) *Agape*
- b) Brotherly
- c) *Eros*

2 What love is described here: “with reasoning, intentional, spiritual devotion, as one loves the Father”?

- a) *Agape*
- b) Brotherly
- c) *Eros*

3 *Eros* is love that is based on

- a) kindness.
- b) obedience.
- c) a spiritual relationship.
- d) a physical relationship.

4 Which statement best expresses the importance of each dimension of *agape*?

- a) The vertical dimension is the only one that is necessary.
- b) The horizontal dimension is of greatest importance.
- c) The inward dimension must come first.
- d) All three dimensions are essential.

5 Which verse describes the dimensions of *agape*?

- a) “All men will know that you are my disciples if you love one another.”
- b) “Love the Lord your God with all your heart, . . . soul, . . . strength, . . . and . . . mind, and, Love your neighbor as yourself.”
- c) “And now these three remain: faith, hope and love.”

6 Which two actions reveal your love toward God?

- a) Obedience; love for one another
- b) Love for one another; service
- c) Service and obedience
- d) Faith and hope

- 7** To love your neighbor as Jesus taught means to
- a)** show kindness to those who are kind to you.
 - b)** help those who live next door to you.
 - c)** take care of others in your church who have needs.
 - d)** help anyone whom the Lord brings into your life, whether friend, enemy, or stranger.
- 8** *Agape* for self means that I should
- a)** consider my own needs before the needs of others.
 - b)** see myself as Jesus sees me, made in His likeness.
 - c)** try to overcome my past mistakes by helping others.
 - d)** seek personal happiness by doing good deeds.
- 9** In 1 Corinthians 12, 13, and 14, the apostle Paul teaches that
- a)**spiritual fruit is more important than spiritual gifts.
 - b)** spiritual gifts are more important than spiritual fruit.
 - c)** there must be a balance of fruit and gifts for effective ministry.
 - d)** if a person has love he has no need for anything else.
- 10** In Jesus' conversation with Peter (John 21:15–17), Jesus' message to Peter was that
- a)** love is an outgrowth of service.
 - b)** love comes first, then service.
 - c)** love approaches the loved person.
 - d)** he had forsaken his first love.
- 11** Which church is the most consistent example of *agape*?
- a)** The church of Colosse
 - b)** The Corinthian church
 - c)** The church at Ephesus
- 12** The example of Mary of Bethany shows us that
- a)** fervent love is thankful and sacrificial.
 - b)** the greatest love is to give to the poor.
 - c)** some people express their love in foolish ways.
 - d)** everyone is given *agape*.

answers to study questions

- 10 b)** His lack of a Christlike character may discredit or lessen the effect of the gift he exercises.
- 1 a)** 3) Physical love
b) 1) Divine love
c) 2) Brotherly love
- 11 a)** The Christian lacks needed power to build up or strengthen the church.
- 2** *Agape*, as demonstrated by Jesus, causes us to love even our enemies. It does not depend on being loved in return.
- 12** Statements **b)**, **d)**, and **f)** are examples of *agape* in action.
- 3 b)**, **c)**, **d)**, and **h)** are true.
- 13** Your answer. This exercise should reveal areas where you need to pray for help to express the love of Christ to others.
- 4 c)** The Samaritan (probably the only one of the three who did not live in that area; thus, he was a stranger).
- 14** Your answer. Perhaps you have suggested some of these: Love is the only one of the three that is eternal. Love includes many aspects of the Christlike nature. Love results in service to others.
- 5** Anyone whom the Lord brings into your life who needs your love and attention.
- 15** Love binds all of them together in perfect unity.
- 6** Answers **b)**, **c)**, and **d)** express the teaching of Jesus.
- 16** Your answer. I would say this: Unless our actions are done in love, they are empty and are not pleasing to God.
- 7 b)** I should see myself through the eyes of Jesus.
- 17** If we love, we want to draw close to the loved person. Before we can properly serve, we must love.
- 8 a)** Vertical (love toward God).

18 Your answers. Here are suggested answers:

- a)** Great love
- b)** Great patience
- c)** Great kindness
- d)** Complete purity, goodness
- e)** Unselfishness, submission
- f)** Forgiveness

9 Both should be evident in the life of a Christian—a Christlike character is of greatest importance, but it should result in the exercise of spiritual gifts.

3 Joy: The Fruit of Grace

The pursuit of happiness and pleasure is common to all people. There is nothing wrong with wanting to be happy. Great sums of money are spent every year in pursuit of happiness, yet the world is filled with pain and worry. Many people resort to suicide as the only way to end their misery. They have not discovered that real and lasting joy is possible only in Jesus Christ, who through the Holy Spirit fills our beings and yields this fruit in us.

God created a world of joy and gladness with no sin, pain, or suffering. These vices came later through sin. The Christian is not exempt from troubles, sickness, and sorrow. In fact, “everyone who wants to live a godly life in Christ Jesus will be persecuted” (2 Timothy 3:12). Where, then, does the child of God find the source of joy? How can the fruit of spiritual joy be produced in his or her life?

In this lesson you will discover that the fruit of spiritual joy is developed in us by the Holy Spirit as we recognize our position in Christ; as we see God act in miracle-working power; and as we anticipate our glorious future with Him in eternity. There is a strong relationship between suffering and joy in the life of a believer. Joy is not simply a product of the Holy Spirit, but a part of His nature—so that to be filled with the Spirit is to be filled with joy!

lesson outline

Definition of Joy

Sources of Joy

Suffering and Joy

Hindrances to Joy

Results of Joy

lesson objectives

When you finish this lesson you should be able to:

1. State the biblical concept of spiritual joy.
2. Identify true statements related to sources of spiritual joy.
3. Discuss why Christians can experience spiritual joy even in suffering.
4. State principles that can be applied to overcome hindrances to joy and achieve the results of joy.

learning activities

1. Study the lesson content carefully, read all Scripture verses mentioned, and answer all study questions. Be sure you can fulfill the objective for each section before going on to the next section.
2. Study the meanings of key words that are new to you.
3. Take the self-test and check your answers.

key words

grace

legitimate

symbolism

hindrances

pursuit

inexpressible

radiance

injustices

source

lesson development

DEFINITION OF JOY

Biblical Definition

Objective 1. *State the biblical concept of spiritual joy.*

“The fruit of the Spirit is love, joy” (Galatians 5:22). The word “joy” in this Scripture verse is translated from the Greek word *chara*. One Bible scholar defines it as joy that has basis in religion—joy whose foundation is God. *Chara* is joy that is based on a relationship with God.

Another scholar defines joy (*chara*) as a state of cheerfulness, calm delight, and great gladness—as a characteristic of the Christian nature. It has far more meaning than momentary happiness. Joy as the fruit of the Spirit is cheerfulness, delight, and gladness that is not determined by circumstances, but is a constant quality in every situation, because its foundation is God.

The apostle Paul wrote his letter to the Philippians when he was in prison. This letter is often called “The Joy Letter.” Twice in the fourth chapter Paul stated that he learned to be content whatever the circumstances. Paul was at that time in prison waiting for judgment. What was the source of his contentment? The Holy Spirit is the answer—He produced the fruit of joy in Paul.

Application

- 1 From the following Scriptures state reasons for Paul’s joy.
 - a) Philippians 1:3:
 - b) 1:18:
 - c) 1:25:
 - d) 2:2:

- 2** Which statements illustrate the biblical concept of joy?
- a)** That which is pleasurable to the senses
 - b)** Great gladness based upon a relationship with God
 - c)** A divine grace
 - d)** Related to position in Christ rather than circumstances
 - e)** Feeling of personal contentment when things are going well
 - f)** A feeling of happiness that comes and goes
-

More Than Happiness

Paul's joy was related to his position in Christ, rather than to his circumstances or physical well-being. The Greek word *chara* also implies divine grace. So the fountainhead of Paul's joy is not found anywhere in this world, but only in God.

Joy as the fruit of the Spirit endures even in hardships, because it is developed from within by the Holy Spirit. The apostle Paul recognized this when he wrote to the Thessalonians: "In spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit" (1 Thessalonians 1:6).

It is not easy to describe this joy, which the apostle Peter referred to as "inexpressible and glorious" (1 Peter 1:8). It is far more than the happiness that the world can give. Certainly there are legitimate pleasures in the world that can be enjoyed when one has the joy of the Spirit. But the joy of the Spirit is set apart from all the levels of purely human joy. It is the result of faith in God. Paul writes, "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit" (Romans 15:13).

Jesus' followers should be joyful people. No one will be the same as before, after committing his whole being to Jesus and knowing Him as personal Savior and Master. Luke 10:21 tells us that Jesus was full of joy through the Holy Spirit. There is a prophecy about Christ's joy in Psalm 45:7: "Therefore God, your God, has set you above your companions by anointing you with the oil of joy."

Christ's joy is seen in Luke 10:21, when He praised His Father for the divine method of revelation. He is seen rejoicing that the one lost sheep had been found (Luke 15:5). He spoke of joy in John 15:11 and 17:13, in which He bestowed His joy upon believers. His great joy sustained Him at the Cross. Therefore, "let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross" (Hebrews 12:2).

Application

3 Christ's joy supports the idea that a Christian's joy has its foundation in

- a) the good things of life.
- b) a personal relationship with God.

4 Which statements express best what spiritual joy is related to?

- a) Outward circumstances
- b) Indwelling Holy Spirit
- c) Our position in Christ
- d) Being with friends
- e) Happy occasions
- f) Faith in God



SOURCES OF JOY

Objective 2. *Identify true statements related to sources of spiritual joy.*

All human joy flows from human love: love for life, for people, for work. The same is true when the heavenly love of the Spirit flows in our soul. The result is joy from above. No love means no joy. Anything that breaks down love destroys joy. Human joy is passing, superficial, and limited because in the human realm everything changes. But the heavenly realm is not subject to change. When God is the fountainhead of our joy, nothing can diminish its flow.

There are several sources of spiritual joy that we will consider. As you think about each one, relate it to your own experience. Have you discovered these sources of real joy?

Salvation

A. B. Simpson suggests that the joy of the Lord is found in the assurance of salvation and the flowing of the Spirit. When a person receives pardon for all his sin, it is as though the weight of the world is lifted from his shoulders. When Jesus comes into a life, He brings inexpressible joy. That is why there was great joy when Jesus, our Savior, was born (Luke 2:1–11). That is why Mary rejoiced that she was God’s chosen instrument to bring Christ into the world (Luke 1:46–49). In many of his psalms, David expressed joy for his salvation: “I trust in your unfailing love; my heart rejoices in your salvation” (Psalm 13:5; see also 31:7, 32:11, 35:9). The context of these verses indicates that some of them were written in times of great stress and discouragement in David’s life—yet he could rejoice in the salvation of the Lord.

Joy for salvation is also expressed in Isaiah 61:10: “I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness.”

The Powerful Acts of God

The Bible is the revelation of God acting to restore humans to fellowship with Him. Throughout the Old Testament God is active in people who loved and served Him.

God acted in our behalf when He preserved the nation of Israel, out of whom the Messiah would come. He acted in our behalf when He gave His only Son as a ransom for our sins. He acted in the early church through the power of the Holy Spirit, convicting of sin, bringing many to repentance, honoring the preaching of His Word, and baptizing in the Spirit. Luke’s record of these events is commonly called “The Acts of the Apostles,” but it is really a record of the mighty acts of God in the lives of Spirit-filled people who were used of Him.

God also works today in those we have won to Him, and in our own lives—forgiving sin, healing sick bodies, delivering from evil habits, and providing for all our needs. These are all causes for great gladness in our hearts.

Application

5 Read Acts 8:5–8. Why was there great joy in Samaria?

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The Holy Spirit

Joy was a daily characteristic of the early church believers. because they were filled with the Spirit. Joy is a product of the Holy Spirit, who dwells within the believer. Joy is part of His nature. The history of the early church reveals that believers experienced great joy in the Holy Spirit. This does not mean they never felt discouraged, afraid, or lonely. They learned that in all situations the joy associated with the indwelling Spirit became a source of strength which helped them rise above discouraging circumstances. Joy is part of a believer's experience as he or she lives with the awareness of the abiding Spirit.

Application

6 Read Acts 2:46; 13:52, and Romans 14:17. Which of the following is best reflected in these verses of Scripture?

- a)** Joy is a normal experience of one who is filled with the Spirit.
- b)** The joy of the Lord is difficult to maintain even for a Spirit-filled believer.



God's Presence

God himself is the source of all joy. “My spirit rejoices in God my Savior” (Luke 1:47). “Rejoice in the Lord always” (Philippians 4:4). The Lord’s presence brings joy (Psalm 16:11). In John 20:20 we read that the disciples were overjoyed when they saw the Lord. To be in the house of the Lord brings joy to the worshipper: “I rejoiced with those who said to me, ‘Let us go to the house of the Lord’” (Psalm 122:1).

The Word of God read, heard, meditated upon, lived, obeyed, and loved also brings joy. “When your words came, I ate them; they were my joy and my heart’s delight, for I bear your name, O Lord God Almighty” (Jeremiah 15:16). Many Scriptures link joy and prayer (see Ephesians 5:19–20; Colossians 1:11–12; 1 Thessalonians 5:16–18; John 16:24; 1 Chronicles 16:10; Isaiah 56:7; Psalm 40:16; 105:3). Praise and worship of the Lord cause joy to spring up within us, as we acknowledge His worthiness.

God's Blessing

God’s blessing upon us is another source of joy. “The Lord has done great things for us, and we are filled with joy” (Psalm 126:3). Our trust in God makes us joyful when we realize His sufficiency to supply our every need (Romans 15:13). He also blesses us through others: “How can we thank God enough for you in return for all the joy we have in the presence of our God because of you?” (1 Thessalonians 3:9).

Our Blessed Hope

Romans 12:12 exhorts us to “be joyful in hope, patient in affliction, faithful in prayer.” What is this hope? These Scriptures give us the answer:

1. Acts 24:15—“And have hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust” (KJV).
2. Titus 2:13—“While we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ.”

3. Hebrews 6:19–20—“We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf.”

4. Romans 5:2–5—“And we rejoice in the hope of the glory of God . . . we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

Our hope of future glory with Jesus Christ is based on His resurrection from the dead (1 Peter 1:3). We can rejoice in any circumstance because of our hope that we will go from this imperfect life to eternal life in the presence of God. One Bible scholar in commenting on Romans 5:2–5 states, “Hope is an important element in Christian joy—hope enables believers to rejoice even in sufferings, and endurance strengthens hope.”

Joy in Giving

We find joy in giving. “God loves a cheerful giver.” He “will enlarge the harvest of your righteousness” (2 Corinthians 9:7, 10). “Remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive’” (Acts 20:35). Have you found this to be true? Jesus said, “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap” (Luke 6:38). So not only do we receive a blessing from the act of giving, but God also blesses us as a result of our giving.

Angels

Angels enhance the Christian’s joy. They minister to saints everywhere as God directs them. Psalm 34:7 tells us that the angel of the Lord delivers those who fear the Lord. In Acts 12:11 the apostle Peter acknowledged that the Lord sent His angel to rescue Peter from prison. The wicked king Nebuchadnezzar recognized that God sent his angel to rescue the three Hebrew men in the fiery furnace (Daniel 3:28). In

Psalm 91:9–11 is this promise: “If you make the Most High your dwelling . . . then no harm will befall you . . . for he will command his angels concerning you to guard you in all your ways.” Angels rejoice when sinners repent (Luke 15:10). They praise and worship God continually. This is a joyful act (Psalm 148:2; Revelation 5:11).

Application

- 7** Identify true statements related to sources of spiritual joy.
- a)** Spiritual joy, unlike human joy, is subject to change.
 - b)** Both human joy and spiritual joy flow from love.
 - c)** The foundation of spiritual joy is God.
 - d)** Mary’s joy was related to her desire to be honored.
 - e)** Great joy follows the realization that God is acting in our behalf.
 - f)** Joy in giving is primarily related to what we receive in return.
 - g)** Joy should be the normal experience of the Spirit-filled believer.
 - h)** Every aspect of life in the Spirit should be a source of joy to the believer.
 - i)** The Christian’s joy is based on his hope that once he has accepted Christ his daily life will be free of problems.
- 8** For personal enrichment, list each source of joy in your notebook. Look up the Scripture verses given for each one, and choose the one verse for each that is most meaningful to you. Write it out next to the source listed. Then share your findings with another person as a testimony of the joy you experienced in Christ.



SUFFERING AND JOY

Objective 3. *Discuss why Christians can experience spiritual joy even in suffering.*

There is a strong bond between suffering and joy in the life of a Christian. The message of Jesus in the Beatitudes was that God will one day reward those who for His sake endure all the injustices of the world (Matthew 5:3–11). Many Scriptures link suffering with joy. Consider these, for example:

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance (James 1:2–3).

In spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit (1 Thessalonians 1:6).

You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions (Hebrews 10:34).

As you know, we consider blessed those who have persevered (James 5:11).

But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed (1 Peter 4:13).

Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you (Revelation 12:11).

While we are still in the world we can rejoice that “our present sufferings are not worth comparing with the glory that will be revealed in us” (Romans 8:18). In these Scriptures joy is related to the hope of the Christian that is based on his future

glory in heaven, after having overcome the trials and testings of this life.


Because of their obedience to God in proclaiming the gospel, the early Christians faced much persecution. But this could not take their joy from them! In Acts 13 the disciples had just been persecuted and forced to leave the city in which they were preaching the gospel. Yet “the disciples were filled with joy and with the Holy Spirit” (v. 52). Again in Acts 5:41, we read that “the apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.” In Acts 16:25 is reported that after being beaten and imprisoned, Paul and Silas were praying and singing hymns to God. Paul’s life gives evidence of the constant joy of the Holy Spirit in him. He endured many hardships gladly, that he might share the good news of Christ with others. From his prison in Rome he proclaimed, “Rejoice in the Lord always. I will say it again: Rejoice!” (Philippians 4:4).

Jesus was facing the shadow of Gethsemane and Calvary, which meant suffering, shame, and death. Yet He sang with His disciples after the last Passover before He faced His accusers (Matthew 26:30). He could sing in this situation because He was full of the Holy Spirit. Whenever I feel discouraged, I only need to remind myself that Jesus “for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart” (Hebrews 12:2–3).

When a woman gives birth, very often she experiences considerable pain and suffering. Yet through it all there is joy in her heart, because of her knowledge that the pain will cease, and her labor will be rewarded as she finds pleasure in her new son or daughter. This human joy is a limited example of the joy we shall experience when our Lord’s glory is revealed, if we persevere in spite of suffering.

Application

9 Based on the Scriptures given in this section, give reasons why Christians can experience constant joy of the Holy Spirit even in times of suffering. Write your answer in your notebook.



HINDRANCES TO JOY

Objective 4. *State principles which can be applied to overcome hindrances to joy and achieve the results of joy.*

Discouraged and joyless people lose enthusiasm for life. An illustration of this is in Psalm 137. The Israelites were exiled in Babylon. They were so discouraged that they did not even have the heart to sing—they just sat and wept. When they were in their own land, they had been very industrious, but now under depression they became totally inactive. All they could see was their present situation—they had forgotten the times when God had delivered them.

Discouragement and doubt hinder spiritual joy. Luke 24:17 tells us about two disciples of Jesus who were without joy. When Jesus approached them, they were so filled with sadness that they did not even recognize Him (v. 16). Sorrow and despair also fell over Mary Magdalene on resurrection morning. She was crying when Jesus approached and spoke to her (John 20:15). She did not recognize her Lord.

Earlier we mentioned that spiritual joy has its foundation in God. Anything that hinders our relationship with God will rob us of joy. Bitterness, resentment, lack of love, wrong desires, or other such attitudes or behaviors of the flesh will take from us the joy of the Lord. But if we maintain a right relationship with the Lord, His Spirit within us will be a constant source of joy.

Application

10 Which source of joy could have protected the Israelites from discouragement when they were exiled in Babylon?

- a) Hope of future glory
- b) Remembering the mighty acts of God
- c) Deliverance by angels

11 What source of joy was available to the disciples and Mary Magdalene at the time that they failed to recognize Jesus?

- a) Being in the presence of the Lord
- b) Being filled with the power of the Holy Spirit
- c) Their human love for one another

12 State a principle which, if applied in your life, will protect you from attitudes that hinder you from experiencing the joy of the Lord.

.....
.....



RESULTS OF JOY

When the Holy Spirit works in us to produce spiritual joy, we can expect positive results. The changes produced in our character by the Holy Spirit are clearly seen in our reactions to circumstances and our interactions with other people. Here are a few examples of results from the fruit of joy in the believer's nature.

First, we have a happy face. Have you met Christians whose faces seem to glow with the joy of the Lord? Proverbs 15:13 says, "A happy heart makes the face cheerful, but heartache crushes the spirit." A joyful person will have a happy heart. A person's inner feelings are very often expressed in his face or by his attitudes or behavior. A Christian filled with the joy of the Lord will very likely display and communicate that joy outwardly.

When a girl is in love, she has a special radiance because she is thinking about the one she loves. If we love Christ, His beauty is reflected in us, and we have a radiant appearance, for we are “being transformed into his likeness with ever-increasing glory” (2 Corinthians 3:18).

Second, we have a joyful song. A thankful, joyful heart is often expressed in song and praise unto the Lord. Psalm 149 is an example of this: “Sing to the Lord a new song . . . For the Lord takes delight in his people; he crowns the humble with salvation. Let the saints rejoice in this honor and sing for joy” (vv. 1, 4–5). Another example is Paul’s encouragement to the early church to “be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ” (Ephesians 5:18–20). James 5:13 probes, “Is anyone happy? Let him sing songs of praise.” Praise in song is one of the riches of the Christian life and is a natural response of a joyful heart.

Third, we have divine strength. “The joy of the Lord is your strength” (Nehemiah 8:10). This was made clear to Nehemiah when there was a terrible misunderstanding concerning the rebuilding of Jerusalem; it was the joy of the Lord that gave him courage to go ahead with the plans. Today the Christian need not lack spiritual energy. The joy of the Holy Spirit can move God’s people forward here and in eternity. Spiritual joy results in divine strength.

Application

13 Explain how joy affects our appearance.

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14 How does Scripture tell us to express our joy?

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15 Explain in your own words what Nehemiah meant when he said, “The joy of the Lord is your strength” (Nehemiah 8:10).

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Have you experienced the results of joy? You can have the fullness of joy that we described in this lesson through the Holy Spirit abiding in you. You can have His fruit of grace in abundance and can face every situation with overflowing joy! Cultivate this fruit, and share your joy with others.

self-test

1 MATCHING. Match the descriptions (left) to the kind of joy each describes (right). Write the number of your choice in each blank space.

- | | | |
|--------------|--|---------------------------------|
| ... a | Subject to change depending on the circumstances | 1) Human joy |
| ... b | Has its foundation in a relationship with God | 2) Spiritual joy |
| ... c | A divine grace | 3) Both human and spiritual joy |
| ... d | Depends on that which makes one feel pleasure | |
| ... e | Characterized by calm delight and great gladness as part of the Christian nature | |
| ... f | Strengthened by suffering or trials | |
| ... g | Flows from love | |

TRUE-FALSE. If the statement is TRUE, write T on the dotted lines. If it is FALSE, write F instead.

- ... **2** Human joy is a constant experience of most people.
- ... **3** Spiritual joy is possible in times of suffering because it is based on the powerful acts of God in our behalf and on our hope of future glory with Him.
- ... **4** A Christian can be filled to overflowing with the Holy Spirit even when he is absolutely miserable and discontented.
- ... **5** The Scriptures reveal Jesus as One who knew the fullness of joy.
- ... **6** The Word of God, God's blessing upon us and others, and giving to God and to His work are all sources of spiritual joy.

- ... **7** The principle of divine strength and joy is that those who are strong will have joy in proportion to their strength.
- ... **8** A glowing face is one of the positive results of joy.
- ... **9** The cure for hindrances to joy is a right relationship with God.
- ... **10** A Christian realizes joy from sharing the gospel with others.
- ... **11** The example of the Israelites exiled in Babylon emphasizes the principle that spiritual joy depends on recognizing the power of God to work on our behalf.
- ... **12** Since spiritual joy is produced in us by the Holy Spirit. There is nothing we can do to cultivate joy—He measures it out to us as He chooses.
- ... **13** Bitterness can be a hindrance to spiritual joy.

answers to study questions

- 8** Your answer
- 1** **a)** Because of his partners in the gospel
b) Because Christ was preached
c) Joy in the faith
d) Joy because of unity in love, spirit, and purpose
- 9** Any of these: Because we are counted worthy to suffer for His sake (when we are persecuted); because suffering teaches us perseverance (to remain firm, steadfast); because God has promised to reward those who suffer for Him; because of the knowledge that our suffering will come to an end, and we will share future glory with Jesus. This is our blessed hope.
- 2** **b)** Great gladness based upon a relationship with God
c) A divine grace
d) Related to position in Christ rather than circumstances
- 10** **b)** Remembering the mighty acts of God. (Forgetting these acts is what robbed them of joy.)
- 3** **b)** a personal relationship with God.
- 11** **a)** Being in the presence of the Lord
- 4** **b)** Indwelling Holy Spirit
c) Our position in Christ
f) Faith in God
- 12** Your answer should include the concept that if one maintains a right relationship with the Lord, recognizing that God is the foundation for spiritual joy, he will be enabled to avoid attitudes that hinder joy.
- 5** Because of the miraculous works of God when Philip proclaimed Christ in the city
- 13** A joyful person will have a glowing face, a radiant appearance.

- 6 a)** Joy is a normal experience of one who is filled with the Spirit.
- 14** By singing and praising the Lord.
- 7 a)** False
b) True
c) True
d) False
e) True
f) False
g) True
h) True
i) False
- 15** Your answer. Since joy has its foundation in God, perhaps Nehemiah was reminding the Israelites that as they drew near to God and put their trust in Him, He would fill their hearts with joy, which would give them strength in their trials

4 Peace: The Fruit of Trust

Much of the world's history relates to wars. Even today in several parts of the world are factions of war—wars involving weapons, rumors of wars, massive defense system buildups, and disturbing threats of global wars. Our Lord warned us that in the last days there would be no peace, but rather wars and rumors of wars (Matthew 24). This is a sign that He is coming soon to catch up His church, judge the nations, and establish His glorious kingdom of peace and justice.

That there is no peace is confirmed by the reports of physicians, who attribute as much as 75 percent of all diseases to inner turmoil, hatred, fear, anxiety, or tension. We do not live in a peaceful world; yet it is possible for the Spirit-filled believer to experience peace, because his trust is not in this world—it is in Jesus. In John 14:27 Jesus assured His disciples, “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

In this lesson we will examine the source of our peace, which is produced in us by the Holy Spirit. You will discover that it is possible to know peace and serenity in the most violent storms of life. The love of God brings perfect peace to those who put their trust in Him. You can experience this peace which is another of the nine dimensions of spiritual fruit.

lesson outline

Peace Identified

Peace Described

Peace Illustrated

lesson objectives

When you finish this lesson you should be able to:

1. Identify the various aspects of spiritual peace.
2. Explain the relationship between peace and other elements of spiritual fruit.
3. State concepts related to peace with God, peace of God, and peace with men.
4. Identify principles related to peace from biblical examples.

learning activities

1. Study the lesson in the same manner that you have studied preceding lessons. Be sure to find and read all Scripture passages mentioned, as they are an important part of the lesson content. Answer all study questions, and check your answers with those given. Study the meanings of key words.
2. Take the self-test and check your answers.
3. Review Lessons 1 through 4, then answer the questions in Unit Student Report 1. Follow the instructions given in the unit student report.

key words

dissension

mediator

tranquillity

enmity

reconciliation

unconquerable

harmony

unrepentant

inexhaustible

lesson development

PEACE IDENTIFIED

Biblical Definitions

Objective 1. *Identify the various aspects of spiritual peace.*

“But the fruit of the Spirit is love, joy, peace” (Galatians 5:22). When we speak of peace as the fruit of the Spirit, we are not talking about the momentary relief of quietude beside a mountain lake or some other restful place. Nor are we talking about the peace that is sought in a psychologist or in drugs. We are talking about peace that develops within you as a result of the Holy Spirit’s abiding in you. The peace of the Holy Spirit is developed from inside you, and it does not depend on what is going on around you.

The peace of the Holy Spirit refers to a state or condition of tranquillity (great calmness) or quietness; it speaks of unity and harmony; security and trust. God is our refuge, shielding us from all the attacks of the evil one, and we can find perfect peace and rest in Him. This is the message of Psalm 91. All of these conditions are possible through the Holy Spirit. Peace as the fruit of the Spirit is abundant. It flows freely from the inexhaustible source of the Holy Spirit when you surrender your entire being to Him.

Stanley Horton (1976, 178) writes,

Real peace comes only from the Holy Spirit. It includes a quiet spirit, but it is more than that. It is the consciousness that we are in a right relationship with God, a sense of spiritual well-being. It includes the assurance that we can trust God to supply all our need (Philippians 4:19). Along with love and joy it becomes the help of the Spirit for the development of the rest of the fruit.

The kingdom of God is one of peace, but it is not established with force and power—it is accepted by faith and love. In Gethsemane when Peter used a sword to defend Jesus, the Lord rebuked him, saying, “Put your sword back in its place, . . . for all who draw the sword will die by the sword” (Matthew 26:52).

Once when someone asked Jesus when He would establish His kingdom, He replied that “the kingdom of God is within you” (Luke 17:21). This thought is further developed by the apostle Paul in Romans 14:17—“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.”

According to Stanley Horton (1976), Paul was saying here that the things which show we are under the rule of God or the kingdom of God—the things which show God is really King of our lives—are not what we eat or drink. They are righteousness, peace, and joy in the Holy Spirit (194).

In its future and full aspect, the kingdom of God will be His rule over the earth after all His enemies have been defeated. Because there will be no more evil influence in the world, it will be a kingdom of peace. (See Daniel 2:44; 7:14; 1 Corinthians 15:24–25; Zechariah 9:10).

Paul wrote the fifth chapter of Galatians because the Galatian Christians were in conflict with each other concerning certain teachings. Rather than producing the fruit of the Spirit, they were exhibiting works of the flesh: hatred, discord, jealousy, rage, selfishness, disagreements, and the like. Undoubtedly the Galatians lacked the fruit of love and peace, which brings unity, harmony, tranquillity, and a quiet spirit.

Application

1 What warning did Paul give to the Galatians concerning the way they were living? (See Galatians 5:19–21.)

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2 According to what Jesus said, where is the kingdom of God at the present time? (See Luke 17:21.)

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3 What are some evidences that a person is a part of the kingdom of God? (See Romans 14:17.)

.....

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4 Read the Scripture verses given (left) and match each to the aspect of spiritual peace it mentions (right).

- | | |
|-----------------------------------|----------------------------------|
| ... a Psalm 4:8 | 1) Tranquillity (great calmness) |
| ... b Isaiah 26:3 | 2) Unity or harmony (agreement) |
| ... c 1 Corinthians 14:33 | 3) Security or trust |
| ... d Romans 5:1 | |
| ... e John 20:19, 21 | |
| ... f 1 Thessalonians 5:13 | |



Biblical Usage

Objective 2. *Explain the relationship between peace and other elements of spiritual fruit.*

The main activities of the Holy Spirit in developing spiritual fruit are interwoven with peace. Consider these references:

Grace and peace. “Grace and peace to you from him who is, and who was, and who is to come” (Revelation 1:4). Grace is the goodwill of God towards us. It is offered as God’s favor. It also enables us to do God’s will as, by faith, we commit to obedience of that will. Peace is the evidence and assurance of God’s grace extended to us. Through the working of grace in our lives, those issues which have separated us from God are resolved. In our new relationship with Him, brought about by

a change of our nature, we experience His divine peace. Grace leads us to peace.

Love and peace. “Be of one mind, live in peace. And the God of love and peace will be with you” (2 Corinthians 13:11). The God of love is, as a result of love, a God of peace. He is the author of peace, and He loves agreement or peacefulness. He commands that we love Him and be reconciled to Him, and also that we love one another and be at peace with one another. It was evident in Galatians 5 that the Galatians lacked love for one another, because there was no peace among them. God will be with those who live in love and peace—He will dwell with them in this earthly life, and they shall dwell with Him forever.

Holiness and peace. “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ” (1 Thessalonians 5:23). This relationship between holiness and peace is made again in Hebrews 12:14: “Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.”

God is the author of peace and He loves peaceableness. It is through peace and unity that the believer can best obtain holiness and be preserved for the coming of the Lord. One Bible commentator adds that we, too, should pray that God will perfect His work in us and preserve us blameless, free from sin until we are presented faultless before His throne. It is striking that the Hebrew word *shalom*, which means “peace,” also refers to wholeness or completeness. As we live in peace, the God of peace works in us, bringing us to completeness which will be fully realized in glory. Holiness is thus the result of our ongoing relationship with God.

Righteousness and peace. “Peacemakers who sow in peace raise a harvest of righteousness” (James 3:18). In the parable of Matthew 13:1–8 four kinds of soil are mentioned, but only one was ideal for producing fruit. The seed was the very best. It had heaven’s trademark as a guarantee, but the soil was bad. Our gospel is the gospel of peace. Those who profess it should have

peace in their hearts; their words and deeds should promote peace.

Righteousness, joy and peace. “For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit” (Romans 14:17). We referred to this verse earlier in the lesson. Holiness, joy, and peace are all marks of the Spirit-filled believer—those who are part of the kingdom of God. One author suggests that these are the nature of true Christianity: as to God, our great concern is righteousness—to appear before Him justified by Christ’s death and sanctified by the Spirit. As to our fellow-believers, it is peace—to live in peace and love with all people. As to ourselves, it is joy in the Holy Spirit. This is the joy produced by the Spirit in the hearts of believers, so that we delight ourselves in the Lord. It is in these things that we serve Christ. When the foundation is laid in righteousness, we may expect peace and joy to follow.

Trust and peace. “You will keep in perfect peace him whose mind is steadfast, because he trusts in you” (Isaiah 26:3). Just as a baby sleeps peacefully in the arms of its mother, with perfect trust, so we can know the peace that comes from trusting God. This peace of God is given to the one who keeps his mind fixed on God, who puts himself under God’s guidance. This verse indicates that it is to our advantage to keep our mind centered on God in complete trust, because the result of doing so is constant peace that will keep us secure in Him at all times.

Life and peace. “The mind of sinful man is death, but the mind controlled by the Spirit is life and peace” (Romans 8:6). The person who refuses to submit to God’s law has nothing to look forward to but death. It is no wonder there is no peace in his heart. But the one who has submitted to the control of the Spirit can be at rest; he can know abiding peace because the Prince of Peace is in control of his life.

Application

5 In considering the nature of the kingdom of God, it is suggested that righteousness is associated to our relationship with, peace has to do with our relationship with, and speaks of our experience in the Holy Spirit.

6 In your notebook write the heading for each of the preceding paragraphs, and beside each heading write one sentence in your own words which explains the relationship between peace and the elements associated with it.



PEACE DESCRIBED

Objective 3. *State concepts related to peace with God, peace of God, and peace with men.*

Peace With God

Peace with God comes at our conversion. The unrepentant sinner is at enmity with God, since sin is a violation of God’s will as expressed in His law. When a sinner surrenders to Jesus Christ by faith and accepts Him as Lord and Savior, the separation from God is ended and peace is made. Romans 5:1–2 says, “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand.” This is further discussed in 2 Corinthians 5:18–20, where the apostle Paul explains reconciliation.

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore

Christ's ambassadors, as though God were making his appeal through us.

Not only are we called upon to make peace with God through Jesus Christ but also to be peacemakers, reconciling others to God, so that they, too, may have peace with God.

Jesus died to bring us this peace: "He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed" (Isaiah 53:5). He thus brought peace between humans and God. This is the message of Ephesians 2:13–17:

Now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near.

Peace of God

"Let the peace of Christ rule in your hearts, since as members of one body you were called to peace" (Colossians 3:15). This is the inner peace that Jesus has given to us through the Holy Spirit (John 14:26–27). Inner peace replaces anger, guilt, and worry. Without peace *with* God there can be no peace *of* God.

The peace of God can be an indication of the course of action we should take in a given situation: Paul writes, "The peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:7).

There are times when we are confused as to the direction we should take. But there comes a moment of perfect calm and clarity. This is evidence of the peace of the Holy Spirit giving assurance that we are making the right decisions. This marvelous peace is our safeguard. As we focus our thoughts on Him, the God of peace, we will know the peace of God. “Thou wilt keep him in perfect peace, whose mind is stayed on thee” (Isaiah 26:3, KJV).

Peace With Men

“If it is possible, as far as it depends on you, live at peace with everyone” (Romans 12:18). The peace that the Holy Spirit gives is first of all directed upward, toward God; then inward, toward ourselves; and finally outward, toward our fellowman. We need to “seek peace and pursue it” (1 Peter 3:11). Two verbs, *seek* and *pursue*, are used in this verse, one reinforcing the other. This indicates that we have a part in following closely after peace.

Peace with others may require understanding or willingness to change on your part where there are personal differences. Often, the situation or circumstances may not lead to peaceful relations when someone always insists on having his own way. Mature Christians learn to respect and accept the differences of other people, especially others in the body of Christ. Ephesians 4:3–4 emphasizes this: “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit.”

A bond is a knot, a tie, a chain, a fusing together. We cannot do what we want, without regard for the other members of the body of Christ. Paul teaches, “Each of you should look not only to your own interests, but also to the interests of others” (Philippians 2:4). “Nobody should seek his own good, but the good of others” (1 Corinthians 10:24). The Christian who says what he wills, goes where he wills, behaves as he wills, without considering his high calling and the members of Christ’s body, will never find peace, because he is disturbing the unity of Christ’s body. “Now the body is not made up of one part but of

many” (1 Corinthians 12:14). Sometimes peace requires him to say no to himself in the interest of others.

Peace with men also requires that you sometimes be a peacemaker. In Jesus’ Sermon on the Mount, He said, “Blessed are the peacemakers, for they will be called sons of God” (Matthew 5:9). How often do you hear that a member of the body of Christ is a peacemaker? As Christians we will not always be in harmony with each other. But when conflicts do arise in the body of Christ, it is the role of the peacemaker to find a reasonable solution and bring people together again in peace and fellowship.

Application

7 Complete these sentences related to peace with God.

- a)** Peace with God comes at the moment of our
- b)** To be reconciled means to be
- c)** God has reconciled us to himself through
- d)** Peace with God means that we have been to God.

8 Draw a circle around letters preceding descriptive terms for the peace of God.

- a)** Outward peace
- b)** Inner peace
- c)** A guard to give us direction
- d)** Comes and goes according to need
- e)** Results from peace with God
- f)** A safeguard to keep us from error
- g)** Impossible to fully understand
- h)** Becomes perfect as we trust God

9 Complete these sentences related to peace with men.

- a)** A man or woman of peace will have more regard for than he will for
- b)** A person who seeks after unity can be called a



PEACE ILLUSTRATED

Old Testament Examples

Objective 4. *Identify principles related to peace from biblical examples.*

Abraham was a peace-loving man. Genesis 13 tells about the quarreling that took place between the herdsmen of Abraham and the herdsmen of Lot, because there was not enough land for all of their flocks and herds and tents. To avoid the quarreling, Abraham put aside his rights as stepfather and uncle and told Lot to choose the property he wanted. As it turned out, Abraham benefited from Lot's choice, and Lot suffered many things as a result of the choice he made. Those who are willing to give up their own rights in order to be peacemakers are following the principle illustrated by Abraham, and this results in blessing.

Isaac is another example of one who sought after peace. Chapter 26 of Genesis tells that after Abraham, his father, died, Isaac reopened the wells of water that Abraham had dug, which his enemies had closed up by filling with dirt. His servants opened a new well, and his enemies objected that the water was theirs. The servants opened a second well, and the enemies objected again. So Isaac simply moved on and dug a third well. This time his enemies did not object, but they left him alone. Very soon after that, God appeared to Isaac and renewed His promises to him. Isaac learned that having peace is more important than getting one's own way.

Daniel the prophet was thrown into the lion's den, yet he could sleep peacefully all night, without fear, because he trusted God. Psalm 91:15 gives this assurance when we are in trouble: "I will be with him in trouble, I will deliver him and honor him." If we will claim this promise, we can have the peace that Daniel had even in times of intense suffering or difficulty.

The tribes of Israel were blessed with peace (Numbers 6:24–26). Yet there were times while they were conquering the Promised Land that strife and dissension were stirred up among them. Whenever

Israel had internal peace, she made progress. However, when there was dissension, the Israelites destroyed themselves. The principle taught here is that strife and dissension hinder progress.

Application

10 In your notebook write a principle related to peace from each of these Old Testament examples. Then compare your answers with the suggestions we have given in the answer section at the end of this lesson.

New Testament Examples

In prophetic writing, Jesus is referred to as the Prince of Peace (Isaiah 9:6) and as the Lamb of God (John 1:29), among other titles. Indeed, Jesus is the Lamb that was slain from the creation of the world (Revelation 13:8). The first message preached after Jesus was born was one of peace (Luke 2:14). When Jesus sent out the first preachers, He directed them to preach peace (Luke 10:5). Jesus himself is our peace, and He preached peace (Ephesians 2:14, 17). Jesus on the cross was our mediator between God and humans, making peace (1 Timothy 2:5). Peace was the royal legacy of Jesus to His own (John 14:27). His disciples received the Holy Spirit on the Day of Pentecost because they were all joined together in peace, unity, submission to the sovereign control of the Spirit (Acts 1:14).

The early church illustrates that growth is often one of the blessed results of peace. It is true that sometimes the church multiplies in periods of affliction, but peaceful times give it opportunity to regain strength and reach out. The early church made good use of its quiet, peaceful time: “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord” (Acts 9:31). Peace unites and reinforces—it creates a powerful bond among believers that is unbreakable as long as peace rules. Ecclesiastes 4:12 says, “A cord of three strands is not quickly broken.” But

these strands must be bound together into one cord. The peace of the Spirit does this, providing spiritual strength. Isaiah 30:15 tells us, “In quietness and trust is your strength.”

The seven churches in Asia received a message from Jesus which started with His blessing of grace and peace on all the faithful in these churches (Revelation 1:4). Grace and peace are basic for the church, as we have mentioned earlier: grace is the goodwill of the Father towards us, and His good work in us; peace is the evidence or assurance that this grace has been bestowed. There is no true peace without God’s grace, and where grace is, peace follows.

Application

11 Look up these Scripture verses to find words which were used in the salutations of letters to seven churches and four individuals: Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon verse 3; 2 John verse 3; 3 John verse 14. What salutation is given in each of these instances?

12 Circle the letter preceding TRUE statements related to New Testament examples of peace.

- a)** Jesus’ lifelong example illustrates the value He placed on peace in a believer’s life.
- b)** Peace is essential before one can experience God’s grace.
- c)** Grace refers to God’s goodwill, and peace refers to the assurance that grace has been received.
- d)** The early church had peace at all times.
- e)** Jesus not only preached peace, but He also instructed His disciples to preach peace.
- f)** Peace helps growth because it unites and reinforces.
- g)** A church cannot grow in times of difficulty or suffering.
- h)** One evidence of the importance of grace and peace is the many New Testament salutations which include this blessing.



Peace Like a River

Twice in the book of Isaiah is the simile *peace like a river*:

If only you had paid attention to my commands, your peace would have been like a river (Isaiah 48:18).

“I will extend peace to her like a river” (Isaiah 66:12).

In both of these passages the Lord compares His peace to a river that can bless His people and their land. There are several lessons that we can glean from this comparison:

1. A river speaks of extension, spreading out. It is God’s purpose that His peace be found everywhere.
2. A river speaks of power. Huge power plants are used to harness the tremendous energy of rivers for many purposes. There is great power in the peace of God.
3. A river speaks of fullness. A river has an abundant water supply. When God compares His peace to a river, He implies abundance, plentifulness.
4. A river speaks of life. Cities spring up next to rivers, for a river means food, water, farming, irrigation, and navigation. There is also life within the river.
5. A river speaks of advance. Its waters are always moving forward, past all obstacles in its course.

Jesus said that the Holy Spirit within a believer would be like streams of living water which “will flow from within him” (John 7:38–39). The Spirit develops in us the fruit of peace, bringing fullness, life, power, strength, and victory.

Application

13 In your notebook state four ways a river can be compared to the peace we experience through the Holy Spirit within us.



Do you have this fruit of the Spirit, peace? These verses of Scripture tell how you may have it:

1. Accept Christ into your life. “For he himself is our peace” (Ephesians 2:14).
2. Know God and be under His control. “Submit to God and be at peace with him” (Job 22:21).
3. Trust God with all your heart. “You will keep in perfect peace him whose mind is steadfast, because he trusts in you” (Isaiah 26:3).
4. Love the Word of God. “Great peace have they who love your law, and nothing can make them stumble” (Psalm 119:165).
5. Live in righteousness. “The fruit of righteousness will be peace” (Isaiah 32:17).

In this unit of study we have considered the fruit of the Spirit: love, joy, and peace. These aspects of the fruit of the Spirit are upward-related, toward God. In the next unit of study we will look at the fruit of patience, kindness, and goodness, which is outward-related, toward our fellowmen. May the Lord bless and increase your understanding as you study.

self-test

MULTIPLE CHOICE. Choose the best answer or answers to each question. Circle the letter preceding the answers you choose.

- 1** Which of these identify aspects of spiritual peace?
- a)** Inner quietness
 - b)** Tranquillity
 - c)** Relief of a quiet time
 - d)** Tranquilizers
 - e)** Security or trust
 - f)** A quiet spirit
 - g)** A relaxing distraction
 - h)** Sense of spiritual well-being
 - i)** Unity or harmony
 - j)** A protection or guard
 - k)** Help from a psychologist
- 2** According to Horton, what two characteristics are needed along with peace to bring development of the rest of the fruit of the Spirit?
- a)** Kindness and goodness
 - b)** Love and self-control
 - c)** Love and joy
 - d)** Faithfulness and joy
- 3** Which of these did Jesus give as evidences that a person is a part of the kingdom of God?
- a)** Peace, holiness, and self-control
 - b)** Righteousness, peace, and joy
 - c)** Eating and drinking in peace
 - d)** Leadership, force, and power
- 4** The Hebrew word *shalom*, which means “peace” also refers to
- a)** righteousness.
 - b)** grace.
 - c)** wholeness or completeness.
 - d)** the kingdom of God.

5 In the parable of Matthew 13:1–8 regarding seed sown in four kinds of soil, which of these was defective (bad)?

- a)** The soil
- b)** The seed
- c)** The gardener
- d)** The winds

6 An important principle we can learn from this parable is that

- a)** those who proclaim the gospel of Christ should manifest peace.
- b)** the one who lacks education will not understand the gospel.
- c)** we must not be led astray by shifting winds of false doctrines.
- d)** the gospel will bring good results even when there is no peace.

7 The peace of God refers to

- a)** being reconciled to God through Jesus Christ.
- b)** being a peacemaker.
- c)** having inner peace to guard us.
- d)** peace we cannot fully know until Christ establishes His kingdom.

8 Peace with God refers to

- a)** freedom with fear.
- b)** being reconciled to God through Jesus Christ.
- c)** being a peacemaker.
- d)** having inner peace to guard us.

9 The illustrations of Abraham and Isaac remind us that if we are part of the kingdom of God we will consider peace more important than

- a)** truth.
- b)** the rights of others.
- c)** our own rights.
- d)** suffering.

10 Because the peace of God within us gives fullness, life, and power, the Lord compares it in Isaiah to

- a)** a river.
- b)** the wind.
- c)** a strong house.
- d)** still waters.

This is the final lesson in Unit 1. After you have completed this self-test, review Lessons 1–4 and answer the questions in Unit Student Report 1. Follow directions given in the unit student report.

answers to study questions

- 7** **a)** conversion or salvation.
b) brought back together.
c) Christ (His death).
d) brought back, reconciled.

1 Those who live like this will not inherit the kingdom of God.

- 8** **b)** Inner peace.
c) A guard to give us direction.
e) Results from peace with God.
f) A safeguard to keep us from error.
g) Impossible to fully understand.
h) Becomes perfect as we trust God.

2 It is within the believer.

- 9** **a)** others, himself.
b) peacemaker.

3 He has righteousness, peace and joy in the Holy Spirit.

10 Here are our suggestions:

Abraham: We will never lose if we give up our own rights in order to keep peace.

Isaac: It is better to have peace than to have your own way, even if you are right.

Daniel: If we trust God without fear, we will have peace no matter what our circumstances.

The tribes of Israel: If there is strife and dissension among people, it is likely to hinder progress.

- 4** **a)** 3) Security or trust
b) 3) Security or trust
c) 2) Unity or harmony (agreement)
d) 1) Tranquillity (great calmness)
e) 1) Tranquillity (great calmness)
f) 2) Unity or harmony (agreement)

11 Grace and peace**5** God, other believers, joy**12 a)** True**b)** False (Grace comes first)**c)** True**d)** False**e)** True**f)** True**g)** False**h)** True**6** Your answer might be similar to this:

a) Grace and peace: Grace is God's favor extended to us, and peace is the assurance that God's grace has been received.

b) Love and peace: Where there is love there must be peace; first we must love God and make peace with Him, and then we are to love one another and live in peace.

c) Holiness and peace: Through peace and unity we can best obtain holiness and be preserved for the Lord's coming.

d) Righteousness and peace: It is in the peaceful person that the Holy Spirit works to produce righteousness.

e) Righteousness, joy and peace: These are all elements of the kingdom of God within us—righteousness refers to our relationship with God; joy to ourselves and our joy in the Holy Spirit; peace to our relationship with others.

f) Trust and peace: God has promised to keep in perfect peace the one who trusts in Him and has his mind fixed upon Him.

g) life and peace: The one who is controlled by the Spirit can enjoy peace because of his assurance of eternal life.

13 Any of these: A river spreads out; peace should be found everywhere. A river provides power; peace gives us spiritual power. A river has an abundant supply of water; we can have abundant peace through the Holy Spirit. A river gives life; the promise of eternal life gives us peace. A river moves forward; peace helps us to move forward in strength and victory in our Christian service.



UNIT TWO:

Fruit of the Spirit in Relation to Others

Lessons

- 5 Patience: The Fruit of Perseverance
- 6 Kindness and Goodness: The Twin Fruit

LESSON 5 Patience: The Fruit of Perseverance

Being patient . . . for healing, for deliverance, for guidance, for training ... is often difficult. We want things to happen NOW, not somewhere in the distant future. Time never drags more slowly than when we are waiting for someone to arrive, or for something to take place. But the best things seem to require a great deal of patience. A doctor must study for seven to ten years before he can realize his goal. A parent must teach his child the same lesson repeatedly before it is learned. Most of us work hard and save our money for a long period of time before we can have something that is important to us. And the Spirit-filled Christian must learn the secret of patience if a Christlike character is to be developed in him or her.

People often speak of the patience of Job. Job suffered long and waited patiently upon the Lord before he received healing and the restoration of his family and possessions. Moses spent 40 years in the school of patience before he reached his potential in usefulness for the Lord. We are advised to “be patient and stand firm, because the Lord’s coming is near” (James 5:8). The development of patience is an important part of our becoming like Christ (see 2 Peter 1:5–8).

This lesson will help you to see the importance of patience, and will show ways you can cooperate with the Holy Spirit as He produces this fruit in you.

lesson outline

Patience Identified

Patience Described

Patience Illustrated

lesson objectives

When you finish this lesson you should be able to:

1. Describe aspects of patience as the fruit of the Spirit.
2. Describe characteristics of patience as the fruit of the Spirit.
3. Analyze the relationship between patience and other spiritual characteristics as they apply to your own spiritual experience.
4. Identify scriptural terms that refer to patience and the rewards to be gained.
5. Select principles from biblical examples of patience which you can apply in your life.

learning activities

1. Study the lesson in the same way that you have studied previous lessons: read the lesson development, answer all study questions, and read all Scripture references given.
2. Study the meanings of any key words you do not know.
3. Take the self-test and check your answers.

key words

compassionate

humility

pagan

endurance

intercessory

self-restraint

hostile

manifestations

sustained

lesson development

PATIENCE IDENTIFIED

Biblical Definitions

Objective 1. *Define aspects of patience as the fruit of the Spirit.*

But the fruit of the Spirit is love, joy, peace, patience . . . (Galatians 5:22). The first three qualities of spiritual fruit—love, joy, and peace—are essential ingredients of our inward spiritual life, our personal relationship to God—that which takes place when the Holy Spirit abides within us. The next three aspects of the fruit of the Spirit, beginning with patience, are outward manifestations of love, joy, and peace in our relationships with others.

The Greek word which we have translated as “patience” is *makrothumia* (from *makros*, meaning “long,” and *thumia*, meaning “temper, nature, disposition”). The original word combines the ideas of long-suffering and being even-tempered, in divine dimensions. In other words, the person in whom the Holy Spirit is producing the fruit of patience is learning to wait upon the Lord without losing hope, admitting defeat, or being controlled by anger.

Patience as the fruit of the Spirit enables a believer to exercise self-restraint (holding oneself back) in the face of testing. It is not hasty to “get even” or to punish. At the same time, it does not surrender to difficult circumstances or fall apart under sustained trials. Patience in this respect is closely related to suffering, as we shall see later. It is perseverance or endurance. Without such patience we would faint. It is in our hardships that the patience of the Spirit is produced in us. All of these aspects of patience are part of the developmental process which conforms us into the image of Christ. This process is the subject of 2 Peter 1:5–8:

Make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance [patience]; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you

possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

Application

1 Based on what we have said here, define in your own words these aspects of patience:

a) Long-suffering

.....

b) Even-tempered

.....



Biblical Usage

Objective 2. *Describe characteristics of patience as the fruit of the Spirit.*

There is a strong relationship between patience and other aspects of the Christian life. We will consider some of them here in the light of what the Scriptures have to say about them.

1. *Patience and suffering.* No one goes through life without some measure of suffering. This is part of our “schooling.” The psalmist said, “It was good for me to be afflicted so that I might learn your decrees” (Psalm 119:71). Trials for the Christian may be likened to the work of sheep dogs: they keep the sheep close to the shepherd. Trials are the discipline of a loving heavenly Father who wants us to share in His holiness. Hebrews 12:7–11 explains this:

Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them

for it. How much more should we submit to the Father of our spirits and live! . . . God disciplines for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

The young plant that is bent back and forth by the wind develops strong and deep roots. The opposing winds of this life help the Christian to develop strong and deep roots in Christ and to have a submissive spirit.

Many Scriptures reveal that to follow Christ includes a cross. In 1 Peter 2:21 the apostle wrote, “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.”

Application

2 Read Matthew 10:38; 16:24; Mark 8:34; Luke 9:23; 14:27. What is the message of Jesus in these verses?

.....



Because we live in a spiritually hostile world there are always enemies to be defeated. Jesus suffered at the hands of a pagan Pilate and an angry crowd from the outside world. But He also suffered as a result of unfaithful Judas on the inside. Whether we are required to learn patience by trials in the world or within the Christian fellowship, Jesus is our example. When He was tempted by Satan, He rejected the idea of a throne without a cross (Matthew 4:1–11). Again as He considered the suffering that lay ahead of Him, He rejected the same idea (John 16:17–33).

Application

3 Read each of these Scripture verses and state what each says about patience and suffering, and the reward to be gained.

a) Romans 5:3–4

b) James 1:3–4

c) James 5:10–11

d) 1 Peter 2:20



Saint Teresa of Avila was a Spanish Christian who lived in the sixteenth century. Her life is an outstanding example of patience in suffering. When she was a young woman she was stricken with an illness which nearly took her life, and which left her paralyzed with a severe heart problem. For three years she was paralyzed; then slowly she began to regain the use of her arms and legs, crawling on her hands and knees to move about. She said, “I am resigned to the will of God, even if He leaves me in this state forever.” In her last letter before her death she wrote, “O that I could clearly explain the peace and quiet my soul has found! Everything in me is directed to the honor of God.... Sometimes God has me suffer without any inward comfort, but my will never swerves from the will of God.” She signed her letter not as she is presently known in history books, but as “Teresa of Jesus.”

2. *Patience and perseverance.* Many Bible translators interchange the words *patience* and *perseverance*. Perseverance speaks of endurance, or holding on to that which you believe no matter what happens. Someone has said that *makrothumia* is love patiently waiting even in suffering. Colossians 1:9–11 tells us how we may endure with patience:

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience.

3. *Patience, joy, and hope.* In Romans 5:3–4 grouped together are suffering, joy, patience, and hope: “We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.” These verses show the progression of Christian development and maturity through suffering and patience, leading to hope. It is not too difficult to wait and hope when things seem to be working out, but when nothing seems to be happening to relieve the suffering, the natural reaction is to feel despair and hopelessness. Patience, as the fruit of the Spirit, is not a gloomy and blind acceptance of this kind of situation—it is being filled with joy and confidence in the Lord. Such patience makes us echo the psalmist, “You are my God. My times are in your hands” (Psalm 31:14–15).

4. *Patience and wisdom.* Proverbs 14:29 says, “A patient man has great understanding, but a quick-tempered man displays folly.” A patient person will try to understand all sides of a problem before he draws conclusions and makes judgments. This characteristic will help parents to train their children wisely; it will promote peace within the body of Christ; and it will help each of us in our daily relationships.

5. *Patience and peace.* Patience as spiritual fruit is a powerful resource to calm a situation. Proverbs 15:18 describes what happens: “A hot-tempered man stirs up dissension, but a patient man calms a quarrel.” This goes back to the idea of being a peacemaker, which we studied in the last lesson. A patient man will not be controlled by his anger but will demonstrate the peace of God in his actions, words, concern, and assistance.

6. *Patience and strength.* Strength is associated with an able-bodied person or one being heavily guarded or protected. Proverbs 16:32 tells us: “Better a patient man than a warrior, a man who controls his temper than one who takes a city.” In the spiritual sense, the strong person is the one who is patient.

7. *Patience and forgiveness.* To bear with one another and forgive one another with love we need the fruit of patience. In Colossians 3:12–13 the apostle Paul exhorts the church:

Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

Jesus told His disciples the story of an ungrateful man who would not forgive his fellow servant after he, himself, had been forgiven (Matthew 18:21–35). Jesus said that his master turned the man over to the jailers until he paid back all he owed. Jesus then added, ““This is how my heavenly Father will treat each of you unless you forgive your brother from your heart”” (v. 35).

Patience as the fruit of the Spirit is the basis for forgiveness. So patience and long-suffering also include a forgiving spirit. We read in 1 Corinthians 13 that love is patient, is not easily angered, keeps no record of wrongs, and always perseveres. All of the aspects of spiritual patience are included here.

8. *Faith plus patience.* Faith is vital for the Christian, because the righteous will live by faith. But sometimes faith must be proved to be refined, and it is with patience that we stand the test. Faith, patience, and God’s promises are all involved in the beautiful passage of Hebrews 6:11–12: “We want each of you to show this same diligence to the very end, in order to make your hope sure. We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised.”

Application

- 4** Circle the letter preceding all TRUE statements describing characteristics related to patience as the fruit of the Spirit.
- a)** The Bible teaches that suffering and trials can result in good for the Christian.
 - b)** Patience develops Christian character.
 - c)** God requires us to be patient with other Christians, but this is not a requirement when dealing with those in the world.
 - d)** Being patient includes being slow to anger.
 - e)** There are spiritual rewards to be gained by the person who practices patience.
 - f)** The less patience we have, the more we have to suffer.
 - g)** Two other words for patience are perseverance and endurance.
 - h)** A patient man often stirs up dissension.
-

PATIENCE DESCRIBED

God's Patience

Objective 3. *Analyze the relationship between patience and other spiritual characteristics as they apply to your own spiritual experience.*

Perhaps you will better understand the importance of patience as the fruit of the Spirit if we first consider it from the aspect of God's patience. As we see in Galatians 5:22, it is descriptive of God's nature and character. This is how God described himself to Moses:

“The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin.”
(Exodus 34:6–7)

Every description in this verse speaks of divine patience in God's relationship to man. The patience of God is a recurring theme throughout the Scriptures. Consider these examples:

1. The people of Noah's day were sinners of the worst sort (see Genesis 6:1–12). Yet the apostle Peter reports that “God waited

patiently in the days of Noah while the ark was being built” (1 Peter 3:20). The patience of God was so great that He waited seven days after Noah and his family had entered the ark before He sent the rain (Genesis 7:9–10). Even so, none of the wicked people took advantage of the opportunity to escape destruction.

2. God’s patience is demonstrated over and over in His dealings with the Israelites. Moses pled before God when they rebelled in the desert and wanted to return to Egypt, and he reminded the Lord of what He had declared: “The Lord is slow to anger, abounding in love and forgiving sin and rebellion” (Numbers 14:18). Leviticus 26 records the words of the Lord to the Israelites, promising rewards for obedience and punishment for disobedience. But His patience is revealed by these words in verses 40–42: ““If they will confess their sins and the sins of their fathers—their treachery against me and their hostility toward me . . .—I will remember my covenant with Jacob.””

3. King David had committed some terrible sins. He recognized that he deserved death, and he said, “I have sinned against the Lord” (2 Samuel 12:13). But he called on God, invoking His mercy and patience, and he was forgiven. Many of his psalms recognize the patience of the Lord and His forgiveness.

Who, O God, is like you? Though you have made me see troubles, many and bitter, you will restore my life again; from the depths of the earth you will again bring me up. You will increase my honor and comfort me once again. I will praise you with the harp for your faithfulness, O my God.
(Psalm 71:19–22)

This psalm indicates repeatedly that the Lord was patient to restore David and rescue him from his troubles.

4. When Nehemiah, recognizing the many terrible sins of his people, made intercessory prayer for them, he expressed his trust in God with these words:

But you are a forgiving God, gracious and compassionate, slow to anger and abounding in love . . . Because of your great compassion you did not abandon them . . . You gave your good

Spirit to instruct them. You did not withhold your manna from their mouths. For forty years you sustained them. (Nehemiah 9:17, 19–21)

You need only to read the story of the Israelites and their wilderness journey to see how great was the patience of the Lord with them.

5. The apostle Peter speaks of the Lord's patience in his second Epistle: "The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). "Bear in mind that our Lord's patience means salvation" (2 Peter 3:15).

Application

5 In light of 2 Peter 3:9, 15, explain why God demonstrated such great patience in the examples of the people in Noah's day, the nation of Israel, and King David.

.....

.....

6 Analyze yourself according to the description of God's patience. Put an X in the column which describes you.

I AM	Never	Seldom	Sometimes	Usually	Always
Compassionate					
Gracious					
Slow to anger					
Loving					
Faithful					
Forgiving					
Willing to wait					



The Christian and Patience

Patience as the fruit of the Holy Spirit operates outwardly, towards our fellowman, and inwardly, towards ourselves, mainly when we are under trial. Hebrews 12:7–11 tells us that we are to face our trials with endurance, and accept them as discipline, because God uses them to teach us to submit to Him. Thus, endurance of trials is part of the process by which the Christlike nature is being developed in us.

Patience is essential in the family relationship. The home is the testing ground for the fruit of patience in your family life. Great patience is required to train children with love and correct discipline. The husband and wife need to practice patience with one another to maintain a loving relationship.

All of the aspects of patience we have mentioned—being long-suffering and even-tempered, slow to anger, having self restraint, endurance, perseverance, and a forgiving spirit—are produced in us by the Holy Spirit as we are called upon to exercise them daily in our relationships. The important thing is that we turn to the Holy Spirit for help when we face situations where patience is needed.

First Thessalonians 5:15 says, “Be kind to each other and to everyone else.” That means being patient with each member of our family, with our church family, and with every person we encounter every day of our lives. In our own nature this would be impossible. But when the nature of God is being perfected in us by the Holy Spirit, we can be patient with everyone.

Application

- 7** State which aspect or aspects of patience are needed.
- a)** Mary has prayed many years for the salvation of her alcoholic husband, but he seems determined to continue in sin. She has almost reached the point of despair. Her need is

- b)** John's car is five years old, and his neighbor has just bought a new one. Now John wants a new one, too, but if he gets one he won't be able to purchase the washing machine and refrigerator the family needs. John's need is

- c)** Susan works in an office with several other secretaries. One of them, Barbara, knows that Susan is a Christian, so she constantly tries to make Susan angry. Susan's need is

- d)** Steven is usually cheerful, but when driving he becomes angry if someone gets in his way or delays him. His need is

- e)** James has been in and out of the church often. Each time he sees weakness in others or is offended, he quits. His need is

- f)** Betty's mother-in-law has always been very critical of Betty and often insults her in front of her family. Recently she told her son, Betty's husband, that she would never consider Betty part of their family. Betty was deeply hurt by this. Her need is

- g)** In Samuel's country, Christians are forbidden to worship publicly or to win souls. Samuel reads his Bible privately and prays for his family, but he finds it hard not to rebel against this persecution. His need is



The Ministry and Patience

Objective 4. *Identify scriptural terms that refer to patience and the rewards to be gained.*

The fruit of patience is invaluable in the life and work of a minister of the gospel. Patience is needed in preparation—prayer, Bible study, training, and development; in leadership and in ministering to others. The apostle Paul instructed Timothy concerning this need for patience:

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. . . . keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. (2 Timothy 4:2, 5)

Application

8 In the blank space, state what word, or words, in each Scripture that speaks of patience.

a) “But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop” (Luke 8:15).

.....

b) “By standing firm you will gain life” (Luke 21:19).

.....

c) “Persevere so that when you have done the will of God, you will receive what he has promised” (Hebrews 10:36).

.....

d) “Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. . . , we consider blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about” (James 5:10–11).

.....

9 State what reward is to be the result of patience in each of the preceding Scriptures.

.....

.....



Patience cannot be transferred from one person to another, or imparted by prayer, anointing with oil, laying on of hands, or any other such things. It is produced in us by the Holy Spirit as we allow Him to form in us the image of Christ. Every trial, every test, every delay in your life can be an opportunity for the Holy Spirit to produce the fruit of patience in you.

PATIENCE ILLUSTRATED

Objective 5. *Select principles from biblical examples of patience which you can apply in your life.*

Negative Examples

Sometimes it helps us to understand the importance of a Christlike attitude when we see what happens when the attitude is lacking. These negative examples from the Bible show some problems that a lack of patience may cause.

Abraham. God promised Abraham that his seed would become a great nation (Genesis 15:5). For lack of patience, Abraham did not wait for the fulfillment of God's promise, but decided to take control of the situation himself. As a result, Ishmael was born out of the will of God. Ishmael was a source of problems for Abraham and Sarah, as well as Isaac, and there is still today conflict between the descendants of Ishmael and the descendants of Isaac.

Jacob. This young man did not wait patiently for the fulfillment of the word spoken by the Lord, that he would become a leader (Genesis 25:23). Genesis chapter 27 tells how he deceived his father in order to receive the blessing. For his impatience in waiting for the Lord to make him a leader, he suffered exile and many other hardships. His difficulties were

summed up in his statement when he opened his heart before Pharaoh, “My years have been few and difficult” (Genesis 47:9).

Saul. When Saul was anointed as the first king over Israel, he was humble and anointed by the Holy Spirit. But he did not obey the Lord’s command to wait seven days until Samuel would come and tell him what to do. Because he was impatient, he assumed the priestly office, offered the burnt offering himself, and as a result lost his kingdom (see 1 Samuel 10:8–10; 12:11–14).

Jonah. It is hard to believe, but Jonah became impatient and angry with the Lord because of the Lord’s great compassion and patience with the city of Nineveh. Jonah said to the Lord, “‘I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity’” (Jonah 4:2). Obviously, Jonah’s attitude toward the city was not as compassionate and forgiving as God’s.

In the following exercises, choose the response that best summarizes the principle we can apply to our lives from the various examples described.

Application

- 10** The examples of Abraham and Jacob illustrate that
- a)** the Lord expects us to act upon the promises He gives us.
 - b)** if the Lord promises to do something for us, it is better to trust and allow Him to bring it to pass.
- 11** The example of Saul reveals that
- a)** waiting is sometimes part of God’s training process for us.
 - b)** God usually chooses to speak to us through other people.
- 12** The example of Jonah reminds us that
- a)** God is sometimes impatient with people who seem determined to go their own way.
 - b)** God does not want us to give up on people, but He wants us to follow His own patient example in dealing with them.



Positive Examples

David. The psalmist learned how important it was to wait for the Lord. In Psalm 37:7 he writes, “Be still before the Lord and wait patiently for him.” Later he gives this testimony: “I waited patiently for the Lord; he turned to me and heard my cry” (Psalm 40:1).

Old Testament prophets. James 5:10 says, “Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord.” Think of Elijah, Elisha, the weeping prophet Jeremiah, and the many others in the Old Testament who patiently spoke on behalf of God to the rebellious people. Those saints of God had Spirit-given patience.

Job. We could not fail to mention Job, a man of such great patience that he is commended for his patience in James 5:11. Although Job suffered in every way possible—physically, emotionally, by loss of possessions and loss of family—yet his patience made it possible for him to endure all of his unbearable trials and say, in reference to God, ““Though he slay me, yet will I hope in him”” (Job 13:15).

Paul. In 2 Corinthians 6:4, 6, Paul acknowledges that he is a patient man. In the same chapter, verses 4 through 10, Paul describes the dark clouds of heavy storms in his life. It is not easy to be patient in circumstances like these, unless the fruit of the Spirit is a reality in your life. Later in 2 Timothy, which he wrote while imprisoned, Paul mentions again his patience, faith, love, and endurance (3.10). Paul was truly a disciple who learned patience from his Master. That is why he was able to write these words:

Here is a trustworthy saying that deserves full acceptance:

Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. (1 Timothy 1:15–16)

And the writer to the Hebrews challenges us with these words:

Run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:1–2, KJV)

The second coming of Christ. When Jesus ascended into heaven, He gave us the promise of His return. Centuries have passed, but the church still waits for the fulfillment of this promise with a thriving and lively hope. James reminded us of the need to wait in patience: “Be patient, then, brothers, until the Lord’s coming.... You too, be patient and stand firm, because the Lord’s coming is near” (James 5:7–8). As we have already seen, the Lord will keep His promise, and one of the reasons He delays is that He is extending an opportunity for people to repent of their sins and be saved (2 Peter 3:9, 15).

Application

13 Circle the letter preceding each statement that is TRUE in emphasizing a principle taught by positive examples of patience.

- a)** God has delayed the second coming of His Son to give people an additional period of time to repent.
- b)** If Paul, the worst of sinners, could be an example of patience, then the fruit of patience can be developed by the Holy Spirit in any Spirit-filled person.
- c)** Those who wait patiently for the Lord may be disappointed.
- d)** Patience can be developed only after God has proved Himself to us.
- e)** Patience and endurance are essential for the active disciple of Jesus Christ.



The concluding words of Jesus to the seven churches in Revelation 2 and 3 are: “To him who overcomes, I will give . . .” The one who overcomes is the patient one. As the apostle Paul implies, the eternal reward for patience makes it all worthwhile:

For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal. (2 Corinthians 4:17–18)

self-test

MULTIPLE CHOICE. Choose the best answer or answers to each question.

- 1** Which of these are biblical definitions for the word *patience*?
 - a)** Long-suffering
 - b)** Self-restraint
 - c)** Short-tempered
 - d)** Loss of hope
 - e)** Perseverance

- 2** Perseverance speaks of
 - a)** suffering.
 - b)** hope.
 - c)** endurance.
 - d)** acceptance.

- 3** Which of these is produced by perseverance?
 - a)** Character
 - b)** Peace
 - c)** Forgiveness
 - d)** Wisdom

- 4** The Scriptures we have studied reveal that the main reason for God's great patience with sinful man is that He
 - a)** wants to teach us to have this same characteristic.
 - b)** wants to give people an extended opportunity to repent and be saved.
 - c)** knows His commands are impossible to obey.
 - d)** knows His requirements are too severe.

- 5** Which of these are terms the Lord used to describe himself?
 - a)** Compassionate
 - b)** Gracious
 - c)** Slow to anger
 - d)** Faithful and loving
 - e)** Forgiving
 - f)** He used all of these terms to describe himself.

6 What is the condition for receiving the Lord's forgiveness according to Matthew 18:21–35?

- a)** Being sorry for sin
- b)** Asking for it
- c)** Being forgiving of others
- d)** Patience

TRUE-FALSE. If the answer is TRUE, write T in the blank space. If it is FALSE, write F.

- ... **7** It is possible for a minister to correct, rebuke, and encourage with great patience.
- ... **8** Many Scriptures promise rewards to those who are patient.
- ... **9** Patience is a quality God imparts to us whenever we have need for it.
- ... **10** Jonah is an example of one who demonstrated great patience in carrying out the plan of God.
- ... **11** Job is a good example of patience in the face of suffering.
- ... **12** The Lord's second coming has been delayed to give people an extended opportunity to accept the gospel message.
- ... **13** The only way to learn patience is through great suffering.
- ... **14** Most of a Christian's lessons in patience will probably come from relationships outside the Christian fellowship.
- ... **15** Following in the steps of Jesus requires that we carry a cross.

answers to study questions

- 8 a)** Persevering
b) Standing firm
c) Persevere
d) Patience, perseverance.
- 1** Your answer. It should be similar to this:
a) Does not give up when there are trials or suffering; perseverance or endurance.
b) Does not get angry or try to get even when wronged.
- 9** The rewards are: producing a crop, saving ourselves, receiving what God has promised, being blessed.
- 2** To follow Jesus and be His disciple requires that we be willing to carry a cross (suffer) for Him.
- 10 b)** if the Lord promises to do something for us, it is better to trust Him and allow Him to bring it to pass.
- 3 a)** We can rejoice in our sufferings because they teach us patience, which develops character in us and gives us hope.
b) Face your trials with joy, because they develop patience in you, helping you to be mature and complete.
c) Job's example shows that if we suffer with patience we will receive a blessing.
d) If you patiently suffer a wrong, you will be commended by God.
- 11 a)** waiting is sometimes part of God's training process for us.
- 4 a)** True
b) True
c) False
d) True
e) True
f) False
g) True
h) False

- 12 b)** God does not want us to give up on people.
- 5** God does not want anyone to die in a sinful state, but He wants to give everyone a chance to be forgiven and reconciled unto Him.
- 13 a)** True
b) True
c) False
d) False
e) True
- 6** This exercise will help you to see where you need the help of the Holy Spirit to produce the fruit of patience in your life.
- 7** Here is how I would respond:
a) long-suffering, perseverance.
b) self-restraint.
c) to be even-tempered and long-suffering.
d) to be slow to anger.
e) endurance, perseverance.
f) a forgiving spirit.
g) endurance, perseverance.

6 Kindness and Goodness: The Twin Fruit

Kindness and goodness are so closely related that sometimes it is not easy to distinguish between them. A kind person is also a good person; a good person is by nature a kind person. Both of these characteristics stem from love. Someone has said that patience is suffering love; kindness is compassionate love; and goodness is ministering love.

These characteristics which are produced in us by the Holy Spirit have to do with our relationships to others. We usually think of kindness as an expression of love from one person to another, and of goodness as a quality of being pure. In this lesson you will see that the biblical use of these two words is somewhat different from today's more general usage, and that kindness and goodness include many aspects of the expression of love.

It is striking that parents are forever telling their children to "be good," but they never need to suggest the opposite to them. Being "bad" seems to come naturally. Without the Spirit of Christ within us, our nature is inclined toward that which is evil and bad. But the Holy Spirit produces in us kindness and goodness, helping us to minister to the world with the love of Jesus. What the world needs is Jesus—that means more love, kindness, goodness, gentleness, and caring generosity.

lesson outline

Kindness and Goodness Identified

Kindness and Goodness Described

Kindness and Goodness Illustrated

lesson objectives

When you finish this lesson you should be able to:

1. Give biblical definitions for kindness (*chrestotes*) and goodness (*agathousune*).
2. Identify biblical concepts of kindness and goodness.
3. Discuss the extent and limitations of God's kindness and goodness.
4. State principles related to biblical kindness and goodness.

learning activities

1. Study the lesson according to the pattern given in Lesson 1. It is important that you find and read all Scripture texts mentioned in the lesson. Answer all study questions, and be sure you can fulfill each objective before going on to the next section of study.
2. Study the definitions for key words you may not know.
3. Take the self-test and check your answers.
4. Review Lessons 5 and 6, then answer the questions given in the Unit Student Report 2. Follow the instructions given in the unit student report.

key words

attribute

hospitality

rebellious

close-fisted

impartial

servitude

disposition

misconception

social interaction

distinguishing

open-handed

yoke

lesson development

KINDNESS AND GOODNESS IDENTIFIED

Biblical Definitions

Objective 1. Give the biblical definitions for kindness (*chrestotes*) and goodness (*agathousune*).

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness (Galatians 5:22).

KINDNESS

Kindness in Galatians 5:22 comes from the Greek word *chrestotes*, which not only means goodness as a quality of purity, but also as a gracious disposition in character and attitudes. It encompasses tenderness, compassion, and sweetness.

In Matthew 11:30, the word *chrestotes* is used to describe the yoke of Jesus. He said, “For my yoke is easy [*chrestos*] and my burden is light.” The yoke of Christ speaks of the development of a disciplined life through obedience, submission, companionship, service, and cooperation. It is a relationship that is gracious, sweet, and pleasant (kind) because it is based on commitment and love rather than force and servitude. We have a Master whom we serve because we love Him, and we also serve one another because of our love for Him. To serve without love is unbearable—to serve because of love is the highest privilege. We shall discuss this later in the lesson.

The word *chrestos* is used again in Luke 5:39 to describe old wine, which is mellow or sweet. There is no bitterness in it. This helps us to understand better what the apostle Paul is saying in Ephesians 4:31–32 and 5:1–2:

Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one

another, forgiving each other, just as in Christ God forgave you.

Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

Christ is our example of how to live love—as a fragrant offering. The sin offerings of the Old Testament certainly were never described as being sweet-smelling. But this is said of Jesus, our sin offering, who gave Himself in tenderness, compassion, and sweetness because He loved us. Jesus demonstrated in its highest form kindness and compassion. That is why to the apostle Paul He was a fragrant offering, given in love.

The word *chrestotes* (or *chrestos*) is sometimes translated as “good” or “goodness,” as in 1 Peter 2:3, “. . . now that you have tasted that the Lord is good.” A similar Old Testament reference is Psalm 34:8, “Taste and see that the Lord is good,” which speaks of sweetness. These Scripture verses refer to experiencing in a personal way the kindness of the Lord.

Application

1 *Kindness* as the fruit of the Spirit is defined as being which two of these?

- a)** A characteristic of sweetness, compassion, and tenderness
 - b)** A yoke of servitude
 - c)** A quality of inner goodness or purity
 - d)** The outward actions of love toward others
-

GOODNESS

Goodness as the fruit of the Spirit is translated from a Greek word, *agathousune*, which is found only four times in the Bible. When compared to *chrestotes*, goodness is the practice or expression of kindness, or doing that which is good.

Agathousune is used only in Paul's writings in the following passages of Scripture:

1. Romans 15:14—"I myself am convinced, my brothers, that you yourselves are full of goodness [*agathousune*] . . ."
2. Galatians 5:22—"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness [*agathousune*] . . ."
3. Ephesians 5:9—"for the fruit of the light consists in all goodness [*agathousune*], righteousness and truth. . ."
4. Second Thessalonians 1:11—"With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act [*agathousune*] prompted by your faith."

In the first of these verses, Romans 15:14, Paul recognizes that the Roman Christians are ready to minister to one another. In verse 15 he exhorts them to minister, reminding them of his own call to be a minister (servant) of Jesus Christ. In verse 16 Paul compares himself to a priest offering to God the saved Gentiles as an offering sanctified by the Holy Spirit. In all of these verses, the expression of goodness is seen.

Goodness, then, speaks of service or ministry to one another, a spirit of generosity put into action, of serving and giving. It is the natural result of kindness—that inner quality of tenderness, compassion, and sweetness. All of this is summed up in the word *love*. Love is kind and good, always seeking to minister to the needs of others.

Application

2 Match the fruit of the Spirit (right) with the definitions (left). Place the letter representing your choice in each blank space.

- | | |
|----------------------------|---------------------------|
| ... a Ministry | 1) Kindness (chrestotes) |
| ... b Sweetness | 2) Goodness (agathousune) |
| ... c Compassion | |
| ... d Purity | |
| ... e Service | |
| ... f Generosity | |
| ... g Christ's yoke | |
| ... h Doing | |
| ... i Being | |



Biblical Comparisons

Objective 2. *Identify biblical concepts of kindness and goodness.*

In Jesus is the perfect example of different aspects of kindness and goodness. At the base of His kindness was a perfect moral character. Because of this, He was able to challenge His enemies by asking, “Can any of you prove me guilty of sin?” (John 8:46).

The moral holiness of God as revealed in the Bible is overwhelming and awesome. For example, 70 men died in Beth Shemesh because they had looked into the ark of the Lord (1 Samuel 6:19), causing others to ask, “Who can stand in the presence of the Lord, this holy God?” (v. 20). A partial answer to this question is given by the psalmist David in Psalm 15:1–5. There are two main requirements:

1. To live in righteousness—“He whose walk is blameless and who does what is righteous, who speaks the truth from his heart and has no slander on his tongue” (vv. 2–3).

2. To be kind—“ . . . who does his neighbor no wrong and casts no slur on his fellow man, who despises a vile man but honors those who fear the Lord, who keeps his oath even when it hurts, who lends his money without usury and does not accept a bribe against the innocent” (vv. 3–5).

Kindness is a disposition or willingness to do that which is right or good. It is exactly the opposite of the disposition to do evil, which is described in Proverbs 4:16, “For they cannot sleep till they do evil; they are robbed of slumber till they make someone fall.”

One way Jesus revealed His kindness was by touching. He laid His hands on little children. He touched the sick and the grieving. He was touched, too, by those needing to experience His healing virtue and others who wished to express their love and devotion for Him. Everybody who touched Him was blessed. How sweet and soothing is this kind touch of the Lord through us toward someone in need.

Goodness goes a step further than kindness. William Barclay defines it as “virtue equipped at every point” (1976, 51). He then goes on to compare kindness and goodness: “What is the difference? *Agathousune* [goodness] might, and could, rebuke and discipline; *chrestotes* [kindness] can only help” (p. 51). Thus, when Jesus went into the temple and drove the money-changers out, He showed goodness (Luke 19:45–46). When He forgave the woman who was caught in the act of adultery, He manifested kindness (John 8:10–11). At His trial He showed goodness when He challenged the official who struck Him in the face (John 18:23). Earlier in the Garden when one of His disciples took his sword and cut off the ear of the high priest’s servant, Jesus demonstrated kindness when He touched the man’s ear and healed him (Luke 22:51). Barclay concludes that “the Christian needs that goodness which at one and the same time can be kind and strong” (51). This is demonstrated in the actions of God towards us. When He rebukes and disciplines (goodness), it is for the purpose of bringing us to repentance so that He can demonstrate His great mercy (kindness). (See Romans 11:32 and Psalm 25:8).

Application

3 To further illustrate this comparison, consider the Twenty-third Psalm, where the Lord is depicted as our Shepherd. Which of these descriptions speak of kindness, and which speak of goodness?

- a) A gentle spirit or nature
- b) Leading, guiding
- c) Prodding (correcting)
- d) Showing compassion

4 Which statements are TRUE concerning biblical concepts of kindness and goodness? Circle the letter in front of your choices.

- a) Righteousness is a requirement for standing in God's holy presence; according to Psalm 15:1–5, this righteousness includes kindness.
- b) The Lord uses us to show His kindness to others.
- c) Kindness (*chrestotes*) is stronger in expression than goodness (*agathousune*).
- d) Rebuke and discipline are associated with the Lord's goodness.
- e) Usually when God disciplines His main purpose is to punish.



KINDNESS AND GOODNESS DESCRIBED

God's Kindness and Goodness

Objective 3. *Discuss the extent and limitations of God's kindness and goodness.*

Kindness. Some people have a misconception of God as an unmerciful and angry judge, ready to condemn the sinner and send him into outer darkness. But the Bible reveals God as a compassionate and loving heavenly Father, ready to bless His children in every way. Psalm 103:13 says, "As a father has

compassion on his children, so the Lord has compassion on those who fear him.”

Application

5 Read Psalm 103:8–11 and list all of the attributes of God given in these verses which reveal His kindness.

.....

.....

.....



The prophet Isaiah depicts God as a tender, kind shepherd: “He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young” (Isaiah 40:11). Luke 11:13 is another example of God’s willingness to show kindness to us: “If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him!”

The psalmist refers to the Lord’s kindness repeatedly by saying, “The Lord is good” (see Psalms 73:1, 86:5, 105:5, 106:1, 107:1, 136:1). Throughout the Psalms rings a pleasant melody, in which the psalmist refers to kindness as the basis of forgiveness and of God hearing and answering prayers. God’s judgments are kind. In Psalm 119:39 David speaks of his shame for his shortcomings, concluding with the words that God’s laws are good. David was speaking here of the attribute of kindness, which gives hope to the repentant sinner.

God’s kindness is extended to all men: “He is kind to the ungrateful and wicked” (Luke 6:35). But the purpose of God’s kindness is to lead us to repentance (Romans 2:4). This heavenly kindness not only works toward our salvation, leading to forgiveness of sins, but also provides for our becoming holy. Many people take advantage of God’s great kindness, sinning

again and again. This is a terrible and dangerous mistake. The apostle Paul warns about this in Romans 11:22:

Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in His kindness. Otherwise, you also will be cut off.

Goodness. Every person should be indebted to God for His plentiful and continuous blessings. Psalm 145:9 says, “The Lord is good to all; he has compassion on all he has made.” “He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous” (Matthew 5:45). The rebellious person certainly does not deserve such blessings, but God’s goodness is freely extended to everyone. It is written in John 1:16: “From the fullness of his grace we have all received one blessing after another.” Everyone should thank God continually for such blessings as life, health, rain, crops, family, daily provisions, protection, or other blessings received from Him. As the apostle James wrote, “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows” (James 1:17).

Application

6 Answer the following:

a) Explain why God’s kindness and goodness are extended to all people, whether good or evil.

.....

b) State what limit there is to God’s kindness and goodness to rebellious people.

.....

.....



Principles of Kindness and Goodness

Objective 4. *State principles related to biblical kindness and goodness.*

SERVICE TO OTHERS

Godliness and goodness cannot be disassociated. There are two divine principles involved here: 1) Personal salvation, and 2) Service to others. Goodness was God's plan for man from the beginning. Man's spiritual condition affects his social interactions. We see this illustrated in the two greatest commandments (see Mark 12:29–31):

RELATIONSHIP TO GOD	RELATIONSHIP TO OTHERS
1. Love the Lord your God.	2. Love your neighbor as yourself.

This principle can be further illustrated by two sets of questions in the Bible:

RELATIONSHIP TO GOD	RELATIONSHIP TO OTHERS
Genesis 3:9 "Where are you?"	Genesis 4:9 "Where is your brother?"
Luke 10:25 "What must I do to inherit eternal life?"	Luke 10:29 "And who is my to neighbor?"

In the examples from Genesis, God asked the first question of Adam and Eve immediately after they had sinned by disobeying Him. His question was one of concern about their spiritual condition. He asked the second question of Cain immediately after he had murdered his brother Abel. God's question was one of concern about the evil he had done to his brother.

In the examples from Luke, these are the two questions which an expert in the law asked Jesus. The first relates to his spiritual condition, and the second relates to his social condition. His personal relationship to God had to be dealt with first: "Love the Lord your God with all your heart, soul, strength, and mind." Then his relationship of service to others followed: "Love your neighbor as yourself."

We learn from this the importance of kindness and goodness as the fruit of the Spirit. When this spiritual fruit is developed in us, we see others as God sees them, and we reach out to them with His love manifested in us. Our service is directed to bringing others to know Him as their personal Savior and to ministering to needs. This may include fellowship, hospitality, helping with problems, giving encouragement, and most of all, showing love.

Application

7 State the relationship between the two divine principles of salvation and service to others.

.....

.....



We are not saved because we are good and holy, but because Jesus died in our place as our Redeemer. Now as Christians we reflect the love of Christ to the world through the fruit of the Spirit developed in us. We do this not to gain salvation, but because we are saved. We are not saved by what we do, but by God's grace and faith in what Jesus did for us through His atonement.

GENEROSITY

A good man who ministers to others is rich even though he lacks material possessions. Certainly this was the case of the Christians in the Smyrna church mentioned in Revelation 2:9: "I know your afflictions and your poverty—yet you are rich!" The churches of Macedonia also ranked with them, for in 2 Corinthians 8:2–3 Paul praised them, "Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability."

As described in the preceding Scripture, a distinguishing trait of Christian goodness or *agathousune* is generosity, or

being open-handed. The giving of tithes and offerings is a way of recognizing that all we have comes from God. After the Israelites brought their gifts for building the temple, David praised the Lord for the gifts. Then he said, “But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand” (1 Chronicles 29:14). David recognized that God alone was the source of their security. People often try to find security in the possessions they can accumulate. But the biblical principle is that true security is found in giving generously, or being open-handed, because God blesses the one who is generous. This principle is stated in Deuteronomy 15:10–11:

Give generously . . . and do so without a grudging heart; then because of this the Lord your God will bless you in all your work and in everything you put your hand to. There will always be poor people in the land. Therefore I command you to be open-handed toward your brothers and toward the poor and needy in your land.

It is in giving that a person begins to understand the importance of not holding tightly to those things which perish. Jesus said, “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven.... For where your treasure is, there your heart will be also” (Matthew 6:19–21).

In many parts of the world the work of the Lord suffers because of close-fisted Christians. They give nothing, but also they receive nothing. When goodness as the fruit of the Spirit is evident in a believer’s life, it will be recognized by rich generosity, just as it was in the Macedonian church.

Application

8 What is the reward for the person who is open-handed toward others and generous in meeting the needs of the Lord's work?

.....

.....



GOODNESS, RIGHTEOUSNESS, AND TRUTH

The relationship between goodness, righteousness, and truth reveals important principles. Ephesians 5:9 says, "For the fruit of the light consists in all goodness, righteousness and truth." Goodness relates to mercy; righteousness relates to justice; and truth relates to knowledge. As we illustrate this in the following chart, you will better realize the wonder of God's goodness.

GOODNESS	RIGHTEOUSNESS	TRUTH
<i>Mercy</i>	<i>Justice</i>	<i>Knowledge</i>
Gives to a man everything that will benefit him	Gives to a man what is due him	THE LAW HAS TRUTH BUT NOT GRACE
Transcends the Law	Cleaves to the Law	
Mingled with grace		IN JESUS WE HAVE BOTH TRUTH AND GRACE
MERCY: We do not get what we deserve GRACE: We get what we do not deserve.		

“For the law was given through Moses; grace and truth came through Jesus Christ” (John 1:17). The law had truth, but not grace. In Jesus we have both truth and grace. Glory be to God! Through God’s grace manifested by the Lord Jesus we get not what we really deserve, but what His love and grace freely give to us.

The excellence of goodness is summed up in what is referred to as the Golden Rule: “In everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12). In other words, we treat others the way God treats us—with mercy and grace.

When Paul commended the Corinthian Christians for their generosity (2 Corinthians 8:1–15) he reminded them that it was the grace of God in them which moved them to that action. Six times the word *charis*, meaning “grace,” is used: in verses 1, 7, 9, and 19. The word *charis* is closely related to the Holy Spirit, who produced in these Christians the fruit of goodness, or liberal generosity.

Application

9 Match each concept (right) with terms or descriptions related to that concept (left). Write the letter for your choice in each blank space.

- | | | |
|--------------|------------------------------------|------------------|
| ... a | Found both in the Law and in Jesus | 1) Goodness |
| ... b | Combines mercy with grace | 2) Righteousness |
| ... c | Keeps strictly to the Law | 3) Truth |
| ... d | Associated with knowledge | |
| ... e | Gives what is deserved | |
| ... f | Gives what is not deserved | |

10 Some of the principles stated here are true. Circle the letter in front of each TRUE statement.

- a) The relationship between godliness and goodness is that when we receive God's gift of salvation we are to show love for others in the same measure that He has shown to us.
- b) Generosity means that if we hold tightly to our possessions we will have security.
- c) If a man's social interaction is what it ought to be, he has done what is necessary to be saved.
- d) The righteousness of God must be combined with His mercy if we are to receive forgiveness for our sins.
- e) The true test of generosity is that a person cheerfully gives to his brother even when he has needs himself.
- f) The wonder of God's great goodness to us is that He is both merciful and gracious, not giving us the justice we deserve, but instead giving us the mercy we don't deserve.



KINDNESS AND GOODNESS ILLUSTRATED

Biblical Examples

The Bible is filled with examples of the kindness and goodness of people of God to their fellowman. We shall look at a few of these examples as ways in which this spiritual fruit can be shown in our lives.

Job not only was a patient man, but he is also a vivid example of kindness and goodness. Here is how he described himself:

I was eyes to the blind and feet to the lame. I was a father to the needy; I took up the case of the stranger. I broke the fangs of the wicked and snatched the victims from their teeth. . . . No stranger had to spend the night in the street, for my door was always open to the traveler.
(Job 29:15–17; 31:32)

It is touching that David's kindness extended to the house of his enemy, Saul. David called this impartial kindness "God's kindness" (2 Samuel 9:1–3). This is the highest degree of kindness. Impartial kindness was also the subject of Paul's instruction to Timothy: "And the Lord's servant must not quarrel; instead, he must be kind to everyone" (2 Timothy 2:24). As a dimension of the fruit of the Spirit, impartial kindness should be demonstrated in the life of the Christian.

David's decision in 2 Samuel 24 was to fall into the hands of the Lord, "for his mercy is great" (v. 14). David had experienced the kindness of God many times before, and he chose to put himself at God's mercy rather than man's.

Paul, before his conversion, was known by his unkindness to Christians. But as a new creation in Christ he wrote, "We were gentle among you, like a mother caring for her little children" (1 Thessalonians 2:7).

Jesus demonstrated kindness in His last acts before His death. While hanging on the cross He provided someone to care for His mother (John 19:26–27). He also asked forgiveness for those who crucified Him (Luke 23:34).

Stephen is another outstanding example of following his Master in showing kindness. Instead of desiring the death of his persecutors, he prayed for them as he was being stoned to death (Acts 7:59–60).

Application

11 Find the following Scripture verses and state what each says about the kindness or goodness of the person being described.

- a)** Joseph, Jacob’s son, who was sold into slavery by his brothers (Genesis 45:21–23)

.....

- b)** Rahab (James 2:25; see also Joshua 2)

.....

- c)** The Shunammite woman (2 Kings 4:8–10)

.....

- d)** Dorcas (Acts 9:36)

.....

- e)** The early Christians in Jerusalem (Acts 2:44–45; 4:32–35)

.....



Personal Application—Serving in Love

The spiritual dimensions of kindness and goodness involve Christian service. The apostle Paul emphasized the importance of service to one another:

You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: “Love your neighbor as yourself.” If you keep on biting and devouring each other, watch out or you will be destroyed by each other (Galatians 5:13–15).

The word *serge* in this text refers to the service rendered by a slave. This takes us back to the Old Testament. After God gave the Ten Commandments he talked about idolatry and altars. Then He dealt with the rules for Hebrew servants (Exodus 21:1–6). Among the Hebrews there were no slaves, unless a Jew became a thief or a debtor too poor to pay his debts. In these circumstances he could be sold, but only for a maximum of six years. During that time he would be treated as a hired servant, paying his own debt until the seventh year. Then he would automatically be set free. If a slave loved his master and wanted to stay with him, he was taken before the judges, and his ear was pierced. From that day on he would belong to his master for life, by his own choice. Such a person is sometimes referred to as a “love slave.”

In Psalm 40:6–8, in speaking of the coming Messiah, the psalmist gave himself as a “love slave”:

Sacrifice and offering you did not desire, but
my ears you have pierced; burnt offerings and
sin offerings you did not require. Then I said,
“Here I am, I have come—. . . To do your will,
O my God, is my desire.”

Jesus Christ himself came as a “love” servant. In fact, in Isaiah 42:1 and 52:13 the Lord is called a servant. He confirmed this in Matthew 20:28: “. . . the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

The apostle Paul told the Galatians to serve one another in love. Later, he entreated them to carry one another’s burdens (Galatians 6:2). In this case, the word *burden* comes from *bares*, meaning “weight.” In Galatians 6:5, where he says each one should carry his own load, Paul is speaking about a portion or quota. So we should share with one another in bearing our portion of the weight of burdens.

Serving in love is an expression of goodness, and it should begin in our own family. Home is the best place to exercise the fruit of the Spirit. Some Christians find it easy to show kindness to outsiders, but in their own home they fail to be kind

and good. To serve with love is a demonstration of spiritual fruitfulness you can show to your own family.

These Scriptures sum up the importance of serving with love:

Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers. (Galatians 6:9–10)

Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. (1 Peter 4:8–10)

Application

12 State in your own words a principle of Christian service based upon the relationship we have with Jesus Christ.

.....

.....



This is the final lesson in Unit 2. After you have completed this self-test, review Lessons 5 and 6 and answer the questions in Unit Student Report 2. Follow the directions given in the unit student report.

self-test

SHORT ANSWER. Briefly answer each question or complete the sentence.

1 State three definitions of the word *kindness* (*chrestotes*).

.....
.....

2 Goodness (*agathousune*) can be defined as

.....

3 Explain the relationship between the example of the love slave in the Old Testament and the fruit of the Spirit as kindness and goodness.

.....
.....

MULTIPLE CHOICE. Select the best answer to each question.

4 Which of these terms is most closely associated to goodness (*agathousune*)?

- a)** Yoke
- b)** Burden
- c)** Ministry
- d)** Purity

5 Which of these is the basis for spiritual kindness?

- a)** Purity of moral character
- b)** Generosity
- c)** Willingness to rebuke and discipline
- d)** Touching

6 Which of these is correct concerning goodness (*agathousune*)?

- a)** It is limited to an inner quality.
- b)** It can be at the same time kind and strong.
- c)** It will never rebuke or discipline.
- d)** It is an inactive quality.

- 7** Because God is kind and good, His righteousness is balanced by
- a)** sternness.
 - b)** His commandments.
 - c)** mercy and grace.
- 8** The two divine principles of godliness and goodness are
- a)** salvation and service.
 - b)** service and love.
 - c)** mercy and grace.
 - d)** righteousness and grace.
- 9** The concept of generosity as part of spiritual goodness means that
- a)** I give whatever is required of me.
 - b)** I give whenever I feel the desire to give.
 - c)** I am open-handed in my giving, even to the point of sacrifice.
 - d)** I carefully measure out one/tenth of my possessions as the Lord's part.
- 10** The law had truth but not
- a)** justice.
 - b)** righteousness.
 - c)** goodness.
 - d)** grace.
- 11** David's kindness to Saul's household is an important lesson in the need for us to have
- a)** patience.
 - b)** impartiality.
 - c)** justice.
 - d)** salvation.
- 12** God's goodness and kindness are extended to all people because He wants to lead us to
- a)** rebelliousness.
 - b)** blessings.
 - c)** repentance.
 - d)** judgment.

answers to study questions

- 7** Love for God is first in priority, then love for others. God extends His goodness to us, then we are to reach out to others in the same way. Both are essential if we want to please God.
- 1 a)** A characteristic of sweetness, compassion, and tenderness.
c) A quality of inner goodness or purity.
- 8** The Lord will bless him in his work and in everything he puts his hand to.
- 2 a)** 2) Goodness (*agathousune*)
b) 1) Kindness (*chrestotes*)
c) 1) Kindness (*chrestotes*)
d) 1) Kindness (*chrestotes*)
e) 2) Goodness (*agathousune*)
f) 2) Goodness (*agathousune*)
g) 1) Kindness (*chrestotes*)
h) 2) Goodness (*agathousune*)
i) 1) Kindness (*chrestotes*)
- 9 a)** 3) Truth
b) 1) Goodness
c) 2) Righteousness
d) 3) Truth
e) 2) Righteousness
f) 1) Goodness
- 3 a)** Kindness
b) Goodness
c) Goodness
d) Kindness
- 10 a), d), e), and f),** are true.
- 4 a), b), and d)** are true.

- 11 a)** He gave his brothers all the provisions they needed and sent to his father the best things of Egypt.
- b)** Rahab gave lodging to the Israelite spies and sent them off in a different direction.
- c)** She provided hospitality to Elisha, a holy man of God, giving him food and shelter.
- d)** Dorcas was always doing good and helping the poor.
- e)** They sold their possessions and shared with everyone, so that no one was in need.
- 5** He is compassionate, gracious, slow to anger, filled with love, does not always accuse (even when we deserve it), does not treat us as we deserve, or repay us according to our sins.
- 12** Your answer. Here is mine: Because I have chosen to give myself to Jesus Christ in love, I am His servant, and I will minister to others in His name and with His love.
- 6 a)** God wants to lead everyone to repentance because He loves us all. By His very nature He extends His kindness to everyone.
- b)** Those who never repent and accept the forgiveness of God will eventually be cut off, and God will judge them according to their rebelliousness.



UNIT THREE

Fruit of the Spirit in Relation to Oneself

Lessons

- 7 Faithfulness: The Fruit of Belief
- 8 Gentleness: The Fruit of Submission
- 9 Self-Control: The Fruit of Discipline
- 10 Fruitbearing

7 Faithfulness: The Fruit of Belief

Faithfulness is the quality of being full of faith. Faith is the great theme of the Bible. It appears first in Genesis 4, when Cain and Abel took their offerings to God. God accepted Abel's offering and rejected Cain's. The reason is not given there, but in Hebrews 11 we learn that it was Abel's faith which made the difference (11:4).

We cannot disassociate God from faith. For example, God is the author of our salvation, His grace is its source, and our faith is the channel for receiving it. Our relationship with Jesus Christ is based on faith: "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'" (Romans 1:17). "We live by faith, not by sight" (2 Corinthians 5:7). Faith is the foundation of our relationship to God through His Son. "And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek Him" (Hebrews 11:6).

In this lesson you will learn that there are different aspects of faith, and one of these is faithfulness as the fruit of the Spirit. Your faith is proved by your faithfulness. It is based on belief in God and a deep, abiding trust that will sustain you in every circumstance. It is demonstrated by your trustworthiness and consistent Christian life. Is the fruit of faithfulness evident in your life? This lesson will help you to examine your faithfulness to the kingdom of God and will encourage you to allow the Holy Spirit to produce this fruit more in you.

lesson outline

Faithfulness Identified

Faithfulness Described

Faithfulness Illustrated

lesson objectives

When you finish this lesson you should be able to:

1. Identify the six expressions of faith with a definition of each.
2. State the significance of the words *faith* and *faithful* in the Bible.
3. Examine Scripture verses that give aspects of God's faithfulness.
4. State principles of faithfulness.
5. Identify biblical examples of faithfulness.
6. Indicate ways we can show faithfulness to God and to others.

learning activity

Study the lesson in the same manner as you have studied previous lessons. Be sure to read all Scripture texts, and learn the definitions for key words you are not familiar with. Answer all study questions and check your answers.

key words

consistency	intellectual	stewardship
conviction	loyalty	supernatural
expenditures	persuasion	trustworthiness
fidelity	<i>pistis</i>	unwavering
insincere	vows	
integrity	sincerity	

lesson development

FAITHFULNESS IDENTIFIED

Six Kinds of Faith

Objective 1. *Identify the six expressions of faith with a definition of each.*

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness” (Galatians 5:22). Some Bible translations list faith rather than faithfulness as the fruit of the Spirit in Galatians 5:22, but as we shall see, the word *faithfulness* is a more precise translation. In its broadest sense, faith is our unshakable belief in God and the gospel, and therefore it is the trunk rather than the fruit. The fruit of the Spirit is given as qualities or attributes; faithfulness is the attribute of one who has faith.

Before we can study the significance of faithfulness as the fruit of the Spirit, we first need to understand the meaning of the word *faith*. To do this, we will look at six aspects of faith. Faith expresses itself in several ways:

1. *Natural faith.* Everyone is born with natural faith, which is related simply to human reasoning. This is the faith that you have when you board an airplane. You must believe that the plane is in good mechanical condition and has everything necessary to make it capable of flying. You must also believe that the pilot has the necessary training and ability to take the plane into the air and bring it down again at its proper destination. Every day we must exercise our natural faith in many ways—when we eat food prepared by others, when we cross a street at a busy intersection, when we turn on a light switch, and in all of our relationships we depend upon certain beliefs that we have found in the past to be reliable. In this sense a person can have an intellectual belief or faith that God exists without having a personal relationship with Him.

2. *Saving faith.* This faith is imparted to the heart by the Word of God anointed by the Holy Spirit: “For it is by

grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Ephesians 2:8–9). This is the faith God quickens in our hearts when we hear the gospel message. Our part is to act upon that faith, confess our sins, and accept God’s gift of salvation. When the jailer asked the apostle Paul, “What must I do to be saved?” Paul’s reply was, “Believe in the Lord Jesus, and you will be saved” (Acts 16:30–31).

3. *Living faith.* After we accept Christ, we have a faith that is a firm, unwavering trust in God, an abiding faith. This faith keeps us trusting God no matter what happens, because we are secure in Him. Living faith keeps us from being overcome by our trials. This is the faith expressed by Paul in 2 Corinthians 4:13, “It is written: ‘I believed; therefore I have spoken.’ With that same spirit of faith we also believe and therefore speak.”

4. *Gift of faith.* This faith is a supernatural gift of the Holy Spirit, given to the church as He wills: “to another [is given] faith by the same Spirit” (1 Corinthians 12:9). This faith is exercised in the church through miracles, healings, and other manifestations of the Spirit of God. This is the faith of God operating through man.

5. *Fruit of faith (faithfulness).* Unlike the gift of faith, faith as the fruit of the Spirit within us grows (see 2 Corinthians 10:15; 2 Thessalonians 1:3). Jesus mentioned this faith in Mark 11:22: “Have faith in God.” Literally this means “Have faith being in God” or “Have the faith that God has.” This faith is revealed by a quality or attitude of trustworthiness.

6. *Faith as beliefs.* That which is believed, or the contents of belief, is called one’s faith, as in Acts 6:7: “The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.” In other words, these priests accepted the doctrine of the gospel; they were won over by the power of the truths of Christ. This doctrine, these truths, became their faith.

Application

1 Match the six expressions of faith (right) to the definition of each (left).

- | | | |
|--------------|--|---------------------|
| ... a | Gift of the Holy Spirit to the church, which results in super natural manifestations | 1) Natural faith |
| ... b | Faith which is exercised when you sit down on a chair | 2) Saving faith |
| ... c | The contents of that which I believe | 3) Living faith |
| ... d | A growing faith produced by the Holy Spirit and resulting in faithfulness | 4) Gift of faith |
| ... e | Constant trust in God in every circumstance | 5) Fruit of faith |
| ... f | Faith which results in confession of sin and acceptance of Christ | 6) Faith as beliefs |



Faithfulness Defined

Objective 2. *State the significance of the words faith and faithful in the Bible.*

It is enlightening to study the word “faithful” as it is used in the Old Testament. The root word is *aman*, as in Numbers 12:7, and it can mean “to build, support, make firm, to be permanently founded, to trust, to be true, to be certain of something.”

Application

2 Read Numbers 12:7. Which of these definitions do you think fit the description of Moses as faithful here?

.....

.....



From *aman* comes the word *emun* (faith) which is used in Deuteronomy 32:20 in a negative sense, speaking of the unfaithful Israelites; and the word *omenah* (trust), as in Exodus 18:21 which speaks of appointing trustworthy men. Our word “amen” also comes from *aman*, as in Numbers 5:22. (“So be it.”) So from these examples we can see that the main idea of faithfulness in the Old Testament is related to trust, firmness, and certainty.

In the New Testament the word *pistis* is translated as faith, and its central idea is that of a full persuasion or conviction based upon hearing, as in Romans 10:17, “Faith comes from hearing the message, and the message is heard through the word of Christ.” In Matthew 23:23 *pistis* is related to trust, or faithfulness.

It is interesting that Jesus emphasized that He is truth and is to be trusted by uttering the double expression “amen, amen” 25 times in the Gospel of John. In the King James Version this is translated as “verily, verily,” and in the New International Version it is translated as “I tell you the truth.” The first of these expressions occurs in John 1:51.

The word *faith* is mentioned very little in the Old Testament, but it was present in the lives of Old Testament saints. Hebrews 11:2 says that faith “is what the ancients were commended for.” The chapter is devoted to recounting the faith of Old Testament saints. They were saved through faith as we are today, but they were saved by faith in the coming Lamb of God while we are saved by the same Lamb that was slain. They lived in the shadow of His coming; we live in the reality (see Colossians 2:17). The only difference is that with a shadow the reality is not always seen, but it is there!

For example, the book of Esther is an amazing story of supernatural deliverance by God’s hand, although His name is not once mentioned. His “shadow” is there, even though He is not seen. This is a comforting truth—even when we do not see Him present in a particular course of events, He is there and ready to deliver us. Psalm 121:5 promises, “The Lord watches over you—the Lord is your shade at your right hand.” Faith is mentioned only twice in the Old Testament: Deuteronomy 32:20 and Habakkuk 2:4. But its shadow is seen and felt throughout all of the books of the Old

Testament. This is confirmed by Hebrews 11. This chapter also clearly indicates that faithfulness is the true sense of faith as the fruit of the spirit.

We have said that the word *pistis* has been translated as both faith and faithfulness in different versions of the Bible. The reason is that in our relationship with Christ there are two aspects to be considered. Faith is the close relationship of our spirit with our Master, Jesus Christ. First of all it is our trust in Him to save us completely (see John 1:12; Hebrews 7:25). Second, faith in Christ results in full commitment of the saved person to his Savior. The first aspect of faith binds us to Jesus as our Savior; the second binds us to Him in complete loyalty. “Whoever claims to live in Him must walk as Jesus did” (1 John 2:6). So the two main uses of the word *pistis* refer to believing and faithfulness.

In secular Greek the word *pistis* is commonly used to mean “trustworthiness,” a characteristic of a reliable man (William Barclay 1976, 51). Trustworthiness simply means “worthy of trust,” and speaks of one who can be completely trusted. This trustworthiness has the sense of fidelity to standards of truth and of reliability in dealings with others (Guthrie 1973, 140). The reliable person is one who can always be counted on to do what is right and to keep his promises. Thus, faithfulness as the fruit of the Spirit comprises the basic ideas of integrity, fidelity, loyalty, honesty, and sincerity.

Application

3 Based on the examples given, write the meaning of each of these words:

- a) *pistis*:
- b) *omenah*:
- c) *emun*:
- d) amen:
- e) trustworthiness:
- f) reliability:

- 4** Which of these statements reflect the significance of the words *faith* and *faithful* in the Bible? Circle the letter preceding TRUE statements.
- a)** Trustworthiness and reliability are similar in meaning and are characteristics of a loyal or dependable person.
 - b)** The words *aman*, *omenah*, and *amen* in the Old Testament speak of trust, firmness, or certainty.
 - c)** When we relate the word *faith* to a shadow in the Old Testament, we mean that it is mentioned over and over again.
 - d)** When Jesus used the term “amen, amen” numerous times in the Gospel of John, He was emphasizing His trustworthiness and truthfulness.
 - e)** The term *pistis* is used only in reference to saving faith in the New Testament.
 - f)** Faithfulness as the fruit of the Spirit includes fidelity to standards of truth and reliability in relationships with others.
-

FAITHFULNESS DESCRIBED

God’s Faithfulness

Objective 3. *Examine Scripture verses that give aspects of God’s faithfulness.*

Faithfulness is an attribute of the Holy Trinity. God the Father is faithful: “Know therefore that the Lord your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands” (Deuteronomy 7:9; see also 1 Corinthians 10:13). Our blessed Lord Jesus is called “Faithful and True” (Revelation 19: 11). He is the author and perfecter of our faith (Hebrews 12:2). Faithfulness is an attribute of the Holy Spirit: “The fruit of the Spirit is . . . faithfulness” (Galatians 5:22).

Many times the Bible bears testimony of God’s faithfulness. Let’s consider some of these:

1. He is clothed with faithfulness. “Righteousness will be his belt and faithfulness the sash around his waist” (Isaiah 11:5). This is our reminder that faithfulness is part of His very being.

2. He is faithful to exceed His promises. “Let us hold unswervingly to the hope we profess, for he who promised is faithful” (Hebrews 10:23). The Word of God is filled with promises, and these promises are ours. Peter says that by His glory and goodness “he has given us his very great and precious promises” (2 Peter 1:4). If God has promised you something, you can claim His promise by faith and prayer, for He is faithful.

3. God is faithful to forgive. We have this assurance in 1 John 1:9: “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” His forgiveness is not based on what we feel, but on our faith that He will do what He has promised.

4. God is faithful in calling us. His first call to us is for salvation, and then He calls us to serve Him, as He called Peter by the Sea of Galilee. He calls the backslider to return to Him (see Jeremiah 3:12, 22). He calls us to reveal His plan and will for us, as He did to Samuel (1 Samuel 3:10–11). He calls us to be sanctified and holy (1 Corinthians 1:2). And one day He will call us to meet Him in the air, according to His promise (1 Thessalonians 4:13–17). We have this promise in 1 Thessalonians 5:24: “The one who calls you is faithful and he will do it.” Has He called you to do a special work for Him? You can trust in His faithfulness to do what He has promised. We may well say with the prophet, “Because of the Lord’s great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness” (Lamentations 3:22–23).

Application

5 Which Scripture verse mentioned reveals to us that faithfulness is an important characteristic of God’s nature?

.....

6 Two aspects of God’s faithfulness to keep His promises are revealed in Galatians 6:7–8. What are they?

.....
.....

7 What are the two requirements for receiving God’s forgiveness?

.....
.....

8 What assurance do we have that God will help us to do whatever He has called us to do?

.....
.....

9 Complete this statement to summarize the aspects of God’s faithfulness mentioned in this lesson:

God is faithful to

.....
.....



Principles of Faithfulness

Objective 4. *State principles of faithfulness.*

Romans 5:1 tells us that “since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand.” Thus faith is the foundation for faithfulness and the other virtues which make up the fruit of the Spirit. The new life in Christ is to be one of faithfulness and sincerity, in contrast with the old sinful life. There are some important principles related to faithfulness which we need to consider at this time. These principles should shape the lifestyle of the Christian and affect all of his relationships.

1. *Faithfulness and love.* Galatians 5:6 says, “The only thing that counts is faith expressing itself through love.” Faith as the foundation requires love for its expression and operation. Just as a husband and wife prove their love for each other by their faithfulness to one another, we prove our love for God by faithfulness to His Word and His will.

2. *Faithfulness suffering.* Faithfulness includes suffering for Christ and with Christ. In this respect faithfulness is closely associated with endurance, which we have discussed in a previous lesson. The epistle to the Hebrews was written against a background of fierce persecution. It is in such environment that faith is really tested. In Hebrews 6:12 the elements of faithfulness and endurance in suffering are found: “We do not want to become lazy, but to imitate those who through faith and patience inherit what has been promised.” Faithfulness as the fruit of the Spirit endures in every circumstance.

3. *Faithfulness and vows.* Faithfulness as the fruit of the Spirit has much to do with moral and Christian ethics. This blessed fruit makes the Christian standard one of responsibility in word and deed. There was a time when a man’s word had great value, and a handshake was as good as a written contract. This does not seem to be true in our present age. But the man who walks with God must be different, because the fruit which is loyalty, honesty, and sincerity is in him. The Holy Spirit imparts the power for the Christian always to be one who keeps his vows. Ecclesiastes 5:5 says, “It is better not to vow than to make a vow and not fulfill it.” No one is obliged to make vows or promises, but if you make a vow and fail to keep it you are failing in manifesting the fruit of the Spirit. The man of God in Psalm 15:4 pays his debts, keeps his word, and maintains his honor. A Christian like this is worth more than 20 others who talk a lot and whose word nobody trusts. These do not have the fruit of the Spirit.

4. *Faithfulness and loyalty.* Faithfulness as the fruit of the Spirit makes us loyal to God, loyal to our companions, friends, co-workers, employees, and employers. The loyal man will support what is right even when it is easier to remain silent.

He is loyal whether he is being watched or not. This principle is illustrated in Matthew 25:14–30. The servants who were faithful and did as they were instructed even in the absence of their master were commended and rewarded. The unfaithful servant was punished.

5. *Faithfulness and consistency.* Many people are guilty of starting a project and never finishing it. How many things have you started but never finished? Do you start Christian habits such as family devotions, private devotions, Bible study, or paying tithes, but fail to carry through on them? The making of so many resolutions but failing to keep them is a sort of unfaithfulness. It is a lack of consistency. A faithful Christian is a consistent Christian. He is faithful in church attendance, in keeping his promises, and in doing that which he has set out to do. Paul exhorted Timothy to “Be prepared in season and out of season” (2 Timothy 4:2). This implies consistency in carrying out the duties assigned to him by God.

6. *Faithfulness in stewardship.* A steward is someone who manages the affairs or property of another. We are God’s stewards, and He has entrusted us to do His work according to His will. This is our ministry for Him. Faithfulness as the fruit of the Spirit is of top importance in the gospel ministry. This is seen in Paul’s words to the young minister Timothy: “Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us” (2 Timothy 1:14). What is this “good deposit” entrusted to God’s stewards? First, it is our responsibility to share God’s treasure, the gospel of Jesus Christ. Jesus asked, “Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time?” (Luke 12:42). We are to be faithful in endeavoring to give sound Bible teaching. The apostle Paul said, “Do not go beyond what is written” (1 Corinthians 4:6). Paul was so sure that his teaching was according to God’s Word that he said, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:2). In 1 Corinthians 4:2 Paul wrote, “Now it is

required that those who have been given a trust must prove faithful.”

We are called to be watchmen to warn the world of the coming destruction which awaits every unrepentant sinner. Ezekiel 3:18 warns us, “When I say to a wicked man, ‘You will surely die,’ and you do not warn him or speak out to dissuade him from his evil ways in order to save his life, that wicked man will die for his sin, and I will hold you accountable for his blood.” We are living in an age when people seek pleasure and selfish, personal gain. The Christian steward is faithful to put his Master’s interests ahead of his own, working to reap a spiritual harvest of souls for the kingdom of God.

Faithfulness in stewardship includes giving our time, our talents, and our possessions to the Lord, remembering that it is all His, and we are His managers. We must be faithful with our Master’s goods, for it is written, “And if you have not been trustworthy with someone else’s property, who will give you property of your own?” (Luke 16:12).

Matthew 25 contains two very important parables of Jesus relating to His stewards. They emphasize two things the Lord wants to find in His people when He returns: a perfect relationship with Him, and faithfulness to Him.

Application

10 Read Matthew 25:14–28. Which of the following statements gives the spiritual lesson to be learned from this parable?

- a)** It is better to hold on to what God has given us than to take a chance on losing it by sharing it with others.
- b)** The kingdom of God is prepared for those who have many talents to invest for God.
- c)** God will hold us accountable for the way we invest what He has given to us, whether it be small or great.

11 Match each term (right) with the principles of faithfulness related to it (left).

- | | | |
|--------------|---|----------------|
| ... a | Because we are His managers, we give our time, talent, and possessions to the Lord. | 1) Love |
| ... b | We will keep our promises and be trustworthy. | 2) Suffering |
| ... c | Calls for patient endurance on the part of the saints. | 3) Vows |
| ... d | Involves sharing God's treasure, the gospel of Christ, with others. | 4) Loyalty |
| ... e | Required for the expression and operation of faithfulness. | 5) Consistency |
| ... f | If I start a work for the Lord, I will carry through with it. | 6) Stewardship |
| ... g | I will not fail to keep up good habits such as family devotions. | |
| ... h | With God as my standard, I will support others in what is right. | |

FAITHFULNESS ILLUSTRATED

Biblical Examples

Objective 5. *Identify biblical examples of faithfulness.*

Joseph was an outstanding leader and faithful servant of God. He preferred to go to jail rather than be unfaithful to his master. The record of his great faithfulness is found in Genesis 37 through 48.

Joshua was chosen to lead the Israelites into the Promised Land because he was a faithful and trustworthy man. One

example of his faithfulness is found in Joshua 9, when he kept his word and refused to kill the Gibeonites.

Moses performed wonders in the presence of Pharaoh, yet God was willing to kill him because he failed to be obedient in what seemed to be a small thing: he failed to circumcise his son (Exodus 4:24). He learned that faithfulness includes total obedience. Moses from then on certainly was obedient, because in Hebrews 3:5 we are told that “Moses was faithful as a servant in all God’s house.” Moses’ obedience involved three things: 1) He refused to be known as the son of Pharaoh’s daughter (Hebrews 11:24). In other words, he chose to go God’s way rather than enjoy the privileges of royalty. 2) He chose to be mistreated along with God’s people. Faithfulness in obedience is tested when you have to make decisions that humanly speaking are harmful to you. 3) He left Egypt, not fearing the king’s anger. Obedience sometimes requires one to leave something behind. Moses did all of these things because he was a faithful servant of God.

David was a man of great faith. It is inspiring to consider the way David took God at His Word, trusting in His faithfulness to keep His promises. When David was crowned king over all Israel, God promised him that his house and his kingdom would endure forever. Right away David “went in and sat before the Lord” (2 Samuel 7:18). Certainly this was a time of great spiritual refreshing for David, for soon after he left that sacred place he won a great victory over the Philistines.

God’s promise to David came true, and the throne belongs forever to David’s house. When the angel Gabriel foretold Jesus’ birth, he said, “The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end” (Luke 1:32–33). The birth of Jesus fulfilled the faithful promise of God to David.

David’s mighty men. David was helped greatly in his battles by 30 loyal and mighty men who supported him and fought with him (see 2 Samuel 23:8–39). David did not forget them when he was crowned king over all of Israel. Likewise, the

Lord Jesus—the greater son of David—will not forget His own in the world who have faithfully fought the good fight of faith as a witness for Him.

Daniel was faithful to God even at the risk of his life. He continued his time of daily prayers and obeyed God in everything he did, even in the face of strong opposition. His enemies tried to find fault with him but found nothing they could accuse him of. He was faithful to God and to his country even when he was taken captive into a foreign land. God honored his faithfulness by bringing deliverance and honor to him. His story is told in the book of Daniel.

King Joash had treasurers who were so honest that they were not required to give an accounting for their expenditures (see 2 Kings 12:15). In another instance, King Josiah's foremen were not required to give an account of their payments to the workers, because they were so trustworthy (2 Kings 22:7). Here are two tremendous examples of faithfulness for employees at all levels who are responsible for the careful handling of public funds.

New Testament apostles. Before he was filled with the Holy Spirit, Peter denied his Lord before a maidservant (Luke 22:54–60). But after he was empowered by the Holy Spirit, he confessed his faith with boldness everywhere he went—even before the chief authorities in Jerusalem (Acts 4:18–20).

The book of Acts or any of the Epistles has many examples of faithfulness of the apostles to preach the gospel without fear even when they were persecuted. The writer to the Hebrews makes a strong declaration of their faith. He reminded the Jewish Christians of the great faithfulness of the saints of old, many of whom were severely persecuted and even martyred for their faith. He sums it all up with this exhortation:

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. (Hebrews 12:1)

Application

12 State one lesson we can learn from each of these faithful saints:

- a) Joseph
- b) Joshua
- c) Moses
- d) David.....
- e) David's mighty men
- f) Daniel
- g) King Joash's and King Josiah's employees
-
- h) New Testament apostles
-
-



Personal Applications

Objective 6. *Indicate ways we can show faithfulness to God and to others.*

Faithfulness as the blessed fruit of the Spirit is of vital importance for the Christian in his relationship to God, to others, and to himself. As faith is the basis of our belief and our total communion with Jesus Christ, faithfulness is the virtue of reliability and trustworthiness which makes the Christian someone who can be relied upon. God is looking for faithful people to walk with Him and serve Him. "My eyes will be on the faithful in the land, that they may dwell with me; he whose walk is blameless will minister to me" (Psalm 101:6).

Faithfulness to God. In Deuteronomy 32, Moses in his last words before his death warned Israel concerning the several tragic downward steps they had taken against the Lord. The

last one is unfaithfulness (v. 20). This is the Lord's word to the prophet Jeremiah some time later:

“Go up and down the streets of Jerusalem, look around and consider, search through her squares. If you can find but one person who deals honestly and seeks the truth, I will forgive this city. . . . The house of Israel and the house of Judah have been utterly unfaithful to me,” declares the Lord. (Jeremiah 5:1, 11)

Because of their sin of unfaithfulness, the Israelites were finally taken into captivity. But we are assured in Proverbs 28:20 that “a faithful man will be richly blessed.” Total faith in God, which includes respect, obedience, and submission, is our first line of defense against unfaithfulness. We must be faithful to God first before we can show ourselves faithful in our other relationships.

We might ask ourselves, “Is my faithfulness to God as reliable as His faithfulness to me? Am I clothed with faithfulness? Do I keep my promises to God? Am I faithful in expressing my love for Him and in keeping my vows? Do I suffer patiently and willingly for the sake of the gospel? Am I a loyal and consistent steward? Can I be trusted with the treasure that He has placed in my hands?” These are important questions that should motivate us to greater faithfulness.

Faithfulness to other people. The fruit of faithfulness produced in us by the Holy Spirit should affect our relationships with everyone around us. We should be seen as completely trustworthy: acting, speaking, and behaving in a way that inspires trust. The faithful Christian will keep his word, be consistent in his Christian life, and develop habits that are pleasing to God. He will prove himself faithful in his home, loving his family and working for their good. He will be consistent in the training of his children. He will be a good and honorable neighbor, employer, or employee. He will be faithful in attendance at worship services and supportive of his pastor. He will minister to the needs of others, following the

example of Jesus. The body of Christ will be strengthened and encouraged because of his faithfulness in all that he does.

Faithfulness to oneself. A friend was going as a missionary to South America. In a radio interview, she was asked what she would do there. Her reply was, "I'm going to be what I say I am." A person who is faithful to himself is not double-minded. In Psalm 119:113 David said, "I hate double-minded men, but I love your law." James 1:8 says that a double-minded man is "unstable in all he does." Paul said that deacons must be sincere (1 Timothy 3:8). The Greek word for *insincere* means "double-tongued." God wants us to be what we say we are, and not be double-minded about our devotion to Him.

Rewards of faithfulness. The story is told of an engineer who hired a foreman for his construction business. The engineer had a reputation for building homes of the finest quality, using only the best materials always. For a number of years the engineer and the foreman worked closely together, producing many homes of top quality.

Finally the engineer decided it was time to give his foreman full responsibility, so he assigned the foreman to build a house for a certain amount of money. The house was to be built, as usual, of the finest quality materials available. This time the foreman would work without supervision. The foreman reasoned to himself that if he would use lower quality materials, the house would still look the same, and no one would ever know the difference. By doing this, he would have a large sum of money left over which he could keep.

When the home was completed, the foreman proudly invited the engineer to inspect it. It was a beautiful home, and only the foreman knew that it was not soundly built. Imagine his shock when the employer told him that the house was a gift to him for his many years of service. He thought, "If I had known the house would be mine, I would have put the very best materials into it. Now it is too late, and I must live in what I have built."

Remember that "a faithful man will be richly blessed" (Proverbs 28:20). The one who has the fruit of faithfulness in

his life will hear the Lord say to him, “Well done, good and faithful servant!” (Matthew 25:21). But the unfaithful servant will be thrown “into the darkness, where there will be weeping and gnashing of teeth” (Matthew 25:30).

Near the end of his discussion of life in the Spirit, the apostle Paul gave this advice to the Galatians: “Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life” (Galatians 6:7–8). The rewards of faithfulness are the approval of the Master and eternal life!

Application

13 In your notebook, state some ways you can show faithfulness to God, to other people, and to yourself. Review this part of the lesson, and write down ways that you need to be more faithful. Ask the Holy Spirit to produce the fruit of faithfulness in you in plentiful supply.

14 What are some of the rewards of faithfulness?

.....

.....

15 What are some of the rewards of unfaithfulness?

.....

.....



self-test

MULTIPLE CHOICE. Choose the best answer to each question.

- 1** A principle concerning faithfulness and love is that
 - a)** love is more important than faithfulness.
 - b)** love is proved by faithfulness.
 - c)** faithfulness is more important than love.
 - d)** either one can operate without the other.

- 2** One example of natural faith is
 - a)** accepting Christ as Savior.
 - b)** praying for someone to be healed.
 - c)** riding a bus.
 - d)** having certain religious beliefs.

- 3** The test for faithfulness in suffering is
 - a)** endurance.
 - b)** fear.
 - c)** resistance.
 - d)** feeling no pain.

- 4** Which of these should be avoided?
 - a)** Making a vow
 - b)** Making a vow and keeping it
 - c)** Making a vow and not keeping it

- 5** The firm, unwavering trust in God that we experience after salvation is called
 - a)** gift of faith.
 - b)** living faith.
 - c)** fruit of faith.

- 6** Consistency means
 - a)** being loyal.
 - b)** giving your tithe to God.
 - c)** being truthful.
 - d)** continuing with what you have started.

7 Which of these words has been used in the New Testament to mean both “belief” and “faithfulness”?

- a) *Omenah*
- b) *Amen*
- c) *Emun*
- d) *Pistis*

8 A steward is someone who

- a) exercises the gift of faith.
- b) manages someone else’s property.
- c) endures persecution without complaining.
- d) makes a contract certain by a handshake.

9 We will be held accountable according to

- a) how we invest what God has given to us.
- b) how much we give to God.
- c) how much we give to God in comparison with what others have given.

10 What is the reward for unfaithfulness?

- a) Fewer blessings
- b) Persecution by unbelievers
- c) Being cast into darkness (hell)
- d) Eternal life

11 Which of these is the best example of consistent faithfulness?

- a) Moses
- b) Daniel
- c) Peter

12 Faithfulness to yourself means

- a) putting your own needs before the needs of others.
- b) pretending to be faithful as an example to others.
- c) being double-tongued when necessary to protect yourself.
- d) being what you say you are.

13 Which of these involves sharing God's treasure, the gospel of Christ, with others?

- a)** Repentance
- b)** Sincerity
- c)** Stewardship
- d)** Saving faith

14 Which of these grows in your life as it is produced by the Holy Spirit?

- a)** Saving faith
- b)** Fruit of faith
- c)** Natural faith
- d)** Gift of faith

answers to study questions

- 8** His promise in 1 Thessalonians 5:24, “The one who calls us is faithful and he will do it.”
- 1 a** 4) Gift of faith
b 1) Natural faith
c 6) Faith as beliefs
d 5) Fruit of faith
e 3) Living faith
f 2) Saving faith
- 9** (In any order) keep His promises, forgive, and call us.
- 2** Your answer. Possibly it means he was permanently founded, true, certain of his trust in God.
- 10 c)** God will hold us accountable for the way we invest what He has given to us.
- 3 a)** Faith, faithfulness, believing, trustworthiness
b) Trust
c) Faith; faithful
d) Truthfully; it is so
e) Worthy to be trusted
f) Can be relied on or counted on to do what is right
- 11 a** 6) Stewardship
b 3) Vows
c 2) Suffering
d 6) Stewardship
e 1) Love
f 5) Consistency
g 5) Consistency
h 4) Loyalty
- 4** All but **c)** and **e)** are true.

- 12** Your answers. Here is the way I would answer:
- a)** A faithful Christian will be trustworthy in every circumstance.
 - b)** A faithful Christian will always keep his word.
 - c)** A faithful Christian will be obedient to God.
 - d)** A faithful Christian will keep his promises.
 - e)** A faithful Christian will always be loyal to his Master.
 - f)** A faithful Christian will stand firm for what he believes no matter what men may do to him.
 - g)** Faithful servants will be honest in handling public funds (or anyone else's possessions).
 - h)** A faithful servant of God will confess his faith with boldness even if it means persecution.
- 5** Isaiah 11:5.
- 13** Your answer. This is an important self-evaluation. Take time to consider it carefully.
- 6** The person who lives to please himself will be destroyed. The person who lives to please God will receive eternal life.
- 14** Any of these: The approval of God; eternal life; to be known as trustworthy, reliable, and sincere; rich blessings.
- 7** Confession and faith (belief).
- 15** God will cast the unfaithful person into darkness (hell); he will not have the trust of other people; he will be a disappointment to himself.

8 Gentleness: The 8 Fruit of Submission

It is amazingly fitting that in the Bible the Holy Spirit is symbolized by a dove, Jesus is symbolized by a Lamb, and His followers are referred to as sheep. All of these are symbols of gentleness—the spiritual fruit of submission.

The descent of the Holy Spirit upon Jesus at the time of His baptism in the Jordan River was in the form of a dove. John the Baptist, the herald of Jesus, did not introduce Him as an all-powerful conqueror, but as the Lamb of God, who would take away the sins of the world. His submissive nature is summarized in these verses: “He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth” (Isaiah 53:7). “When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly” (1 Peter 2:23).

Jesus called His disciples sheep: “I am the good shepherd; I know my sheep and my sheep know me . . . and I lay down my life for the sheep” (John 10:14–15). Sheep are peaceful, submissive animals. The Spirit-filled Christian who manifests the fruit of gentleness will be submissive and useful to the Lord, his Shepherd.

This lesson will help you to understand the importance of gentleness as the fruit of the Spirit. As a faithful sheep, may you follow where your Master leads you.

lesson outline

Gentleness Identified

Gentleness Described

Gentleness Illustrated

lesson objectives

When you finish this lesson you should be able to:

1. Identify the biblical use of *praotes* as gentleness.
2. Compare secular and biblical definitions of *praotes*.
3. Give examples of lessons learned from Jesus's gentleness.
4. State ways in which gentleness increases effectiveness for Christ.
5. Explain the Lord's promise that the meek will inherit the earth.

learning activities

1. Study this lesson in the same manner that you have studied previous lessons. Answer all study questions, and be sure you can fulfill all the objectives of the lesson.
2. Read all Scripture texts indicated, and find the meanings of any key words you do not understand.
3. Take the self-test and check your answers.

key words

discipline	meekness	restraining
fortitude	<i>praotes</i>	submission
incapacity	proneness	superiority
inferiority	resolution	tamed

lesson development

GENTLENESS IDENTIFIED

Biblical Definition

Objective 1. *Identify the biblical use of *praotes* as gentleness.*

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness . . .” (Galatians 5:22–23). The word *gentleness* in Galatians 5:23 comes from the Greek word *praotes*. It is probably the most difficult of the attributes to define, since it speaks of an inward attitude rather than external action. The three main ideas of gentleness as the fruit of the Spirit are these:

1. *Submission to the will of God.* This is what Jesus was talking about in Matthew 11:29, when He said, “Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” Here Jesus describes Himself as having gentleness and humility. Both of these are characteristics of one who has submitted totally to the will of God.

2. *Teachableness.* This is willingness to learn, or not being too proud to learn. James 1:21 speaks of this: “Humbly accept the word planted in you, which can save you.”

3. *Being considerate.* Most often *praotes* is used in reference to showing consideration, moderation, calmness, or care, or bearing with others because of love.

Gentleness is the opposite of harshness. It is to be moderate, peaceful, and submissive without the idea of weakness or inferiority. There is nothing cowardly about gentleness—in the Bible we see it related to courage, fortitude, and resolution. Moses was a very gentle man, but at the same time he was ready to move and act in times of difficulty.

Praotes describes a condition of mind and heart which is spiritual in nature and is a fruit of power. In Galatians 6:1 the apostle Paul says, “Brothers, if someone is caught in a sin, you

who are spiritual should restore him gently. But watch yourself, or you also may be tempted.” Being spiritual in the biblical sense means to be indwelt, controlled, and directed by the Holy Spirit instead of the human spirit. This is the sort of gentleness described by Paul in 1 Timothy 6. In verse 11, he says that the man of God must, among other things, be gentle. But in the next verse Paul tells Timothy to “fight the good fight of faith” (v. 12).

Gentleness and firmness go together. The French have a saying, “One must have hands of steel in gloves of velvet.” Paul himself was like a tender mother caring for and feeding her children (see 1 Thessalonians 2:7). But when the Corinthians challenged his spiritual authority as an apostle of Jesus Christ, he asked them: “What do you prefer? Shall I come to you with a whip, or in love and with a gentle spirit?” (1 Corinthians 4:21). As a man who bore the fruit of the Spirit, he could combine both firmness and gentleness.

Application

- 1** Which statements are TRUE concerning the biblical definition of gentleness as the fruit of the Spirit?
 - a)** The word *praotes* usually speaks of our outward behavior toward someone.
 - b)** Gentleness in the biblical sense of Galatians 5:23 has to do with being submissive, teachable, and considerate.
 - c)** Gentleness is the same quality as weakness or inferiority.
 - d)** It is possible to have gentleness and firmness simultaneously.
 - e)** Galatians 6:1 implies that to restore gently someone who has been caught in a sin might include gentle discipline.
 - f)** One aspect of gentleness is humility.
 - g)** A spiritual person is free from temptation if he deals gently with a sinful person.
-



Secular Definitions

Objective 2. *Compare secular and biblical definitions of praotes.*

Xenophon (434–355 B.C.) was a historian, essayist, and soldier. He used *praotes* to describe the brotherly understanding which develops between soldiers who have been fighting together for a long time.

Plato (427–347 B.C.) was a brilliant Greek philosopher. He used *praotes* in the sense of politeness and courtesy, adding that those two virtues are the cement that holds together the human society. He also used the term to describe a tamed thoroughbred horse who uses its strength for its master's desires and needs. Its strength becomes more beneficial as it is disciplined. Perhaps Jesus had this in mind when He said, "Take my yoke upon you and learn from me" (Matthew 11:29).

Socrates (470–399 B.C.) was another brilliant Greek philosopher. He used the term *praotes* to compare between scolding and gentleness. He also used the term of animals which, after being tamed, accepted discipline.

Aristotle (384–322 B.C.), another great Greek philosopher, defined *praotes* as the balance between too much anger, or the proneness to anger, and not enough anger, or the incapacity to feel anger. In other words, *praotes*, according to Aristotle, is the quality of a man who is always angry at the right time and never angry at the wrong time. It is the proper self-control of anger.

These secular definitions help us to understand better the significance of the word *praotes* used by the apostle Paul to describe the spiritual fruit which we call gentleness.

Application

2 Find in the biblical definitions those that can be compared to the following secular definitions. Write them in the blank spaces.

a) A tamed thoroughbred horse who uses its strength for its master’s desires and needs:

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b) Politeness and courtesy:

.....

c) Brotherly understanding between soldiers:

.....

d) A balance between too much anger and too little anger:

.....

.....



GENTLENESS DESCRIBED

God’s Gentleness

Objective 3. Give examples of lessons learned from Jesus’s gentleness.

Gentleness should be an essential mark and characteristic of Christians, the followers of Jesus, because every Christian is born of the Spirit, who dwells within him. Our God is a gentle God. Why, then, does the psalmist say that God is a righteous God who expresses anger every day (Psalm 7:11)? God’s anger is only against sin and evil, and it does not affect His love and compassion for us. This is divine gentleness. Human anger is often sinful. That is why Ephesians 4:26 warns us, “In your anger do not sin.” At the same time Scripture instructs us to “hate what is evil” (Romans 12:9). God is our example of perfect gentleness combined with firmness.

Jesus was gentle and humble (Matthew 11:29), but this does not mean He was indifferent about things that were wrong. In an earlier lesson we saw that when He found merchants desecrating the house of God, He made a whip of cords and drove them out of that sacred place (John 2:15–16). He could with force remove from the temple men who were profaning it, and another time forgive a woman who had been caught in the act of adultery (John 8:10–11). He illustrated that gentleness as the fruit of the Spirit is combined with strength—it has nothing to do with weakness.

Jesus taught that gentleness would be an essential mark of discipleship in the Church Age. When a Samaritan village would not welcome Jesus, some of His disciples asked if He wanted them to call fire down from heaven to destroy the village. Jesus rebuked them, saying, “Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men’s lives, but to save them” (Luke 9:55–56, KJV). In other words, He was reminding His disciples that the gospel message was the ministry of the Holy Spirit, and therefore would be ministered in gentleness (see also 2 Corinthians 3:8).

The gentleness of Jesus is strikingly portrayed in John 13:5. Here Jesus humbled himself to wash the feet of His disciples as an example to them of the principle of “servant” ministry.

Jesus’ greatest demonstration of the gentleness of the Holy Spirit upon Him is seen in the hours prior to His crucifixion. His prayer was one of total submission to the will of the Father, even though that meant suffering and death (Matthew 26:39). He could have called for twelve legions of angels to rescue Him at the time of His arrest, but He willingly allowed the soldiers to capture Him (vv. 50–54). When He was accused by the chief priests and the elders, He made no answer, not even to a single charge (Matthew 27:14). The eternal Lamb of God, in a spirit of love and gentleness, gave himself willingly to atone for the sins of all humanity. In gentleness He spoke words of forgiveness from the cross for those who had crucified Him.

Application

3 Explain the place of anger in divine gentleness.

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4 Give an example of the submissiveness of Jesus.

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5 Give an example of the humility of Jesus.

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.....

6 State three lessons we can learn from examples of the gentleness of Jesus.

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Biblical References to Gentleness

Often in the Bible gentleness is linked with other attributes or contrasted to wrong practices. These references give us important guidelines as to the manifestation of the fruit of gentleness in our lives. We want to consider some of these and their message for us.

Gentleness versus sin. “The Lord sustains the humble [gentle] but casts the wicked to the ground” (Psalm 147:6). The Hebrew word for gentleness is translated as “humble” in this passage. Here the psalmist contrasts the gentle person with the wicked person. The inference is that a gentle or humble spirit is a restraining influence against sin. Gentleness as the fruit of the Holy Spirit will serve as a safeguard against sin in our lives.

Gentleness and meekness. In 2 Corinthians 10:1 the apostle Paul made an appeal to the Corinthians “by the meekness and

gentleness of Christ.” Meekness in this passage refers to bearing injury with patience and without resentment. Gentleness refers to mildness in manners or disposition—the opposite of harshness, sternness, violence, or roughness. Paul did not want to deal harshly with those who were living by the standards of the world, but he was ready to defend the gospel and his ministry above everything else. His approach was that of a loving brother who wanted to give the wrongdoers every opportunity to make things right in a spirit of submission and obedience.

Gentleness and humility. Gentleness is not possible without humility. Ephesians 4:2 says, “Be completely humble and gentle; be patient, bearing with one another in love.” Being humble is the opposite of being proud or boastful. It is an attitude of submission and deference to others.

Gentleness and wisdom. “Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility [*praotes*] that comes from wisdom” (James 3:13). *Praotes*, which is translated as “gentleness” in Galatians 5:23, is translated as “humility” in this passage. The wise man is a humble, gentle man. Again, this speaks of a spirit of submissiveness or teachableness, which is an evidence of the fruit of gentleness.

Gentleness and quietness. In 1 Peter 3:1–6 the apostle exhorted wives to be submissive to their husbands, so that if any of them were unbelievers, they would be won over by the purity and reverence they saw in their wives. Peter went on to say that a wife’s beauty should not depend on how she adorns herself outwardly, but “it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight” (v. 4). The word *praotes* includes the idea of something calming and soothing as a balm. While this passage is directed to wives in particular, the principle applies to all of us—a gentle, quiet spirit will do more to attract the unbeliever to Jesus Christ than any argument or outward display of religious superiority.

Gentleness and salvation. “For the Lord takes delight in his people; He crowns the humble with salvation” (Psalm 149:4).

In this Old Testament passage the word *humble* is from the Hebrew word for gentle. In the New Testament we see this connection again: “Therefore, get rid of all moral filth and the evil that is so prevalent, and humbly accept the word planted in you, which can save you” (James 1:21). The word *humbly* in this passage is translated from *praotes*. It means gentleness from the Spirit that causes us to surrender to the Lord, preparing the ground for the Word of God to sprout within us, so that we will bear abundant fruit. Matthew 13 speaks of ground that the seed could not penetrate because it was too hard and dry. The heart can become this way because of rebellion against God. The humble heart has been softened by gentleness, so it can accept the Word which brings salvation.

Gentleness and guidance. “He guides the humble [gentle] in what is right and teaches them his way” (Psalm 25:9). This guidance is in two ways: a way before men and a way leading to heaven. In this verse God promises His blessing in both ways: in what is right (before men) and in His own way (before himself).

Application

7 The following exercises will help you to summarize the truths found in these Scripture verses. Fill in the blanks.

- a) The characteristic opposite of pride or boastfulness and which is a vital part of gentleness is called
- b) A submissive wife has the opportunity to win her husband by having a and spirit.
- c) Gentleness is important for receiving because, just as rain prepares the ground for seed, gentleness softens the and prepares it to receive the
- d) Gentleness serves as a safeguard against



GENTLENESS ILLUSTRATED

Examples of Gentleness

Objective 4. *State ways in which gentleness increases effectiveness for Christ.*

We could give many examples of the fruit of gentleness or the lack of it in the lives of God's people in the Old Testament and in the early church. As you read of events in the Bible, you might ask yourself whether gentleness is a characteristic of the people involved. Where a lack of gentleness is evident, you might consider how the story could have had a more positive result if this fruit had been manifested. We will give only a few examples here.

Abraham. A remarkable example of gentleness in settling a dispute is seen in these words of Abraham to Lot:

So Abram said to Lot, "Let's not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers. Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left" (Genesis 13:8–9).

At first sight it seems that Abraham is losing ground. But the end of the story is that the Lord prospered Abraham, who gave Lot first choice! Abraham's son Isaac followed his father's example in order to settle a quarrel over wells (see Genesis 26:20–26). He, too, was blessed by the Lord (v. 24).

Moses. Numbers 12:3 says that "Moses was a very humble [gentle] man, more humble than anyone else on the face of the earth." There are many examples of his meekness. Exodus 15:24–25 tells how the people grumbled against Moses, and immediately he turned to the Lord. Again in Exodus 17:3–4 the same thing occurred, and once again Moses went to the Lord. The next time the people cried out against Moses, God defended him and spoke directly to Aaron and Miriam in behalf of His servant Moses. Here we are taught that the Lord upholds

the meek and gentle. In Numbers 16 we are told of a rebellion against Moses as the leader. Once again his gentleness was manifested, and God defended him.

Paul. As we have already seen, the apostle Paul often wrote about the importance of a gentle spirit. This fruit of the Spirit was regularly manifested by Paul in his dealings with those under his charge, and in his submission to the will of his Lord and Savior. Before his conversion he was an angry, militant man who desired to destroy those who were following after Christ. But after his conversion he lived and taught the gospel message of love and compassion, in gentleness and humility.

Application

8 Read 2 Timothy 4:16. What words in this Scripture verse reflect the fruit of gentleness in the life of Paul?

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9 Based on examples given here, state three ways you can be more effective for Christ by manifesting the fruit of gentleness in your life.

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.....



Practical Applications

Gentleness is essential for effective ministry for the Lord. God has chosen us to represent Him to a lost and dying world. What the world sees in us is what will draw people to Jesus Christ. All of the aspects of gentleness—submission, teachableness, consideration, control of anger—are necessary elements of our Christian witness and service, whether witnessing to the lost, making disciples for Jesus, or restoring a weak brother.

Witnessing and sharing. In 1 Peter 3:15–16 we are given this instruction for sharing Christ with others:

But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

Application

10 What words in this Scripture passage emphasize the importance of submission?

.....

11 What words emphasize the need to be considerate when witnessing?

.....



Remember that the kingdom of God is not forced into the heart—it is admitted. If Jesus had wanted to force His kingdom upon the world He would have done so in the Garden of Gethsemane. Gentleness as the fruit of the Spirit is closely related to our effective witness for Christ. An inconsiderate Christian may drive away from the kingdom of God someone who is lost. He tries to force his opinions on others, rather than show the gentleness that comes through Jesus Christ. On the other hand, a loving, considerate Christian, by his behavior alone, will cause the ungodly to be ashamed of their evil words against him, and they will be attracted to Christ by his gentle witness.

Making disciples for Jesus. Salvation is the work of God alone, but making disciples is the responsibility of the church.

A vital element in this teaching ministry is gentleness as the fruit of the Spirit:

Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct.
(2 Timothy 2:23–25)

Sometimes, in the process of making disciples, someone arises to contradict us. We are not to allow ourselves to be distracted by foolish arguments, but instead we must call upon the Holy Spirit to produce His fruit of gentleness in us, so that we may teach the truth in kindness and firmness. Arguments reach only the head. Gentleness reaches the heart. In the world it is rare to combine gentleness with correction, but in the church of God it is possible through the power of the Holy Spirit.

Application

12 (Choose the correct completion.) The disciple will gain the most benefit from spiritual instruction if he will

- a)** argue with his teacher whenever he disagrees or questions what is being taught.
- b)** be submissive and teachable.
- c)** remind his teacher often that he must teach with gentleness.

13 The teacher's main responsibility when making disciples is to

- a)** combine firm, truthful instruction with gentleness.
- b)** defend his position whatever the cost.
- c)** prove that he is correct in what he is saying.



Restoring a weak brother. “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently” (Galatians 6:1). To assist and discipline a faulty brother, *praotes*

as the fruit of the Spirit is required. If someone is overtaken in a fault, he must be corrected. But the correction must be done with gentleness, and this is only possible by one who is spiritual.

Application

14 Which attitude would be found in a spiritual person who needs to correct a brother who has sinned?

- a) He would have a sense of satisfaction that he, himself, is not capable of committing such a sin, and he would deal harshly with his brother so that the brother would recognize how wrong he was.
 - b) He would have great love and compassion, recognizing that it is the power of the Holy Spirit that keeps us from sin.
-

Rewards of Gentleness

Objective 5. *Explain the Lord's promise that the meek will inherit the earth.*

In Psalm 37:11 are these words: “But the meek [gentle] will inherit the land and enjoy great peace.” In this Scripture verse are mentioned two rewards of gentleness. One is future—those who have the fruit of gentleness produced in them by the Holy Spirit will possess the kingdom of God in its full expression and manifestation when the King comes. The other is for the present—great peace to enjoy. Sometimes people get what they want through great effort and scheming. But in the kingdom of God the saints inherit their blessing from the Lord by their gentleness. Jesus confirmed this when He set forth the guidelines of the Kingdom He came to establish (Matthew 5:5).

Application

15 Read Matthew 5:5. What did Jesus mean when He said that “the meek . . . will inherit the earth”?

- a)** If the fruit of gentleness is in us, we will be blessed with many earthly possessions, which will give us great peace.
 - b)** Those who have the fruit of gentleness will share with Jesus in the Kingdom He will establish on this earth.
-



We will see other rewards of gentleness on a daily basis in the response of those around us to our gentle spirit. Think about occasions when the fruit of gentleness in your life would have made a difference. Ask the Holy Spirit to produce this fruit in you abundantly. Then you can truly be submissive to the will of the Lord, teachable, able to control your anger properly, and able to be kind and considerate in your relationships.

self-test

SHORT ANSWER. Answer each question briefly.

- 1** Explain what each of these symbols refers to in the Bible:
- a)** Dove
- b)** The sacrificial Lamb
- c)** Sheep
- d)** Each of these symbols represents the characteristic of
- 2** . A tamed thoroughbred horse represents the aspect of
gentleness which is
- 3** *Praotes*, according to Aristotle, is the quality of a man who is always at the right time and never at the wrong time.
- 4** Being humble is the opposite of being
- 5** In restoring a weak brother we must combine correction with

MULTIPLE CHOICE. Circle the letter in front of the best answer to each question.

- 6** Which of these most closely represents the meaning of *praotes*?
- a)** Gentleness and humility
- b)** Gentleness and weakness
- c)** Strength and power
- d)** Gentleness and firmness
- 7** Gentleness as the fruit of the Spirit includes the aspects of submissiveness, teachableness, and
- a)** consideration.
- b)** harshness.
- c)** anger.
- d)** discipline.

- 8** God's judgment against evil is an example of
- a)** harsh anger.
 - b)** anger at the wrong time.
 - c)** anger at the right time.
 - d)** weakness.
- 9** The examples of Jesus reveal that He strongly resisted
- a)** attempts to physically harm Him.
 - b)** any action that brought dishonor to God's house or name.
 - c)** sinners who came to Him for help.
 - d)** personal abuse or insult.
- 10** The gentleness of the Spirit preparing the heart for salvation can be likened to
- a)** sheep following a shepherd.
 - b)** an animal being tamed.
 - c)** rain upon dry ground so that it can receive seed.
 - d)** a teacher who corrects his disciple.
- 11** A submissive wife can best win her unbelieving husband to the Lord by
- a)** making herself outwardly beautiful.
 - b)** talking to him until he is convinced of his need for salvation.
 - c)** putting the activities of the church in first place in her life.
 - d)** having a gentle, quiet spirit.
- 12** Two rewards of gentleness (meekness) are peace and
- a)** prosperity.
 - b)** a share in the kingdom of God.
 - c)** great responsibility in the church.
 - d)** great honor among men.

answers to study questions

- 8** “May it not be held against them.” (He spoke forgiveness to those who had deserted him.)
- 1** All but **a)**, **c)**, and **g)** are true
- 9** Your answers.
- 2** Your answers. Here are mine:
- a)** Submission to God’s will, or teachableness.
- b)** Being considerate; bearing with others because of love.
- c)** Courage, fortitude, and resolution.
- d)** Combining gentleness with firmness when necessary for correction (the way to deal with a brother caught in a sin).
- 10** “In your hearts set apart Christ as Lord.”
- 3** God’s anger is always against sin and evil; He is gentle and loving with those who belong to Him and who follow Him.
- 11** “Do this with gentleness and respect.”
- 4** Submission to His Father’s will and to the arresting soldiers
- 12 b)** be submissive and teachable.
- 5** Washing the feet of His disciples—a lesson in servanthood.
- 13 a)** combine firm, truthful instruction with gentleness.
- 6** Your answer.
- 14 b)**
- 7 a)** humility.
- b)** gentle, quiet.
- c)** salvation, heart, Word of God.
- d)** sin.
- 15 b)**

9 Self-Control: The Fruit of Discipline

On the night of October 8, 1871, a woman named Mrs. O’Leary lighted a small lamp and carried it to her barn so that she could see to milk her cow. The cow kicked over the lantern, and flames from its burning wick spread quickly throughout the barn as strong winds fanned them. The fire raged for more than 24 hours, wiping out the central business district of the great city of Chicago, and destroying 17,450 buildings in an area covering three and one-half square miles. At least 300 people were killed, 90,000 were left homeless, and 200 million dollars’ worth of property was destroyed.

Fire is necessary and has many uses in our homes and factories when it is kept under control. But when it goes out of control it becomes a terrible, destructive enemy. Proper control is essential in our use of fire as a great source of energy.

Humans were created full of mental, physical, emotional, and spiritual energy, which must be properly used and controlled in order to be beneficial. It is no wonder, then, that this energy must be brought under the Holy Spirit’s control. In this lesson we will look at the last of the nine-fold fruit of the Spirit: self-control, which is the fruit of discipline. The person who is allowing the Holy Spirit to conform him into the image of Jesus will develop self-control in every area of his life.

lesson outline

Self-Control Identified

Self-Control Described

Self-Control Illustrated

lesson objectives

When you finish this lesson you should be able to:

1. Give biblical and secular definitions of self-control.
2. Describe the balanced or self-controlled life.
3. Determine areas of control in your life where you need the help of the Holy Spirit.

learning activities

1. Study this lesson in the same way you have studied the preceding lessons.
2. As background for this lesson read Romans 8.
3. Take the self-test and check your answers.

key words

abstaining	balance	mastery
abstention	debauchery	moderation
abstinence	excesses	sensual
abuses	gluttony	subjection
antidote	indulgence	temperance
asceticism		

lesson development

SELF-CONTROL IDENTIFIED

Biblical Definitions

Objective 1. Give biblical and secular definitions of self-control.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22–23).

It is God’s plan that, beginning with salvation, the believer will be led to a self-controlled life. “For 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). Self-control as the fruit of the Spirit is the self-denial of evil desires or pleasures. Self-control stands in contrast with the last two “works of the flesh” (Galatians 5:21)—drunkenness and orgies—which refer to excessive indulgence in an activity.

The original word translated “self-control” is *enkrateia*, which appears in its noun form in only three passages: Galatians 5:22, Acts 24:25, and 2 Peter 1:6. In Galatians 5:22 it is used to name the last of the ninefold fruit of the Spirit. In Acts 24:25 Paul employed the term as he talked to Felix about “righteousness, self-control and the judgment to come.” In 2 Peter 1:5–6 the word is used in the list of graces: “add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control.”

The basic idea of *enkrateia* is that of strength, power, or mastery over self. It is self-rule. This is what we should do: rule ourselves under the guidance of the Holy Spirit. Self-control as the fruit of the Spirit is self-discipline.

The verb form related to self-control is *enkrateuomai*, which is used in 1 Corinthians 9:25 to describe the strict training and discipline of athletes who are striving to win the prize. The analogies of the athlete and the soldier are often present in Paul’s writings. They both evidently speak of self-discipline, which is

essential in sports and military activities. Paul encourages the Corinthians to “run in such a way as to get the prize” (v. 24). He goes on to say, “I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize” (vs. 26–27). Paul is not speaking here of inflicting his body with lashes from a rod; he is speaking of keeping his body in subjection, controlling desires that are not pleasing to God.

The athlete who works hard to train his body only when his coach is watching will never win the prize. The driver who obeys the traffic signal only when a policeman is nearby is not practicing self-control. The worker who slows down on the job when the foreman is absent is not self-disciplined. All of these demonstrate an outward appearance of conforming to the expectations of another without any real change taking place on the inside.

The verb form *enkrateuomai* is also used in 1 Corinthians 7:9 in reference to the Christian’s mastery over sexual desires: “But if they [the unmarried] cannot control themselves, they should marry, for it is better to marry than to burn with passion.” In our last lesson we learned that *praotes* (gentleness) included the idea of self-control in the area of anger: being angry at the right times, and not being angry at the wrong times. *Enkrateia* refers more to control of more sensual passions than anger, such as mastery over sexual desires or moderation in eating and drinking. In other words, self-control is mastery over the desires of the self.

Application

- 1 Which definitions represent the biblical concept of self-control?
- a) Burning with passion
 - b) Refusing to eat or drink anything that gives pleasure
 - c) Self-discipline in daily habits
 - d) Mastery over evil or selfish desires
 - e) Punishing my body because of its strong desires
 - f) Power to overcome temptation
 - g) Self-rule through Holy Spirit guidance

- 2** The apostle Paul taught in 1 Corinthians 9:25–27 that we who are followers of Christ should
- a)** keep our bodies in subjection through forms of punishment such as avoiding pleasurable experiences.
 - b)** by strict training learn to control our desires so that we will be worthy of the Lord’s approval.
-

Secular Definitions

Plato called *enkrateia* “self-mastery”—a person’s mastery over his desires and his love of pleasure. He also said it is the opposite of over-indulgence in food and sex. One Bible scholar warns that carrying this too far leads to asceticism, which is the abstaining from meat, wine, and marriage. He suggests that asceticism is a departure from the New Testament standard of self-control. We will discuss this concept more later in the lesson.

Aristotle describes the self-controlled person as one who has powerful passions but keeps them under control. He sees the person who lacks self-control as not deliberately choosing to do that which is wrong, but as having no strength to resist temptation.

In secular Greek the term *enkrateia* is used to describe the virtue of an emperor who never allows his personal interests to influence his governing of the people.

Application

- 3** Read Romans 7:14–20. Paul’s description of the unspiritual man is similar to which of these?
- a)** The concept of asceticism
 - b)** The emperor who is not influenced by personal desires
 - c)** Aristotle’s description of the person who lacks self-control
 - d)** Plato’s illustration of over-indulgence in food and sex
-

The Secret to Self-Control

In Ephesians 5:18 the apostle Paul makes a contrast between getting drunk on wine and being filled with the Holy Spirit:

“Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.” Lack of self-control leads to excesses, to an emphasis on satisfying the sinful desires of the flesh. The best antidote is to be filled with the Spirit. The person who is filled with the Spirit is under the Spirit’s control, and he has help in gaining mastery over his weakness. The apostle Paul explains how this works:

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace, because 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. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. (Romans 8:5–9)

Can you see a similarity between Paul’s explanation and the words of Jesus in John 3:6, “Flesh gives birth to flesh, but the Spirit gives birth to spirit?” Without the help of the Holy Spirit our natural tendencies are to give in to our sinful desires. But when we are born of the Spirit, the new nature within us causes us to want what the Spirit wants for us. Even so, we find the need stressed by the apostle to keep being filled with the Spirit so that we put to death daily sinful desires and thus fulfill the Spirit’s desires.

Application

4 Explain in your own words what the secret is to gaining control over evil desires.

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.....



SELF-CONTROL DESCRIBED

A Balanced Life

Objective 2. *Describe the balanced or self-controlled life.*

The principle of balance is one of the natural laws of the universe. God's perfect control of nature is mentioned in the book of Job: "Stop and consider God's wonders. Do you know how God controls the clouds and makes his lightning flash? Do you know how the clouds hang poised?" (Job 37:14–16).

Balance is also the subject of Ecclesiastes 3:1–8. The author says, "There is a time for everything, and a season for every activity under heaven" (v. 1). God desires that Christians have balanced lives. This includes spiritual, physical, mental, and emotional balance. For example, the apostle Paul wrote chapters 12, 13, and 14 of 1 Corinthians to stress the importance of balance in the church in the exercise of the gifts of the Spirit, and to emphasize the need for the gifts to be balanced by love. In the Corinthian church there were abuses in the exercise of the gifts of the Spirit. But in the church at Thessalonica there was too much control, which also caused imbalance. These believers were hindering the Spirit's working and even despising the gifts of the Spirit, mainly the most cherished one—prophecy (see 1 Thessalonians 5:19–20). These two examples illustrate the need for balance in every area of our lives.

All of the human powers God has given to us, such as the capacity to reason, to feel, and to exercise our will, have the possibility of being abused. That is why we need the Holy Spirit's help to learn self-control so that there will be balance in our lives in the exercise of these powerful forces.

A balanced life is a life of temperance or moderation. As we mentioned earlier, this does not mean asceticism, which is total abstention from such things as meat, wine, or marriage. In 1 Timothy 4:3–4 the apostle Paul warns Timothy not to listen to the teachings of hypocritical liars who teach asceticism:

They forbid people to marry and order them to abstain from certain foods, which God created

to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer.

Certainly there are things from which the Christian must totally abstain. These are the acts of the sinful nature which we listed in Lesson 1 (see Galatians 5:19–21, Romans 1:29–31, Romans 3:12–18, and Mark 7:22–23). But God has created many good things for us to enjoy in moderation, under the guidance of the Holy Spirit and in accordance with the limitations given in the Word of God. Look at what the Bible says about self-control in specific areas of our lives.

1. *Control of the tongue.* Self-control begins with the tongue. James 3:2 tells us, “If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.” James goes on to describe how difficult it is for us to control our tongue.

Application

5 Read James 3:2–12. What words show us that we must have the help of the Holy Spirit in order to control our tongue?

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.....



The person who truly desires to have the fruit of self-control must start by allowing the Holy Spirit to control his tongue. The tongue which is under the control of the Holy Spirit cannot at the same time praise its Lord and Father and curse people, who have been made in God’s likeness.

2. *Control of sexual desire.* The physical union of a husband and wife is honorable and blessed of God. In 1 Corinthians 7 the apostle Paul gives instruction for the proper control of sexual desire within marriage. He goes on to say that if the unmarried

and widows “cannot control themselves, they should marry, for it is better to marry than to burn with passion” (vv. 8–9). The word *control* is translated from *enkrateuomai*, the same verb used for self-control as the fruit of the Spirit. People willing to remain unmarried need the “enkrateuomai” of the Holy Spirit to control normal sexual desires. The importance of this control is made clear in 1 Thessalonians 4:3–7:

It is God’s will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life.

Application

- 6** According to this Scripture, the greatest danger for one who lacks self-control in sexual desire is that it is a sin against
- a)** God.
 - b)** his own body.
 - c)** another person.
-

3. *Moderation in daily habits.* In 1 Corinthians 6:12–20 the apostle Paul emphasizes the importance of honoring God with your body. Not only is he speaking about sexual immorality in this passage, but also about any other practice which would dishonor your body and thus dishonor God. Paul writes, “Everything is permissible for me”—but not everything is beneficial. “Everything is permissible for me”—but I will not be mastered by anything. “Food for the stomach and the stomach for food”—but God will destroy them both” (vs. 12–13).

Application

7 What words in this Scripture passage speak of having control in every area of your life?

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Gluttony and drunkenness are sinful habits of self-indulgence which we are warned against in Scripture: “Do not join those who drink too much wine or gorge themselves on meat, for drunkards and gluttons become poor” (Proverbs 23:20–21). How can we condemn someone for drunkenness when we eat excessive amounts of food and do harm to our bodies by overweight? Many of us need the help of the Holy Spirit to learn self-control or moderation in our eating habits.

4. *Moderation in the use of time.* Probably the greatest example of self-indulgence in the Bible is the rich fool who said to himself, “You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry” (Luke 12:19). Jesus stressed the importance of using our time wisely in his discourse on watchfulness (Luke 12:35–48). A balanced life will give the right amount of time to work, to Bible study and prayer, to rest and leisure. The man who is so devoted to his work that he neglects his family has not learned the proper control of his time. The person who is lazy or who wastes his time in worthless activities does not have self-control. The apostle Paul exhorts us, “Let us not be like others, who are asleep, but let us be alert and self-controlled. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled” (1 Thessalonians 5:6–8).

5. *Self-control of the mind.* “Clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature” (Romans 13:14). “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”

(Philippians 4:8). These two Scripture verses tell us how to control our minds—don't think about evil things, and do think about good things. Today there are many attractions that can take our minds off our responsibilities to God. What you read, watch, listen to, or expose yourself to will affect your mind. We need the help of the Holy Spirit to keep our thoughts on what pleases Him.

Application

8 Which of these terms are used to describe a biblical concept of self-control?

- a)** Extreme behavior or expression
- b)** Temperance
- c)** Asceticism
- d)** Balance
- e)** Excesses
- f)** Moderation
- g)** Self-indulgence

9 Which of these statements are TRUE descriptions of a balanced or self-controlled Christian life?

- a)** A balanced life has neither too much control nor too little control.
- b)** Asceticism is a necessary part of self-control because the Bible teaches that we should avoid any form of pleasure.
- c)** There are some things from which a Christian must abstain if he wants to have a self-controlled life.
- d)** In considering areas in a person's life where self-control is needed, control of the tongue would be the least important.
- e)** One secret to self-control is not to be mastered by anything.
- f)** The suggested biblical solution for one who cannot control sexual desire is to marry.
- g)** Any activity is permissible if done in moderation.
- h)** It is possible to have self-control over the mind by refusing to think about things that might lead one to sin.
- i)** Self-control of time means proper balance between work, worship, and leisure.
- j)** The glutton has more self-control than the drunkard.



A Holy Life

More than anything else, God wants you to be holy! This is emphasized many times in Scripture:

I am the Lord who brought you up out of Egypt to be your God; therefore be holy, because I am holy (Leviticus 11:45).

Praise be to the Lord, the God of Israel, because he has come and has redeemed his people. He has raised up a horn of salvation for us . . . to enable us to serve him without fear in holiness and righteousness before him all our days (Luke 1:68–69, 74–75).

Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God (2 Corinthians 7:1).

Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord (Hebrews 12:14).

The Holy Spirit is the power who perfects holiness in us and makes Christ a living reality in our lives. He does this by producing in us the fruit of self-control. He shows that there can be no mixture between darkness and light (evil and good). He creates in us the desire to separate ourselves from the sinful world and to live in a way that is pleasing to God.

We mentioned earlier in this lesson that self-control for a Christian is really Spirit-control. That is what the apostle Paul was talking about in Romans 8:8–10:

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. And if anyone does not have the Spirit of Christ, he does not

belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness [holiness].

Thus, self-control as the fruit of the Spirit counteracts all the works of the sinful nature. Once you are saved and the Holy Spirit indwells your life, you are no longer under bondage to the sinful nature. However, throughout your earthly life you will need to exercise disciplined control over fleshly desires. The flesh (sinful nature) will do everything it can to regain control of your life. But as you surrender control to the Holy Spirit, He keeps the flesh from having power over you. This makes effective self-control possible.

To be holy means to be Christlike. The characteristics which are called the fruit of the Spirit in Galatians 5:22–23 are the characteristics of Christ which are produced in us by the Holy Spirit as we submit ourselves to His control. Self-control is the characteristic which makes it possible for us to separate ourselves from the world and unto God. It is the process by which holiness is perfected in us.

Application

10 Explain briefly the process by which the Holy Spirit perfects holiness in you.

.....



SELF-CONTROL ILLUSTRATED

Objective 3. *Determine areas of control in your life where you need the help of the Holy Spirit.*

The Example of Jesus

The Bible tells us that Jesus was “tempted in every way, just as we are—yet was without sin” (Hebrews 4:15). This is a perfect example of self-control under the power of the Holy

Spirit. Let's look at Luke's account of the devil's temptation of Jesus. We note these things in Luke 4:1–13:

1. At the time Jesus was tempted, He was full of the Holy Spirit.
2. The devil looked for an area of weakness in Jesus. Knowing that He had fasted for forty days, Satan knew that Jesus was hungry. So the temptation came with the suggestion of food.
3. Jesus did not allow His mind to dwell on His desire for food, but He drew upon His knowledge of Scripture to ward off the temptation of His enemy.
4. As the devil continued to tempt Him, Jesus responded by reminding the devil of what God's Word instructed.
5. After the devil had finished all this tempting, Jesus returned to Galilee in the power of the Spirit.

You will note in this example that the man Jesus did not try to rely on His human powers of resistance to ward off the devil. He was full of the Holy Spirit, acting in the power of the Spirit. You will also note that He controlled His thoughts by keeping His mind on the Word of God. Nothing the devil could say or do to entice Him had any effect. Jesus had complete self-control by the power of the Holy Spirit.

The Requirement for Leaders

One of the important requirements for leadership in the New Testament church was self-control, as revealed by these Scripture passages:

1. 1 Timothy 3:1–2—The overseer or bishop is to be temperate, self-controlled.
2. 1 Timothy 3:8—Deacons are not to indulge in much wine.
3. 1 Timothy 3:11—The deacon's wife is to be temperate.

4. Titus 1:7–8—Since an overseer is entrusted with God’s work, he must be. . . self-controlled, holy and disciplined.

5. Titus 2:2, 6—The older men must be taught to be temperate—the younger men should be encouraged to be temperate.

6. Titus 2:3–5—The older women must be self-controlled so they can teach the younger women to be self-controlled.

Application

11 What lessons do you see in the example of Jesus which can help you to have self-control and resist the devil?

.....
.....
.....

12 Why is it important for leaders to be self-controlled?

.....
.....
.....

13 To conclude this lesson, evaluate your own life to determine where you need the help of the Holy Spirit in the exercise of self-control. Make this a matter of earnest prayer and daily practice.

I HAVE SELF-CONTROL OVER	Always	Usually	Often	Seldom	I NEED THE HOLY SPIRIT'S HELP
Eating habits					
Alcohol					
Drugs					
My time					
Sexual needs					
My mind					
Wrong desires					
Bad habits					
My tongue					



self-test

MULTIPLE CHOICE. Select the one best answer to each question.

- 1** Another term for self-control is
 - a)** self-indulgence.
 - b)** asceticism.
 - c)** abstention.
 - d)** self-discipline.

- 2** Two examples of excessive indulgence are
 - a)** eating and drinking.
 - b)** drunkenness and orgies.
 - c)** temperance and moderation.
 - d)** strict training and running a race.

- 3** *Enkrateia* refers to the control of
 - a)** sensual passions.
 - b)** anger.
 - c)** other people.
 - d)** the gifts of the Spirit.

- 4** Asceticism is the practice of
 - a)** self-control.
 - b)** eating meat and drinking wine in excess.
 - c)** abstaining from such things as meat, wine, and marriage.
 - d)** sexual immorality.

- 5** When the Bible teaches that leaders should be temperate, this means they should
 - a)** take authority over others.
 - b)** not do anything to excess.
 - c)** abstain from pleasurable activities.
 - d)** give all of their time to their work.

- 6** Self-control begins with the control of
 - a)** the tongue.
 - b)** sexual desires.
 - c)** time.
 - d)** the mind.

7 Which is the best explanation of what you must do to have the fruit of self-control produced in you by the Holy Spirit?

- a)** You must turn control of your life over to the Holy Spirit, and be sensitive to His prompting for the appropriate conduct of your life.
- b)** You must depend upon your own human powers of resistance to counteract the temptations of the devil which would cause you to lose control.

8 In dividing our time between work, worship, and leisure, the Bible teaches that we should

- a)** spend most of our time in activities related to worship.
- b)** have a balanced life, giving appropriate time to each of these activities.
- c)** give emphasis first to work, then to worship, and avoid leisure.

TRUE-FALSE. If the statement is TRUE, write T in the blank space. If it is FALSE, write F.

... **9** In Romans 7 Paul describes the unspiritual man as being unwilling to resist temptation.

... **10** The secret to self-control is Spirit-control.

... **11** A balanced life is noted by extreme behavior.

... **12** The word temperance means abstaining from alcoholic drinks.

... **13** Holiness is impossible without self-control.

... **14** According to the Bible, leaders are the only ones who need the fruit of self-control.

answers to study questions

- 7** “I will not be mastered by anything” (v. 12).
- 1** c) Self-discipline in daily habits.
d) Mastery over evil or selfish desires.
f) Power to overcome temptation.
g) Self-rule through Holy Spirit guidance.
- 8** b) Temperance
d) Balance
f) Moderation
- 2** b) by strict training learn to control our desires so that we will be worthy of the Lord’s approval.
- 9** a) True
b) False
c) True
d) False
e) True
f) True
g) False
h) True
i) True
j) False
- 3** c) Aristotle’s description of the person who lacks self-control.
- 10** Your answer should be similar to this: It is through the fruit of self-control that we are able to separate ourselves from the world and unto God. To do this, we must turn control of our lives over to the Holy Spirit and allow Him to produce the characteristics of Christ in us.
- 4** Your answer. I would say the secret is to be filled with the Spirit and to allow the Holy Spirit to have control of my life. Then I will want to do what pleases Him.
- 11** Your answer. This example shows me that I need the power of the Holy Spirit at all times, and I need to keep my mind on the Word of God in order to combat the enemy.

- 5** No man can tame the tongue (v. 8).
- 12** Because leaders are an example to others, and they cannot teach others to be self-controlled unless they, too, are self-controlled.
- 6** a) God
- 13** Your answer. Remember that the Holy Spirit will never force His control upon you—you must yield Him control, so that He can produce in you the fruit of self-control.

10 Fruitbearing

At the beginning of this course we talked about Jesus' analogy of the gardener, the vine, and the branches. In this analogy, God the Father is the gardener, Jesus is the vine, and we who abide in Him are the branches. The branch receives its source of life from the vine as long as it is attached to the vine. The branch must draw from this life-giving source in order to grow and bear fruit. When necessary, the gardener prunes the branch so that it will bear much fruit. The branch that does not remain attached to the vine is cut off and burned.

God's plan for you and me is that we be fruitbearing Christians. He wants us to manifest the characteristics of Christ in our daily lives, just as a branch manifests the characteristics of the vine to which it is attached. He makes this possible by giving us His Holy Spirit, who dwells within us and produces in us the characteristics which are called the fruit of the Spirit in Galatians 5:22–23.

In this final lesson we will review the ninefold fruit of the Spirit and look at the relationship between the Old Testament law, Christian liberty, and the fruit of the Spirit. There are laws against many things, but there is no law against fruitbearing, or Christlikeness. Let the Holy Spirit work in your life, so that it will be like a healthy branch, bearing much fruit.

lesson outline

The Law and Christian Liberty

The Fruit in Review

lesson objectives

When you finish this lesson you should be able to:

1. Identify phrases which express the meaning of freedom from bondage.
2. State the two aspects of the law of liberty, and explain what makes them possible.
3. Evaluate evidences of the fruit of the Spirit in your life and needs you have for Christian growth.

learning activities

1. As background for this lesson, read all six chapters of the Epistle to the Galatians.
2. Work through the lesson development in the usual manner. Read all Scripture texts indicated, and answer all study questions. Your personal application of the basic principles of this course is the major emphasis of this lesson.
3. Take the self-test and check your answers.
4. Review Lessons 7 through 10, then answer the questions in Unit Student Report 3. Follow the instructions given in the unit student report.

key words

atonement	fostered	moral conduct
atoning	justified	progressive
bondage	legalism	unrestrained
consequences	license	yield

lesson development

THE LAW AND CHRISTIAN LIBERTY

Freedom From Bondage

Objective 1. *Identify phrases which express the meaning of freedom from bondage.*

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. (Galatians 5:22–23)

Have you ever stopped to consider why we have laws? What would your community be like if there were no laws? If we had no laws, everyone would be doing as he pleased. There may be no problem with this, as long as the choices of one person did not conflict with the choices of another. But would every citizen conduct himself in such a way that there would never be a conflict? I think not!

The apostle Paul wrote his letter to the Galatian church because of some false teaching in the church. Some people were teaching that after a person had received salvation he must still follow all of the rules and regulations of the Old Testament law. Paul wanted to correct this teaching. He wanted the Galatians to know that their salvation was based on faith in the atoning work of Jesus Christ, and it was the free gift of God's grace. They could not receive salvation by works, and they did not have to do certain works in order to keep it.

The Old Testament law could not prevent people from doing what was wrong, but it did let them know what was wrong. The decision to obey or disobey the Law was the responsibility of each person who received the Law. If someone chose to disobey the Law, he could expect certain consequences.

If you have read the story of the nation of Israel in the Old Testament, you know that God's chosen people disobeyed the Law many times, and they suffered because of their

disobedience. God knew that humans of their own efforts could not obey every part of the Law. That is why He provided for them to make sacrifices as an atonement for sin. But when Jesus offered Himself as our atonement once and for all, He fulfilled the Law. The Old Testament law was the Old Covenant; Christ's sacrifice for us made way for a New Covenant between God and man. That New Covenant provides forgiveness from sin by the grace of God through faith in Jesus Christ. It is a free gift. No longer are men under bondage to the old Law. Through Jesus Christ, we are set free from the Law. (See Jeremiah 31:31–34.)

What does this mean? Does it mean that because men are free from the Law, they can live as they please? Certainly not! It means that the Spirit of Christ now dwells within them, and their new, spiritual nature is in control. This new nature is not concerned with satisfying evil or selfish desires, but it is concerned with pleasing God. The new nature makes it possible for the believer to obey God and live pleasing to Him.

In all six chapters of the epistle to the Galatians, Paul's emphasis is that we are justified before God by our faith in Jesus Christ, apart from the works of the Law. The Holy Spirit dwelling within us is the principle of the new life in Christ.

F. F. Bruce said, "Freedom from the law does not by any means do away with the obligations of moral conduct. But henceforth the obligations of moral conduct are fostered [promoted, encouraged] not by the dictates of the law, but by the operation of the free Spirit . . . The freedom of the Spirit was the antidote alike to legal bondage and unrestrained license" (1982, 239–240).

Let us summarize what this means:

1. The person who is saved by faith in Jesus Christ is no longer under bondage to the Old Testament law.
2. At the time of salvation, the Holy Spirit indwells the believer, and he receives a new spiritual nature.
3. As long as he yields control of his life to the Holy Spirit, the believer lives an overcoming Christian life.

4. The believer's conduct is now determined by the degree to which he yields to the Spirit's control. He is no longer in bondage to the Law or to his old nature and its desires.

Application

1 What is the principle of the new life in Christ?

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2 What is the answer to the problems of bondage to the Law and bondage to sinful desires?

.....

3 Which phrases express the meaning of freedom from bondage to the Law or to sin?

- a)** Life in the Spirit
- b)** Freedom to do as I please
- c)** Freedom from obligations of moral conduct
- d)** Salvation by faith in Christ
- e)** Satisfying personal desires
- f)** Operation of the Spirit within me
- g)** Obedience to every part of the Law
- h)** Manifesting the fruit of the Spirit



The Law of Liberty

Objective 2. *State the two aspects of the law of liberty, and explain what makes them possible.*

Galatians 5 sums up Paul's teaching on the subject of law and liberty. In verse 1 Paul again warns the Galatians against going into bondage to the Law. He compares the observation of the rituals and ordinances of the Law to a yoke of bondage. If one goes back to keeping the Law, he is under obligation to keep the whole contract. If one part of the Law is broken, it is the same as all parts being broken. But Christians, by faith in Christ, are under the New Covenant, and so we are free from any observance of the ceremonial rites and the special days related to the period of the Law. The New Covenant, made possible by Christ's blood, is one

of freedom, righteousness, and life. The gospel is called the “law of Christ” in Galatians 6:2, but it is a law of liberty to serve God and not to sin. Because together with our spiritual liberty comes the responsibility to live right—and we are able to live right only by the power of the Holy Spirit within us.

The Galatian Christians were trying to please the Law and Christ at the same time. That is what Paul is talking about in this Epistle. In another letter to the church in Rome, he speaks on the same subject:

So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death. But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. (Romans 7:4–6)

So step by step, Paul instructs the Galatians concerning life in the Spirit. He mentions the basic truth of being born of the Spirit (4:29); then he talks about living by the Spirit (5:16); and finally, he exhorts the Galatians concerning walking by the Spirit (5:25).

The climax of this Epistle comes when Paul contrasts the life in the flesh (Galatians 5:19–21) and life in the Spirit. Find the two lists you made in Lesson 1 and compare them again. Paul’s teaching is not that there is a continuous war within us, which makes us helpless to live right. He is simply describing the results of living in legalism, seeking perfection through self-efforts. Those who belong to Christ, Paul tells us, have crucified the sinful nature with its passions and desires. Their lives are now directed by the Holy Spirit: they are born of the Spirit, they live by the Spirit, and they walk in the Spirit. This is the law of liberty.

Application

4 The law of liberty means that by the power of the Holy Spirit we have the liberty to and not to

5 Explain the process which makes the law of liberty possible.
.....
.....



THE FRUIT IN REVIEW

Objective 3. *Evaluate evidences of the fruit of the Spirit in your life and needs you have for Christian growth.*

A Progressive Development

Merrill C. Tenney, in his commentary on the epistle to the Galatians, said, “The obvious purpose of this epistle was not to prepare the Galatians for passing an examination, but to prepare them for living a life” (1979, 208). We might say the same thing about this course on the fruit of the Spirit. The most important purpose of this course is to create in you a desire for the fruit of the Spirit to be abundant in your life. Remember that the fruit of the Spirit is the progressive development of the life and nature of Jesus Christ in the believer.

Our goal is to be like Jesus. C. S. Lewis says, “Our model is the Jesus, not only of Calvary, but of the workshop, the roads, the crowds, the clamorous demands and surly oppositions, the lack of all peace and privacy, the interruptions. For this . . . is the Divine life operating under human conditions” (1976, 11).

It is sometimes easier to bow at the altar and make a commitment to follow Jesus than it is to put that commitment into practice. Is the character of Christ in evidence when unreasonable demands are made upon you, when people oppose you, and when trials overtake you? Do you manifest a Christlike life in the midst of

confusion and interruptions? We have a powerful Helper with us in every situation. As we walk in the Spirit, He will help us to live as Jesus lived.

Principle Themes

Let us review the ninefold fruit of the Spirit and consider once again the principle themes of this study.

1. *Love*. The first dimension of the fruit of the Spirit is *agape*—a selfless, deep, and constant love which finds its greatest expression in the love of God and in the love that Jesus manifested on the Cross. It is the love described in 1 Corinthians 13 as patient, kind, and unselfish. It is not envious, boastful, proud, or rude, nor is it easily angered. It rejoices with the truth. This love keeps no record of wrongs and does not delight in evil. Can you see how many of the definitions we have given for other dimensions of spiritual fruit also apply to love? It is the characteristic of Christ from which flows all of the other characteristics.

2. *Joy*. This characteristic is a divine grace which results in an attitude of cheerfulness, calm delight, and great gladness based on life in the Spirit. It is a result of faith in God and is not affected by the circumstances of life. This joy comes from salvation, from an awareness of God's power to act in our behalf, and from the blessings of a daily walk with God and communion with Him through His Word and in prayer. There is a strong bond between suffering and joy for the Christian. The joy of the Lord gives us strength in difficult times.

3. *Peace*. The peace that the Holy Spirit gives includes tranquility, quietness, unity, harmony, security, trust, shelter, and refuge. It is a sense of spiritual well-being, of the knowledge that we are right with God, and it is the assurance that we can trust God to supply all our needs. We experience peace with God at the time of salvation. The peace of God is an inner peace which replaces anger, guilt, and worry. The Bible exhorts us to do our best to live at peace with everyone, to seek peace and pursue it.

4. *Patience*. This dimension of the fruit of the Spirit speaks of being long-suffering, having a disposition that is even-tempered,

having self-restraint. Patience is perseverance, or endurance, which does not surrender to difficult circumstances or fall apart under sustained trials. It is manifested in the attributes of God as described in Exodus 34:6—He is compassionate, gracious, slow to anger, faithful, He maintains His love for us, and He is forgiving. These are all descriptions of one who is patient.

5. *Kindness.* The person who manifests kindness has a gracious disposition which encompasses tenderness, compassion, and sweetness, flowing from inner purity. He has a willingness to do that which is good. Kindness is closely associated with goodness, which is the acting out of the inner quality of kindness.

6. *Goodness.* This characteristic is the practice or expression of kindness—doing that which is good. It includes service or ministry to others, and generosity. Goodness can be both kind and strong, and can even include rebuke and discipline for the purpose of leading to repentance and forgiveness.

7. *Faithfulness.* This is the virtue of a person who has faith, and it is related to trustworthiness, integrity, fidelity, loyalty, honesty, and sincerity. Faithfulness is based on our trust in Jesus to save us, and our absolute surrender to Him as our Lord and Savior. The faithful person is reliable—he can be counted on to do what is right, and to keep his promises. He is faithful in stewardship—He can be entrusted to do God’s work according to His will. He recognizes that his time, talents, and possessions all belong to the Lord, and he is reliable in his management of these things.

8. *Gentleness.* The three main ideas of gentleness are 1) submission to the will of God; 2) teachableness; and 3) being considerate. Gentleness includes control of anger—knowing when to be angry and when not to be angry. The analogies of Christ as the Lamb of God, of the Holy Spirit as a dove, and of believers as sheep illustrate the significance of the characteristics which indicate gentleness in the Christian life.

9. *Self-control.* The final dimension of the fruit of the Spirit is self-control, or mastery over self. It is illustrated by the strict training and discipline of athletes who are striving to win the prize. Self-control involves mastery of sensual passions, and moderation

in daily habits, as opposed to over-indulgence. The Christian is exhorted to live a balanced life, not given to excesses. Specific areas of self-control are control of the tongue, of sexual desire, of the use of time, control of the mind, and temperance in such things as eating and drinking. Self-control is made possible by the new nature within us, which yields control of our lives to the Holy Spirit. Self-control is essential to living holy. It is, in effect, Spirit control, or a voluntary yielding of ourselves to the control of the Holy Spirit.

Application

6 Match the list of the fruit of the Spirit (right) to the brief description of each (left).

- | | | |
|--------------|---|-----------------|
| ... a | The practice or expression of kindness, including service to others and generosity | 1) Love |
| ... b | Involves submission, teachableness, and consideration | 2) Joy |
| ... c | An attitude of great gladness which is based on faith in God rather than circumstances | 3) Peace |
| ... d | Involves strict training, temperance, moderation, and balance | 4) Patience |
| ... e | Tranquility, unity, harmony, security | 5) Kindness |
| ... f | The characteristic which encompasses all of the others and is demonstrated by Christ's death on the cross | 6) Goodness |
| ... g | An inner quality of tenderness, compassion, and sweetness | 7) Faithfulness |
| ... h | Trustworthiness, honesty, sincerity, good stewardship | 8) Gentleness |
| ... i | Perseverance, quality of being longsuffering and even-tempered | 9) Self-control |

7 In your notebook, practice writing Galatians 5:22–23 until you can write it from memory. Then quote it aloud to someone.

8 Copy the following headings in your notebook, and take time for a thorough self-evaluation of evidences of the fruit of the Spirit in your life. Think of ways that you can practice the things you have learned in these lessons. Consider needs you may have in regard to the manifestation of the fruit of the Spirit in your life.

The Fruit of the Spirit			
Characteristic	Brief description of characteristic	Evidence of this characteristic in me	Needs that I have for growth



After you have completed the chart, commit yourself to earnest prayer that the Holy Spirit will produce more abundantly in you these characteristics of Christ. Remember that the fruit of the Spirit is a progressive, day-by-day development of Christlikeness in you as you grow in grace and obey the prompting of the Spirit. You may fail many times, but the Holy Spirit will help you to become a branch that bears much fruit as you continue to give Him control of your life.

We conclude with this reminder from the apostle Paul:

So I say, live by the Spirit. . . . Since we live by the Spirit, let us keep in step with the Spirit. . . . The one who sows to please the Spirit, from the Spirit will reap eternal life (Galatians 5:16, 25; 6:8).

self-test

TRUE-FALSE. If the statement is TRUE, write T in the blank space. If it is FALSE, write F.

- ... **1** In speaking of spiritual fruit, we refer to one fruit with nine dimensions or aspects.
- ... **2** The terms fruit of the Spirit and characteristics of Christ refer to the same concepts.
- ... **3** Christian liberty means that the Christian can disregard the commandments of God and do as he pleases.
- ... **4** Salvation is received by faith in Christ, and is maintained by good works.
- ... **5** The purpose of the Old Testament law was to make it impossible for people to please God.
- ... **6** The guiding principle of the new life in Christ is the Holy Spirit dwelling within us.
- ... **7** Freedom of the Spirit provides the answer both to the bondage of law and the bondage of sinful desires.
- ... **8** The New Covenant is a law of liberty to serve God and not to sin.
- ... **9** Christians are still required to observe certain rites and ceremonies of the Old Testament law.
- ... **10** As long as one surrenders the control of his life to the Holy Spirit, he gives evidence to the fact that he serves God by choice and not by law.
- ... **11** The fruit of the Spirit is the progressive development of the life and nature of Jesus Christ in the believer.
- ... **12** The fruit of the Spirit is fully produced in every believer at the moment of salvation, when he is indwelt by the Holy Spirit.

answers to study questions

5 To be born of the Spirit, to live by the Spirit, and to walk in the Spirit.

1 The Holy Spirit dwelling within us.

- 6** **a** 6) Goodness
b 8) Gentleness
c 2) Joy
d 9) Self-control
e 3) Peace
f 1) Love
g 5) Kindness
h 7) Faithfulness
i 4) Patience

2 Freedom of the Spirit who dwells within us.

7 Your answer.

3 **a)** Life in the Spirit. **d)** Salvation by faith in Christ. **f)** Operation of the Spirit within me. **h)** Manifesting the fruit of the Spirit.

8 Your answer.

4 serve God, sin.

Be sure to complete your unit student report for Unit 3 and return Answer Sheet 3 to your GU instructor.

Glossary

The right-hand column lists the lesson in the study guide in which the word is first used.



Lesson

abstaining	— choosing to refrain or hold back from an action, such as eating and drinking	9
abstention	— the act or practice of refraining from an action	9
abstinence	— voluntary holding back; a regular practice of refraining from an action, such as drinking alcoholic beverages	9
abundant	— plentiful; overflowing quantity	1
abuses	— improper uses or treatments; wrong practices or customs	9
agape	— a Greek word meaning selfless love, such as God's divine love	2
antidote	— something that relieves, prevents, or counteracts	9
asceticism	— the practice of strict self-denial as a means of religious discipline	9
atonement	— the bringing back together of God and man through the death of Jesus Christ	10
atoning	— supplying satisfaction for; bringing back together	10

attribute	— a characteristic or quality closely associated with a specific person or thing	6
balance	— condition of stability, equality, or harmony; steadiness	9
bondage	— slavery; servitude	10
characteristics	— special qualities or traits that identify a person or thing	1
close-fisted	— stingy; the opposite of generous	6
compassion	— loving concern or sympathy; attitude of caring	2
conflict	— disagreement, opposition, battle	1
consequences	— the results of a set of conditions	10
consistency	— firmness; regularity; a condition of living or acting according to one's own belief, professions, or character	7
conviction	— a strong persuasion or belief	7
cultivate	— to prepare; to foster the growth of; to encourage	1
debauchery	— extreme indulgence in sensuality; orgy	9
devotion	— fervent love; fidelity	2
dimensions	— elements of a whole; aspects	1
discipleship	— the practice of training disciples or followers	1
discipline	— to train or develop by instruction and exercise; to bring under control	8

disposition	— mood or attitude; temperament	6
dissension	— disagreement in opinion	4
distinguishing	— marked as separate or different	6
<hr/>		
empowering	— giving authority or enablement	1
encompasses	— surrounds; includes; contains	2
endurance	— the ability to withstand hardship or stress	5
enmity	— hatred; hostility	4
eros	— a Greek word meaning physical desire	2
excesses	— more than the usual, proper, or specified amounts; undue indulgences	9
expenditures	— disbursements; that which is paid out	7
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fervent	— marked by great warmth or intensity of feeling	2
fidelity	— loyalty, faithfulness, allegiance	7
fortitude	— strength or courage in times of danger or pain; firmness in enduring hardships or suffering	8
fostered	— promoted the growth or development of	10
<hr/>		
generosity	— liberality in spirit or act; liberality in giving; openhandedness	6
gluttony	— excess in eating or drinking	9

grace	— undeserved divine favor given to man for his salvation; mercy or pardon	3
harmony	— internal calm, tranquillity; agreement, accord	4
hindrances	— things which hold back or prevent progress	3
hospitality	— generosity in welcoming and caring for the needs of guests	6
hostile	— unfriendly; of or relating to an enemy	5
humility	— quality or state of being humble; the opposite of pride	5
impartial	— fair; treating all alike without showing preference	6
incapacity	— the quality or state of being unable to take in, hold, or keep	8
indulgence	— the act of yielding to the desire of something	9
inexhaustible	— not capable of being used up, wearied, or worn out	4
inexpressible	— not capable of being described or expressed	3
inferiority	— state of lesser importance, value, or merit	8
ingredients	— contents; parts of any combination or mixture	5
injustices	— wrongs; violations of the rights others; unfairnesses of	3
insincere	— hypocritical; not truthful	7

instinctive	— of or relating to a natural aptitude, impulse, or response; relating to an unplanned, inner-directed response	2
integrity	— soundness; honesty; adherence to a code of moral or other values	7
intellectual	— of or related to the power of knowing based on study, reflection, and speculation	7
intercessory	— refers to a prayer or action in favor of another or in behalf of another	5
interdependent	— relying on one another or dependent on one another	1
intolerance	— the quality or state of being unwilling to endure or unwilling to grant equal freedom of expression	2
justified	— released from the guilt of sin and accepted as righteous	10
legalism	— strict or excessive conformity to a law or to a religious or moral code	10
legitimate	— lawful; genuine; right or reasonable	3
license	— freedom that is used without a sense of responsibility	10
loyalty	— quality or state of being faithful or reliable	7
manifestations	— things that are easily understood or recognized; demonstrations of power and purpose	5

manifests	— makes evident or certain by showing or displaying	1
mastery	— possession or display of great skill; command	9
mediator	— one who acts as a go-between to effect an action between two parties; one who reconciles two parties	4
meekness	— quality of submissiveness, gentleness, humility; enduring injury with patience and without resentment	8
misconception	— something that is not judged or interpreted correctly; a wrong belief	6
moderation	— temperance; the avoidance of extremes of behavior or expression; observance of reasonable limits	9
moral conduct	— behavior in accordance with principles of right and wrong; observation of a standard of right behavior	10
open-handed	— generous in giving	6
pagan	— unreligious; heathen	5
perseverance	— steadfastness, persistence, endurance	1
persuasion	— a system of beliefs; conviction	7
pistis	— a Greek word meaning trust, belief, faithfulness	7
pleasurable	— enjoyable; pleasant; gratifying	3

praotes	— a Greek word meaning submission, teachableness; consideration	8
principle	— a rule or code of conduct; a comprehensive and basic law, doctrine, or assumption	1
progressive	— characterized by moving forward, or developing to a higher, better, or more advanced stage	10
progressively	— process of moving forward or developing to a higher, better, or more advanced stage	1
proneness	— a tendency or inclination towards; liable to	8
pruning	— cutting back or trimming for more fruitful growth	1
pursuit	— the act of following after or seeking	3
radiance	— the quality or state of glowing; quality of being marked by or expressive of love, confidence, or happiness	3
rebellious	— resistant to authority or tradition; attitude of opposition to authority or domination	6
reciprocal	— shared, felt, or shown by both sides; mutual	2
reconciliation	— the act of restoring to friendship, harmony, or communion	4
reliable	— trustworthy, dependable	7

reproduction	— the act or process of repeating again; the process by which plants and animals give rise to offspring	1
resolution	— the act of determining; firmness or resolve	8
restraining	— preventing from doing something; limiting, restricting, or keeping under control	8
<hr/>		
sanctification	— the state of being free from sin, pure; purity; holiness	1
self-restraint	— self-control; limiting, restricting, or controlling oneself	5
sensual	— relating to or consisting in the satisfying of the senses or the indulgence of appetite; carnal	9
servitude	— the state of subjection to another that resembles slavery; bondage	6
sincerity	— honesty of mind; truthfulness; genuineness	7
social interaction	— commitments to or relationships with one's friends or associates	6
source	— the point of origin; the fountainhead; the cause	3
stability	— the quality, state, or degree of being steadfast, firmly established, constant	1
stewardship	— the act of managing the possessions or directing the affairs of another	7

subjection	— state of being brought under control or dominion	9
submission	— the act of yielding to the control of another	8
superiority	— the quality or state of being higher up, of higher rank, quality, or importance	8
supernatural	— of or relating to God; beyond the natural	7
sustained	— prolonged; continuing; kept up; given support to; withstood	5
symbolism	— the use of a token or sign that stands for or suggests something else	3
tamed	— reduced from a wild to a domestic state; subdued; toned down, softened; brought to a useful state	8
temperance	— self-control; restraint	9
tranquillity	— the quality or state of being calm, serene, or free from anxiety	4
trustworthiness	— reliability; dependability	7
unconquerable	— incapable of being overcome	4
unrepentant	— unwillingness to change one's mind; unwillingness to turn from sin	4
unrestrained	— uncontrolled	10
unwavering	— steady; without changing	7
vegetation	— plant life	1
vineyard	— a planting of grapevines	1

vows	— binding and solemn promises	7
yield	— to give up or surrender	10
yoke	— a frame suited to carry a burden in two equal portions; servitude; bondage	6

Answers to Self-Tests

Lesson 1

- 1 False
- 2 False
- 3 False
- 4 True
- 5 True
- 6 True
- 7 True
- 8 False
- 9 True
- 10 True
- 11 True
- 12 False
- 13
 - a) 2) The purpose for fruitbearing
 - b) 3) Conditions for fruitbearing.
 - c) 1) Ways to promote spiritual fruitbearing.
- 14 Christian character.
- 15 Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.
- 16 By bearing much fruit.

Lesson 2

- 1 **b)** Brotherly
- 2 **a)** Agape
- 3 **d)** a physical relationship.
- 4 **d)** All three are essential.
- 5 **b)** “Love the Lord your God. . . and, Love your neighbor as yourself.”

- 6 a)** Obedience; love for one another.
- 7 d)** help anyone whom the Lord brings into your life.
- 8 b)** see myself as Jesus sees me, made in His likeness.
- 9 c)** there must be a balance of fruit and gifts for effective ministry.
- 10 b)** love comes first, then service.
- 11 a)** The church of Colosse
- 12 a)** fervent love is thankful and sacrificial.

Lesson 3

- 1 a)** 1) Human joy
- b)** 2) Spiritual joy
- c)** 2) Spiritual joy
- d)** 1) Human joy
- e)** 2) Spiritual joy
- f)** 2) Spiritual joy
- g)** 3) Both human and spiritual joy
- 2** False
- 3** True
- 4** False
- 5** True
- 6** True
- 7** False
- 8** True
- 9** True
- 10** True
- 11** True
- 12** False
- 13** True

Lesson 4

- 1 Answers **a), b), e), f), h), i), j)**, are aspects of spiritual peace.
- 2 **c)** Love and joy
- 3 **b)** Righteousness, peace, and joy
- 4 **c)** wholeness or completeness
- 5 **a)** The soil
- 6 **a)** those who proclaim the gospel of Christ should manifest peace
- 7 **c)** having inner peace to guard us
- 8 **b)** being reconciled to God through Jesus Christ
- 9 **c)** our own rights
- 10 **a)** a river

Lesson 5

- 1 **a)** Long-suffering
b) Self-restraint
e) Perseverance
- 2 **c)** endurance
- 3 **a)** Character
- 4 **b)** wants to give people an extended opportunity to repent and be saved.
- 5 **f)** He used all of these terms to describe Himself.
- 6 **c)** Being forgiving of others.
- 7 True
- 8 True
- 9 False (It is developed in us by the Holy Spirit as we submit ourselves to His guidance.)
- 10 False

11 True

12 True

13 False

14 False (They are just as likely to come from within the fellowship.)

15 True

Lesson 6

1 Any of these: Quality of purity, gracious disposition, tenderness, compassion, sweetness, willingness to do what is right or good

2 The practice or expression of kindness, doing what is good, being generous.

3 Just as the love slave chose to be a servant to his master for life, when we are saved we choose to serve Jesus, our Master, for life. We serve Him by acts of kindness and goodness to others-by being kind and doing good.

4 **c)** Ministry

5 **a)** Purity of moral character

6 **b)** It can be at the same time kind and strong

7 **c)** mercy and grace

8 **a)** salvation and service

9 **c)** I am open-handed in my giving, even to the point of sacrifice.

10 **d)** grace

11 **b)** impartiality

12 **c)** repentance

Lesson 7

- 1 **b)** love is proved by faithfulness
- 2 **c)** riding a bus
- 3 **a)** endurance
- 4 **c)** Making a vow and not keeping it
- 5 **b)** living faith
- 6 **d)** continuing with what you have started
- 7 **d)** Pistis
- 8 **b)** manages someone else's property
- 9 **a)** how we invest what God has given to us
- 10 **c)** Being cast into darkness (hell)
- 11 **b)** Daniel
- 12 **d)** being what you say you are
- 13 **c)** Stewardship
- 14 **b)** Fruit of faith

Lesson 8

- 1 **a)** the Holy Spirit
b) Jesus Christ
c) followers of Christ (Christians)
d) gentleness
- 2 submissiveness
- 3 angry, angry
- 4 proud or boastful
- 5 gentleness
- 6 **d)** Gentleness and firmness
- 7 **a)** consideration
- 8 **c)** anger at the right time

- 9 b)** any action that brought dishonor to God's house or name
- 10 c)** rain upon dry ground so that it can receive seed
- 11 d)** having a gentle, quiet spirit
- 12 b)** a share in the kingdom of God

Lesson 9

- 1 d)** self-discipline
- 2 b)** drunkenness and orgies
- 3 a)** sensual passions
- 4 c)** abstaining from such things as meat, wine, and marriage
- 5 b)** not do anything to excess
- 6 a)** the tongue
- 7 a)** You must turn control of your life over to the Holy Spirit.
- 8 b)** have a balanced life, giving appropriate time to each of these activities
- 9** True
- 10** True
- 11** False
- 12** False
- 13** True
- 14** False

Lesson 10

- 1** True
- 2** True
- 3** False
- 4** False (Faith in Christ is the only requirement.)

5 False

6 True

7 True

8 True

9 False

10 True

11 True

12 False

Abundant Living

UNIT STUDENT REPORTS AND ANSWER SHEETS



DIRECTIONS

When you have completed your study of each unit, fill out the unit student report answer sheet for that unit. The following are directions how to indicate your answer to each question. There are two kinds of questions: TRUE-FALSE and MULTIPLE-CHOICE.

TRUE-FALSE QUESTION EXAMPLE

The following statement is either true or false. If the statement is

TRUE, blacken space A.

FALSE, blacken space B.

1 The Bible is God's message for us.

The above statement, *The Bible is God's message for us*, is TRUE, so you would blacken space A like this:

1 B C D

MULTIPLE CHOICE QUESTION EXAMPLE

There is one best answer for the following question. Blacken the space for the answer you have chosen.

- 2** To be born again means to
- a)** be young in age.
 - b)** accept Jesus as Savior.
 - c)** start a new year.
 - d)** find a different church.

The correct answer is b) *accept Jesus as Savior*; so you would blacken space B like this:

2 A B C D

UNIT ONE EVALUATION

PART 1—TRUE-FALSE QUESTIONS

The following statements are either true or false. If the statement is TRUE, blacken space A.

FALSE, blacken space B.

- 1** I have carefully read all of the lessons in Unit One.
- 2** The principle of fruitbearing is illustrated by saying that the old nature produces a Christlike character.
- 3** In the illustration of the vine and the branches the gardener is the Christian believer.
- 4** The most perfect kind of love is *agape*.
- 5** Spiritual joy is often strengthened through suffering.
- 6** For a Christian the source of spiritual joy is found in human relationships.
- 7** Three aspects of spiritual peace are tranquillity, harmony, and security.
- 8** To be reconciled means to be out of harmony with God.

PART 2—MULTIPLE-CHOICE QUESTIONS

There is one best answer for each of the following questions.

Blacken the space on your answer sheet for the answer you have chosen.

- 9** An example of the principle of fruitbearing is that
 - a)** a banana tree produces seeds.
 - b)** the old nature produces the works of the flesh.
 - c)** most seeds die soon after they are planted.
 - d)** most branches produce much fruit.
- 10** The term “the fruit of the Spirit” refers to
 - a)** doing good works.
 - b)** having Christlike character.
 - c)** living a perfect life.
 - d)** forgiveness of sin and reconciliation with God.

- 11** In the illustration of the vine and the branches, those branches which bear no fruit are
- a)** trimmed.
 - b)** replanted.
 - c)** cut off.
 - d)** watered.
- 12** Brotherly kindness or friendship is inferior to agape because it depends on
- a)** selfishness.
 - b)** physical contact.
 - c)** a reciprocal relationship.
 - d)** receiving rather than giving.
- 13** The love that flows from natural instincts, feelings, or passions is called
- a)** *eros*, or physical love.
 - b)** *philia*, or brotherly love.
 - c)** *agape*, or divine love.
- 14** When we say that *agape* is selfless love we mean that it
- a)** considers personal needs as of greatest importance.
 - b)** requires a person to hate himself.
 - c)** is directed toward God alone.
 - d)** considers the needs of others before self.
- 15** Which of these defines spiritual joy?
- a)** Contentment and pleasure in the good things of life.
 - b)** Peace and happiness whose source is success and personal security.
 - c)** The joy which results from loving relationships with other people.
 - d)** A quality of cheerfulness, delight, and gladness not determined by circumstances because its foundation is God.
- 16** What is the main source of spiritual joy?
- a)** God Himself
 - b)** The powerful acts of God
 - c)** The blessings of God
 - d)** Our hope of eternal life

- 17** The Scriptures reveal that there is a strong bond between joy and
- a)** happiness.
 - b)** wealth.
 - c)** suffering.
 - d)** doubt.
- 18** Paul's letter to the Philippians is often referred to as the
- a)** Treatise of Complaint.
 - b)** Joy Letter.
 - c)** Philippian Revolt.
 - d)** Great Document.
- 19** Peace with God refers to
- a)** having a mediator between God and humans.
 - b)** confessing sin.
 - c)** reconciliation.
 - d)** sanctification.
- 20** Daniel in the lion's den illustrates the principle that peace is the result of
- a)** trusting God.
 - b)** being strong.
 - c)** obeying authorities.
 - d)** refusing to sin.

END OF REQUIREMENTS FOR UNIT ONE. Follow the remaining instructions on your answer sheet and return it to your GU instructor or office in your area, then begin your study of Unit Two.

UNIT TWO EVALUATION

PART 1—TRUE-FALSE QUESTIONS

The following statements are either true or false. If the statement is TRUE, blacken space A.

FALSE, blacken space B.

- 1** I have carefully read all of the lessons in Unit Two.
- 2** To face trials with endurance means to complain about them.
- 3** Two aspects of divine patience are to be long-suffering and even-tempered.
- 4** The Lord's coming has been delayed mainly to test the patience of believers.
- 5** The word translated as *kindness* in Galatians 5:22 means a quality of purity and a compassionate, gracious disposition.
- 6** God's kindness is shown by His mercy, while His goodness is demonstrated through correction.
- 7** Goodness as the fruit of the Spirit is an inactive inner quality.
- 8** There is no limit to God's kindness and goodness, even towards people who are rebellious and who refuse to repent.

PART 2—MULTIPLE-CHOICE QUESTIONS

There is one best answer for each of the following questions.

Blacken the space on your answer sheet for the answer you have chosen.

- 9** When Jesus said we must take up our cross and follow Him, He meant we must be willing to
 - a)** forgive.
 - b)** go into full-time ministry.
 - c)** fight those who are against Him.
 - d)** suffer for Him.

- 10** The Bible teaches that suffering produces
- a)** perseverance.
 - b)** discouragement.
 - c)** healing.
 - d)** faith.
- 11** In Corinthians 13 we find that love is not easily angered, keeps no record of wrongs, and always perseveres. These are all definitions of
- a)** joy.
 - b)** peace.
 - c)** patience.
 - d)** faithfulness.
- 12** Which of these is NOT a correct description of the Lord's patience?
- a)** Compassionate and gracious
 - b)** Easily angered
 - c)** Abounding in love and faithfulness
 - d)** Forgiving sin
- 13** Which of these does NOT illustrate an aspect of patience?
- a)** If someone is late for an appointment with her, Mary refuses to wait for them.
 - b)** Although Bill's car is old, he won't buy another one until he has saved enough money.
 - c)** Ann has been ill and bedfast for six months, but she trusts the Lord and always displays a cheerful attitude.
 - d)** Robert never gives up when his son is rebellious, but he faithfully prays for his son and is forgiving.
- 14** Which of these describes goodness as the fruit of the Spirit?
- a)** Purity
 - b)** Compassion
 - c)** Sweetness
 - d)** Generosity

- 15** Moral holiness is associated with the characteristic of
- a)** patience.
 - b)** goodness.
 - c)** kindness.
 - d)** generosity.
- 16** The limits of God's kindness are extended to
- a)** all believers.
 - b)** believers who manifest the fruit of the Spirit.
 - c)** all people, both believers and unbelievers.
 - d)** those who have no sin in their lives.
- 17** The two divine principles of godliness and goodness are
- a)** righteousness and mercy.
 - b)** personal salvation and service to others.
 - c)** purity and generosity.
 - d)** love and joy.
- 18** God's question to Adam and Eve, "Where are you?" was one of concern about their
- a)** spiritual condition.
 - b)** safety.
 - c)** disappearance.
 - d)** social condition.
- 19** To be open-handed means to be
- a)** ready for service.
 - b)** generous.
 - c)** poor.
 - d)** rich.
- 20** Mercy, righteousness, and truth are all found in
- a)** the Law.
 - b)** the giving of justice.
 - c)** the atoning work of Jesus Christ.
 - d)** knowledge.

END OF REQUIREMENTS FOR UNIT TWO. Follow the instructions on your answer sheet and return it to your GU instructor or office in your area, then begin study of Unit 3.

UNIT THREE EVALUATION

PART 1—TRUE-FALSE QUESTIONS

The following statements are either true or false. If the statement is TRUE, blacken space A.

FALSE, blacken space B.

- 1 I have carefully read all of the lessons in Unit Three.
- 2 In the New Testament, the two main uses of the word *pistis* refer to believing and faithfulness.
- 3 Teachableness and submission are characteristics of gentleness.
- 4 Making vows and then breaking them is better than making no vows at all.
- 5 The gentle person is usually weak and lacks courage to act, because he does not want to offend anyone.
- 6 Self-control includes self-denial of evil pleasures and desires.
- 7 The apostle Paul taught that there is no law against manifesting the fruit of the Spirit.
- 8 Asceticism is a necessary part of self-control.

PART 2—MULTIPLE-CHOICE QUESTIONS

There is one best answer for each of the following questions. Blacken the circle on your answer sheet for the answer you have chosen.

- 9 The aspect of faith which leads to conversion is called
 - a) the gift of faith.
 - b) beliefs.
 - c) saving faith.
 - d) living faith.

- 10** Stewardship is an aspect of faithfulness which means
- a)** patient endurance.
 - b)** finishing what you start.
 - c)** good management of someone else's affairs or possessions.
 - d)** keeping your promises.
- 11** Which of these is NOT an aspect of faithfulness?
- a)** Insincerity
 - b)** Trustworthiness
 - c)** Consistency
 - d)** Stewardship
- 12** The three main ideas of the word translated as *gentleness* in Galatians 5:23 are submission to the will of God, teachableness, and
- a)** having self-confidence.
 - b)** being calm.
 - c)** being weak.
 - d)** showing consideration.
- 13** The word *praotes* was used in secular Greek to mean
- a)** never getting angry.
 - b)** the taming or disciplining of an animal.
 - c)** sharing a yoke of bondage.
 - d)** soldiers who refuse to fight the enemy.
- 14** The significance of gentleness as the fruit of the Spirit is seen in the symbolic use in the Bible of all of the following EXCEPT
- a)** the Holy Spirit as a dove.
 - b)** Jesus as the Lamb of God.
 - c)** disciples as tamed animals.
 - d)** believers as sheep.
- 15** Paul's analogies of the athlete and soldier in training are examples of
- a)** self-control.
 - b)** self-denial.
 - c)** gentleness.
 - d)** Christian liberty.

- 16** The opposite of self-control is
- a)** asceticism.
 - b)** moderation.
 - c)** temperance.
 - d)** excessive indulgence.
- 17** The secret to gaining self-control over evil desires, according to Romans 8, is to
- a)** practice total abstinence.
 - b)** keep being filled with the Spirit.
 - c)** give in to the old nature.
 - d)** burn with passion.
- 18** Paul taught the Galatians that their salvation depended upon
- a)** continuing to do good works.
 - b)** the atoning work of Christ and nothing else.
 - c)** having all the gifts and fruit of the Spirit.
- 19** The principle of the new life in Christ is
- a)** being born of the Spirit, living by the Spirit, and walking in the Spirit.
 - b)** obeying every part of the Law and doing good works.
 - c)** having complete liberty to live as one desires.
 - d)** the strict observation of religious ceremonies.
- 20** The fruit of the Spirit can best be described as
- a)** living a holy life free from all sin.
 - b)** supernatural gifts of the Holy Spirit which provide power for service and which are available to all believers equally.
 - c)** the progressive development of the life and nature of Jesus Christ in the believer.
 - d)** Christian liberty.

END OF REQUIREMENTS FOR UNIT THREE. Follow the remaining instructions on your answer sheet and return it to your GU instructor or office in your area. This completes your study of this course. Ask your GU instructor to recommend another course of study for you.

CS6361 ABUNDANT LIVING

*Congratulations on finishing your study of the lessons in Unit 1!
Please fill in all the blanks below.*

Your Name

Your GU Student Number

(Leave blank if you do not know what it is.)

Your Mailing Address

.....

City

Province/State Postal/Zip

Country

Occupation Age Sex.....

Are you married? How many members are in your family? ..

How many years have you studied in school?

Are you a member of a church?

If so, what is the name of the church?

What responsibility do you have in your church?

.....

How are you studying this course: Alone?

In a group?

What other GU courses have you studied?

.....

.....

Cut this page and send to your GU instructor



ANSWER SHEET FOR UNIT ONE

Blacken the correct space for each numbered item. For all questions, be sure the number beside the spaces on the answer sheet is the same as the number of the question.

1	A	B	C	D	8	A	B	C	D	15	A	B	C	D
2	A	B	C	D	9	A	B	C	D	16	A	B	C	D
3	A	B	C	D	10	A	B	C	D	17	A	B	C	D
4	A	B	C	D	11	A	B	C	D	18	A	B	C	D
5	A	B	C	D	12	A	B	C	D	19	A	B	C	D
6	A	B	C	D	13	A	B	C	D	20	A	B	C	D
7	A	B	C	D	14	A	B	C	D					

Write below any questions you would like to ask your instructor about the lessons.

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.....

Now look over this student report answer sheet to be sure you have completed all the questions. Then return it to your GU instructor or office in your area. The address should be stamped on the copyright page near the front of your study guide.

FOR GU OFFICE USE ONLY	
Date	Score
GU CHRISTIAN SERVICE PROGRAM	

CS6361 ABUNDANT LIVING

*We hope you have enjoyed your study of the lessons in Unit 2!
Please fill in all the blanks below.*

Your Name

Your GU Student Number
(Leave blank if you do not know what it is.)

Your Mailing Address

.....

City

Province/State Postal/Zip

Country

Cut this page and send to your GU instructor



ANSWER SHEET FOR UNIT TWO

Blacken the correct space for each numbered item. For all questions, be sure the number beside the spaces on the answer sheet is the same as the number of the question.

1	A	B	C	D	8	A	B	C	D	15	A	B	C	D
2	A	B	C	D	9	A	B	C	D	16	A	B	C	D
3	A	B	C	D	10	A	B	C	D	17	A	B	C	D
4	A	B	C	D	11	A	B	C	D	18	A	B	C	D
5	A	B	C	D	12	A	B	C	D	19	A	B	C	D
6	A	B	C	D	13	A	B	C	D	20	A	B	C	D
7	A	B	C	D	14	A	B	C	D					

Write below any questions you would like to ask your instructor about the lessons.

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Now look over this student report answer sheet to be sure you have completed all the questions. Then return it to your GU instructor or office in your area. The address should be stamped on the copyright page near the front of your study guide.

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Date	Score
GU CHRISTIAN SERVICE PROGRAM	

CS6361 ABUNDANT LIVING

*We hope you have enjoyed your study of the lessons in Unit 3!
Please fill in all the blanks below.*

Your Name

Your GU Student Number

(Leave blank if you do not know what it is.)

Your Mailing Address

.....

City

Province/State Postal/Zip

Country

Cut this page and send to your GU instructor



ANSWER SHEET FOR UNIT THREE

Blacken the correct space for each numbered item. For all questions, be sure the number beside the spaces on the answer sheet is the same as the number of the question.

1	A	B	C	D	8	A	B	C	D	15	A	B	C	D
2	A	B	C	D	9	A	B	C	D	16	A	B	C	D
3	A	B	C	D	10	A	B	C	D	17	A	B	C	D
4	A	B	C	D	11	A	B	C	D	18	A	B	C	D
5	A	B	C	D	12	A	B	C	D	19	A	B	C	D
6	A	B	C	D	13	A	B	C	D	20	A	B	C	D
7	A	B	C	D	14	A	B	C	D					

Write below any questions you would like to ask your instructor about the lessons.

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Now look over this student report answer sheet to be sure you have completed all the questions. Then return it to your GU instructor or office in your area. The address should be stamped on the copyright page near the front of your study guide.

FOR GU OFFICE USE ONLY	
Date	Score
GU CHRISTIAN SERVICE PROGRAM	

CS6361 ABUNDANT LIVING

Your Name

Your GU Student Number
(Leave blank if you do not know what it is.)

Your Mailing Address

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City

Province/State Postal/Zip

Country

REQUEST FOR INFORMATION

The GU office in your area will be happy to send you information about other GU courses that are available and their cost. You may use the space below to ask for that information.

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Cut this page and send to your GU instructor



INVITATION TO ACCEPT JESUS CHRIST AS LORD AND SAVIOR

Becoming a Christian and receiving the gift of eternal life is a choice you make. God has done everything possible to open the door to heaven for you. Jesus suffered a cruel death on the Cross, taking the punishment we rightfully deserved, so that the very worst of sinners can now be fully forgiven and receive the gift of eternal life.

To receive this gift, you need to admit that you are a sinner and ask God to forgive you of all the evil deeds you have done. You need to trust in and take Jesus Christ into your life as your Lord and Savior.

If you are ready to receive Jesus, say this prayer now and mean it from your heart:

Dear Father in heaven, I recognize today that I have sinned against you, and it is my desire to turn away from my sins from this day forward. Please forgive me. I also believe You sent Your Son, Jesus Christ, to die in my place on the cross and that He rose from the dead on the third day. I receive Him today as my Lord and Savior by faith and will live for Him the rest of my life. Please change my life and make your presence known in me. I ask this in Jesus' holy name, Amen.

CS6361 ABUNDANT LIVING RESPONSE PAGE

Please write in BLOCK letters:

Your Name:

Post Office Box:

Street
Address:

.....

City:

State/Province:

Postal or Zip Code:

Country:

E-mail address:

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1. *Were you a Christian, having understood God's plan of salvation and accepted Jesus as your Savior, before starting this course?*
2. *Did you accept Jesus Christ as a result of studying these lessons?*
3. *Do you belong to a local church? If so, what church?*
4. *Would you like to have an address of a local church in your area?*
5. *Would you like to have information about other courses like this that you can study?*



Congratulations on having finished this Christian Service course. Send this sheet to your national Global University office if indicated or local church study center or Global University's international headquarters in Springfield, MO, USA (address shown on the back cover).

May God bless you as you love and serve Him.

SEND US THE NAMES AND ADDRESSES OF YOUR FRIENDS

We will send them Lesson 1 of our evangelism booklet
“The Great Questions of Life.”

Print Clearly

Last Name

First Name

Mailing Address

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City

Province or State `

Zip or Postal Code

Country

Last Name

First Name

Mailing Address

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Province or State `

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Last Name

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Country

CHRISTIAN SERVICE SERIES



Studies in Christian Leadership

Abundant Living

This course will help you...

- understand the importance of the development of Christlike character in the believer.
- define the nine characteristics of the fruit of the Spirit listed in Galatians 5:22–23.
- cultivate spiritual fruit in your daily life.

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Christian Maturity
Prayer and Worship
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Contact your Christian Service representative for more information on how to obtain these other courses.



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