



Cherrequine Bible Doctrine Ministries

The Fruit of the Spirit

The fruit of the Spirit is Love, Joy, Peace, Patience, Kindness

Gal 5:22-23, But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control; against such things there is no law. We have seen the first two parts of the fruit: Love, a reference to impersonal unconditional love. Next is joy, a reference to inner happiness. The third part of the fruit is the Greek noun eirene, translated peace, tranquility, health, and prosperity. This word connotes two types of prosperity: inner peace with God and overt prosperity and blessing. This is the type of peace that our Lord promised His disciples in Joh 14:27, "Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful."

This type of peace or inner tranquility delivers a person from anxiety, fears and worries. Joh 16:33, "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world." If you have the fruit of the Spirit you will be at peace with others, Rom 12:18, If possible, so far as it depends on you, be at peace with all men. Peace refers to the tranquil state of the soul being assured of salvation, and being content, Rom 8:6, For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.

This word Eirene also refers to materialistic prosperity (Luk 19:42, Heb 7:2), and spiritual prosperity which means having maximum awareness of life. This means that you have a zest for life and treasure every moment of it, whether in adversity or prosperity, Pro 8:18, Riches and honor are with Me [doctrine], enduring wealth and virtue [righteousness]. Psa 23:5 6, You have prepared for me a table in the presence of my enemies. You have anointed my head with oil. My cup [of blessing] is overflowing. Only prosperity and grace pursue me all the days of my life [escrow blessings for time], and I will remain in the house of the Lord forever [escrow blessings for eternity]. The word eirene or peace also refers to a state of tranquility of soul, something very few individuals enjoy (Phi 4:6-7). The peace of God will give you mental stability, a key issue in the spiritual life. Having mental stability is the ability to think doctrine and have divine viewpoint under pressure. It is the ability to accurately apply metabolized doctrine in time of testing, and it is insulation against Christian psychosis, neurosis, and psychopathic tendencies.

Biblical peace or prosperity is based upon receiving the power and the strength that God has provided. This eliminates the struggle that results from believers trying to please God with their human power, Psa 29:11, The Lord will give strength to His people; The Lord will bless His people with peace. True inner peace, which results in overt prosperity,

comes from one's P.M.A. of Bible doctrine, Psa 85:10, Lovingkindness [grace] and truth [doctrine] have met together; Righteousness and peace have kissed each other. This peace comes from understanding that you are perfectly righteous in the eyes of God (Pro 3:1-3, Pro 3:13-18). We are told that there is a path to this peace in Rom 3:17, And the path of peace have they not known. This inner peace and overt prosperity cannot be realized apart from understanding the new spiritual species and how to live as a new creature in Christ (Gal 6:15-16). This peace has its origin in the knowledge of God and the person of our Lord Jesus Christ. In Isa 9:6, our Lord is called the Prince of Peace or the Prince of inner peace and overt prosperity, and in Rom 15:33, God is called the God of peace. We are also told not to be overly concerned with Satan and the kingdom of darkness, Rom 16:20, The God of peace [inner peace and overt prosperity] will soon crush Satan under your feet. 2Co 13:11 says, Finally brethren, rejoice [be filled with joy or the happiness of God], be made complete [reach spiritual maturity], be comforted [through the Comforter, God the Holy Spirit], be like minded [thinking divine viewpoint], live in peace [inner peace and overt prosperity]; and the God of love and peace shall be with you.

Our peace and prosperity with God is contingent upon the work of our Lord Jesus Christ, Rom 5:1, Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, (also see Eph 2:14-19). When this principle is understood, the capacity for blessing and prosperity is given to every believer. This is why we have such passages as Rom 2:10, but glory and honor and peace [inner peace and overt prosperity] to every man who does good [produces divine good], to the Jew first and also to the Greek.

Inner peace is a result of the ministry of God the Holy Spirit controlling the soul of the believer and producing His Fruit (Gal 5:22, Rom 15:13). It is based upon a system of thinking, Col 3:15, And let the peace of Christ rule in your hearts. God's peace is given in different measures to different believers depending upon their intake of doctrine, (1Pe 1:2, Rom 14:17). The Apostle Paul told Timothy that eirene must be pursued, 2Ti 2:22, Now flee from youthful lusts, and pursue righteousness, faith, love {and} peace, with those who call on the Lord from a pure heart. Paul makes this final statement to us concerning the peace of God, Phi 4:9, The things you have learned and received and heard and seen in me, practice these things; and the God of peace [inner peace and overt prosperity] shall be with you.

The fourth part of the fruit of the Spirit is the Greek noun makrothumia meaning patience and longsuffering. The patience and longsuffering of God is related to His lovingkindness and truth (Psa 86:15). It is because the Lord is filled with lovingkindness and truth that He can be so patient with each and every one of us. Patience and longsuffering is related to the compassion of the Lord (Psa 103:8), and believers who have it will also be very compassionate. It is related to the power or omnipotence of God, Nah 1:3, The Lord is slow to anger [patient and longsuffering] and great in power.

It is related to the principle of repentance, Rom 2:4, Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? A believer who has the patience and longsuffering of God will be very sensitive and compassionate to those who are guilty and need to repent. The

patience and longsuffering of God is related to the Lord's tolerance and endurance with us, 1Ti 1:16, And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life. This passage is a picture of our Lord's perfect patience toward the wicked sinner.

Patience is a very important virtue for all of us. It is developed and produced by God the Holy Spirit in the life of the believer, Col 1:11-12, Strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; And so, as those who have been chosen of God, holy and beloved, put on a heart [right lobe] of compassion, kindness, humility, gentleness and patience; Patience and longsuffering is thinking, not emotion. A patient person will be slow to anger, Pro 14:29, He who is slow to anger has great understanding, but he who is quick tempered exalts folly. Patience with others will also help us resolve and reconcile differences, Pro 15:18, A hot tempered man stirs up strife, but the slow to anger pacifies contention.

Patience is a virtue which gives the believer fantastic strength under pressure (Pro 16:32). Patience allows us to be discrete and overlook the sins of others, Pro 19:11, A man's discretion makes him slow to anger, and it is his glory to overlook a transgression. Patience allows us to rest in the Lord and let Him handle any unfair or unjust treatment, Psa 37:7, Rest in the Lord and wait patiently for Him; do not fret because of him who prospers in his way, because of the man who carries out wicked schemes. Patience gives us the strength and power to handle undeserved suffering and maltreatment and bring glory to the Lord (1Pe 2:19-23).

Pastors are told that they must have extreme patience with members of their congregation, 2Ti 4:2, Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. Patience is needed by the Pastor because doctrine can be taught accurately for years, and people will still reject it. This can be a source of discouragement to any man who is in the ministry.

Patience is needed concerning the promises of God, Heb 6:12, That you may not be sluggish, but imitators of those who through faith and patience inherit the promises. Heb 6:15, And thus, having patiently waited, he [Abraham] obtained the promise. Patience is also needed after you have done all that you are suppose to do, and things in your life have still not changed, Heb 10:36, For you have need of patience, so that when you have done the will of God, you may receive what was promised. Patience also allows us to put up with each other as we continue to grow in the grace and knowledge of our Lord and Savior, Jesus Christ, Eph 4:2, with all humility and gentleness, with patience, showing forbearance to one another in love.

Each part of the fruit of the Spirit is contrary to the Old Sin Nature (O.S.N.). The cure is not stopping the manifestations of the O.S.N. but a substitution of the Spirit's fruit which God imparts. There is no growth of human patience but rather the patience of God coming forward. The long-suffering patience of God knows no bounds.

The fifth part of the fruit of the Spirit is Greek noun chrestotes, which means kindness, graciousness, generosity, and sensitivity to others. It refers to operating in grace orientation which is the believer's recognition of all that God has freely given. It is the basis of gratitude to God who has given His Unique Son for us, and now freely gives us all things, Rom 8:32, He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

The gracious believer who operates in grace orientation realizes Jam 1:17, Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

The grace oriented believer also expresses gratitude to the Father, Col 1:12, Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. The grace oriented believer then is very gracious toward others, and they appreciate that there is no condemnation in Christ Jesus (Rom 8:1; 1Jo 3:20-21). Therefore grace-oriented believers do not condemn, judge, criticize or malign others; they are quick to listen, to edify, but slow to anger. This is because chrestotes or graciousness develops the characteristic of tolerance and a live and let live attitude (Rom 14).

Grace oriented believers recognize that sins were not imputed to the believer, but the righteousness of both God the Father and Christ were imputed to the believer. Therefore being gracious and operating in grace orientation, this type of believer does not assign sins to others. Toward the unsaved, grace oriented believers have the ministry of reconciliation (2Co 5:18-21). To those believers who have failed, grace oriented believers have a ministry of restoration as taught in Gal 6:1-5.

The model passage which exemplifies our Lord's graciousness and grace orientation is the case of the woman caught in adultery. Joh 8:3-11, And the scribes and the Pharisees brought or arrested a woman caught in adultery, and having set her in the midst, [the scribes and the Pharisees arrested this woman and seized her violently and forced her to stand before the crowd] they said to Him, "Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?" And they were saying this, testing Him, in order that they might have grounds for accusing Him. But Jesus stooped down, and with His finger wrote on the ground. [they actually kept on repeating this and they persisted in testing Him because they wanted a basis for accusing Him] But when they persisted in asking Him, He straightened up, and said to them, He who is without sin among you, let him be the first to throw a stone at her. And again He stooped down, and wrote on the ground. And when they heard it, they began to go out one by one, beginning with the older ones or the leaders, and He was left alone, and the woman, where she was, in the midst. And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go your way. From now on sin no more [in this area]."

The scribes and the Pharisees were officers of the Jewish Supreme court called the Sanhedrin who were both lawyers and the religious leaders of the land. They epitomize religious self-righteousness and those under the influence of arrogance, comparable to the

Christian activists of today. This woman is indicative of all the believers in the world who are victims of being judged and condemned by the self-righteous. The scribes and Pharisees symbolize those who judge and make accusations against others, and therefore they follow Satan, Rev 12:10 "for the accuser of our brethren has been thrown down, who accuses them before our God day and night."

In Joh 8:4, they said to Him, "Teacher, this woman has been caught in adultery, in the very act." The Hebrew word Rabbi means teacher. They say this in sarcasm and rejection of Christ. Ironically, they are quoting to the humanity of Christ what the deity of Christ had dictated to Moses when He gave them the Law. Note the four categories of punishment that the Law demanded: Deu 22:22-27, If a man is found lying or having sex with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel. If there is a girl who is a virgin engaged to a man, and another man finds her in the city and has sex with her, then you shall bring them both out to the gate of that city and you shall stone them to death; the girl, because she did not cry out in the city, and the man, because he has violated his neighbor's wife. Thus you shall purge the evil from among you. But if in the field the man finds the girl who is engaged, and the man forces her to have sex and lies with her, then only the man who lies with her shall die.

Notice that the man is always emphasized; however, in Joh 8, the officers did not bring the guilty man before our Lord. The man is just as guilty, if not more so, as the initiator. These judges of the Sanhedrin have violated the Law by indicting the woman and not the man, and are guilty of the sins of arrogance, which are far worse than anything the woman has done.

Here is a group of religious leaders bringing a woman who has been caught in sin, to have her charged and condemned by the Lord. Verse 6 tells us the motivation of these men, And they were saying this, testing him, in order that they might have grounds for accusing Him. But Jesus stooped down, and with his finger wrote on the ground.

We don't know what He wrote; perhaps He was writing sins on the ground and then looking at the very ones who were committing those sins. What our Lord wrote is not important; He just seemed to ignore them. TLJC could not condemn the woman without condoning the evils of religious activism. They want the Lord to say she is guilty, so they can bring a blasphemy charge against Him and stone both of them at the same time. In verse 7, as they continued asking, notice what the Lord said, But when they persisted in asking Him, He straightened up and He said to them, "He who is without sin among you, let him be the first to throw a stone at her."

This illustration depicts two types of believers standing before TLJC. We have a sinner who knows she is sinful, knows she has failed, and is guilty. She stands before the Lord openly and honestly. Then there is the other group of individuals who consider themselves to be righteous and beyond reproach. They suppressed their guilt and covered it up with overt righteousness and morality. These scribes and Pharisees can appear righteous before men; however in the eyes of TLJC they are the guilty party. Our Lord did something very interesting to them that really illustrated His grace orientation. With his infinite wisdom He was about to awaken the guilt in them as He blotted out the guilt

of the woman. Both parties are guilty before God, but the one who recognized her guilt had her guilt blotted out by TLJC. The ones who tried to cover up their guilt had their guilt revealed when they met the Master. Here is a woman who was just caught in the very act of adultery, and the Lord doesn't even mention the sin to her. He was being gracious and operating in grace orientation as in 1Pe 4:8, Above all, keep fervent in your love for one another, because love covers a multitude of sins. To the contrary, the scribes and Pharisees were trying to cause strife as is described in Pro 10:12, Hatred stirs up strife, But love covers all transgressions. Believers who are gracious and operating in grace orientation live by such principles as Pro 17:9 He who covers a transgression seeks love, But he who repeats a matter separates intimate friends.

In verse 7 our Lord made a statement that caused the guilt in each one of them to surface, "he who is without sin among you, let him be the first to throw a stone at her." Our Lord always isolated Himself from religious activism; He had no intention of condoning their evil and joining their activism against the woman. When our Lord wrote on the ground, it was simply an act of divorcing or isolating Himself from them. The Lord could not condemn the woman without condoning the greater evil and sinfulness of religious activism. He does not condone her sin of adultery nor their greater sins of legalism or activism. Grace and activism are mutually exclusive. Our Lord spoke to present the higher issue related to the spiritual life and its objective, which is to avoid activism, civil disobedience, and crusading. Fulfilling the PPOG for the Church is far greater than any system of whitewashing the devil's world. Religious activism is always manifested by the use of the arrogance skills (self-justification, self-deception, self-absorption) to justify its cause. The religious activists sought to destroy our Lord's ministry. The mandate of the Word of God during the Church-age is to use the spiritual skills to execute the PPOG and not to enter into Christian activism (2Pe 3:18).

Notice she called Him Lord, Joh 8:10-11, And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go your way. From now on sin no more [in this category]."

She was a believer and recognized Jesus as her God and Savior, but the arrogant officers of the court only called him teacher. For the positive believer, God's grace policy is a greater deterrent than the condemnation of legalism. People respond to grace, but react to legalism. The grace policy of our Lord provides a far greater self-motivation to resist temptation than the fear and guilt function of the emotional complex of sins. The Lord loves to take an individual who has been plagued by guilt all his life and make that individual one of the greatest disciples of all time. This means that personal guilt can be turned into incredible blessings. This divine conviction brings us to the understanding of our need for Christ to work in our lives as opposed to our own works and coverings. There is not a thing we could ever do that would deliver us from the wretchedness of our old sin nature. Therefore, the issue is no longer sin; the issue is our relationship with the Lord Jesus Christ. One by one the accusers went out conscience stricken until TLJC is alone with the woman. It is her time to be alone with the Lord. Jesus said to her, "Woman, where are they? Did no one condemn you?" She stood there and waited for the

verdict. The scribes and Pharisees would not accept their own guilt so they pointed the finger toward her. It's interesting that the accusers went away feeling guilty, and the woman, who was guilty, went away being forgiven. The woman didn't earn or deserve to have her guilt removed, but it was. God blesses us not because we deserve it but because He desires to. Individuals who live in their own self righteousness, who rejoice in the iniquity of others, and who compare themselves with others always end up condemned in the end. Once you begin to judge others and blame others for your present condition you will end up with even more guilt than you started with.

As a believer, the best thing to do is admit your own helplessness, and confess it to the Lord, and Lord will in turn say, "Where are your accusers?"

The sixth part of the fruit of the Spirit is *agathosune*, meaning to be generous, and to produce divine good. Gal 5:22, But the fruit or the production of the Spirit is love [a reference to virtue-love], joy [inner happiness], peace [inner peace and overt prosperity], patience [which refers to patience as well as longsuffering], kindness, [meaning graciousness, generosity, or sensitivity] We have already seen the first five parts of the fruit of the Spirit; the sixth fruit that will be produced when the Vine is rightly related to the branches is the Greek noun *agathosune*, meaning to be generous, and to produce divine good.

If you are a branch rightly related to the Vine (TLJC), you will be a generous person who produces divine good. And why not, for if you have the mind of Christ (1Co 2:16), and you let His mind or thinking be in you, as you are commanded to do so in Phi 2:5, then the mind or the thinking of Christ says, Act 20:35, It is more blessed to give than to receive. That is if you truly believe the Bible. Do you honestly believe 2Ti 3:16 (which says, All Scripture is inspired by God)? Do you believe Act 10:34 (which says that God is not one to show partiality, what God does for one, He will do for others)? God wants every believer to be generous and produce divine good and prosper, even in the financial realm. If we believe God's promises for eternal salvation and everything else we claim to believe, then why would we not believe Him and His promises in the area of our finances? Think about the importance of being generous and producing divine good, and see how much sense it all makes. Be open-minded about it, so that some new fresh thoughts can enter into your soul concerning this subject.

God created all the wealth on this earth, Hag 2:8, The silver is Mine, and the gold is Mine, declares the Lord of hosts. Psa 24:1 says, The earth is the Lord's, and all it contains, The world, and those who dwell in it. Psa 50:10 says, For every beast of the forest is Mine, The cattle on a thousand hills. God created all the wealth on this earth. Did He create it for unbelievers, for hard-hearted, sinful people who curse Him, deny Him, disobey His word, and could care less about Him? Does God really want to see them prosper and not His own children? Look how our Lord put it in Mat 7:7, "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you."

Don't bargain with God, be direct and ask for what you need, Mat 7:8, "For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened." In other words, this isn't a game we're involved in, so be direct. Mat 7:9-12, "Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he

shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him! Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets."

Ask yourself how you want people to treat you, then grab the initiative and treat them that way. God is no different from any other good father; He wants the best for His children. He wants the world to see prosperous, joyful, loving happy Christians. Think of it this way: if He was willing to give us His only Son, why would He hold anything else back from us? He has already given us His best. Paul put it like this, Rom 8:32, He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

Psa 84:11 says, No good thing does He withhold from those who walk uprightly.

Being generous and producing divine good means that you are at a point in your spiritual life where you recognize where all your divine blessings actually come from, Deu 8:18, "But you shall remember the Lord your God, for it is He who is giving you power to make wealth," 3Jo 1:2, Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. Or 1Co 4:7, For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?

Many people are destroyed by their wealth because they don't obtain it by the fruit of the Spirit, by being generous and producing divine good. Psa 112:1-3, Praise the Lord! How blessed or happy is the one who respects the Lord, Who greatly delights in His commands. His descendants will be mighty on earth; The generation of the upright will be blessed. Wealth and riches are in his house, And his righteousness endures forever.

If wealth and riches were wrong, God certainly wouldn't have said that wealth and riches would be in our homes if we respect Him and follow His word. There is absolutely nothing wrong with financial prosperity unless that prosperity is made a priority ahead of God. God wants us to have prosperity, wealth, and money, but He doesn't want those things to have us.

Some Christians believe that our Lord was poor during His earthly ministry, and that His life, in that regard, was to be a model for our lives, and that is incorrect. As we examine the Scriptures carefully, you will be surprised to see that Jesus was not poor when He walked on this earth two thousand years ago. In fact, when Mat 11:19 says, The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard. The Greek brings out the fact that He ate fine food and drank good wine; He wasn't poor. He also knew how to be generous and produce divine good. 2Co 8:9 says, For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

Our Lord became poor when He made the supreme sacrifice of becoming human, deity becoming true humanity. He also gave up everything at the cross, even His clothing. As we have seen, in spite of the many pictures to the contrary, Jesus was completely naked when He died on the cross. He couldn't have been any poorer than He was at that time;

He didn't own one thing in this world. While He hung on the cross, Roman soldiers gambled for the clothing that He had worn because it was an expensive garment (Mar 15:24).

It seems apparent that Jesus was relatively poor while He was growing up as the son of a carpenter; perhaps He was poor while He Himself was working as a carpenter. However, we are concerned with His earthly ministry, the approximate three year period between the time He was baptized and filled with God's Holy Spirit in the Jordan River until the time He was crucified on the cross. Some believe that Jesus was poor because He said in Luk 9:58, The foxes have holes, and the birds of the air {have} nests, but the Son of Man has nowhere to lay His head.

Jesus didn't have a home where He slept every night because He was the first traveling evangelist; He was constantly on the move. He could have stayed in the home of the wealthy Joseph of Arimathea or in other nice homes where He would have been welcomed. In fact, Jesus could have produced the money to stay each night in an inn if He had really wanted to. He had twelve disciples and seventy other men traveling with Him. Look at Luk 10:1-8, Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come. And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. Go your ways; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no shoes; and greet no one on the way. And whatever house you enter, first say, 'Peace {be} to this house.' And if a man of peace is there, your peace will rest upon him; but if not, it will return to you. And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. And whatever city you enter, and they receive you, eat what is set before you;"

He was able to meet the needs of such a large group of people because Jesus was a complete master of how to be generous and produce divine good. He had absolutely no need for worldly, material assets because He knew that He could apply His faith, under the filling of the Spirit, and receive blessings from God because of being generous and producing divine good. For example, in Mar 8:13-20, And leaving them, He again embarked and went away to the other side. And they had forgotten to take bread; and did not have more than one loaf in the boat with them. And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod." And they {began} to discuss with one another {the fact} that they had no bread. And Jesus, aware of this, said to them, "Why do you discuss {the fact} that you have no bread? Do you not yet see or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear? And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They said to Him, "Twelve." "And when {I broke} the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they said to Him, "Seven." And He was saying to them, "Do you not yet understand?"
What poor man could provide for others like this?

When the tax collectors of Capernaum came to Peter and asked for money, Jesus was able to pay them; here is what He said to Peter, Mat 17:27, "Go down to the shore and throw in a line, and open the mouth of the first fish you catch. You will find a coin to cover the taxes for both of us; take it and pay them" Our Lord obviously was able to master God's laws of prosperity in order to pay His taxes and Peter's taxes.

Now, you may say well these were all miracles! Well, we are going to see that miraculous things happen to believers who have PVTD and perception, metabolization, and especially application of Bible doctrine. Application of doctrine means you have the faith to stay rightly related to the Vine, and have the fruit of the Spirit produced within you. When Peter and the other disciples had fished all night and came up empty, Jesus was able to produce so many fish that the nets broke, Luk 5:1-11; a similar instance is reported in Joh 21:1-11. Some say that's a miracle, but was it? Or was the Lord so much in fellowship with His Father and God the Holy Spirit that He received divine guidance concerning where the fish were?

When Jesus needed a donkey to ride into Jerusalem on that first Palm Sunday, He didn't have to rent or buy a donkey. He simply told two of His disciples to go into the village of Bethphage, look for a donkey and its colt tied alongside the road. He then told them to take these animals and, if anyone asked what they were doing, to say that the Lord needed them (Mat 21:1-7).

When Jesus needed a room in which to serve the Passover meal, He didn't go to a hotel to rent one. Instead, He sent two of His disciples into Jerusalem and told them to contact a certain man who would lead them to another man. Then they should tell this man that they needed a large upper room and he would take care of everything. That is exactly what happened, Mar 14:12-16, And on the first day of Unleavened Bread, when the Passover {lamb} was being sacrificed, His disciples said to Him, Where do You want us to go and prepare for You to eat the Passover? And He sent two of His disciples, and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him; and wherever he enters, say to the owner of the house, 'The Teacher says, 'Where is My guest room in which I may eat the Passover with My disciples?'" And he himself will show you a large upper room furnished {and} ready; and prepare for us there." And the disciples went out, and came to the city, and found {it} just as He had told them; and they prepared the Passover.

You might wonder what the connection is between the miracles performed by TLJC and His financial prosperity. The connection was the fact that He was filled with the Spirit and was being generous, He produced divine good, and the promises of God were fulfilled. Promises like, Luk 6:38, "Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return."

Pro 3:9-10, Honor the Lord from your wealth, And from the first of all your produce; So your barns will be filled with plenty, And your vats will overflow with new wine.

Pro 19:17, He who is gracious to a poor man lends to the Lord, And He will repay him for his good deed.

2Co 9:6, Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully.

Jesus Christ had the fruit of the Spirit and therefore being generous and producing divine good, He was always blessed by God. He had the purest faith that has ever been seen on this earth, and as a result, He was able to turn little into plenty. He had absolutely no need for worldly, material assets because He knew that being generous and producing divine good, God would take care of all of His needs and then some. This is why the apostle Paul said in Phi 4:15-19, And you yourselves also know, Philippians, that at the first preaching of the gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent a gift more than once for my needs. Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full, and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well pleasing to God. And my God shall supply all your needs according to His riches in glory in Christ Jesus.

Joh 14:12-15 tells us that we can enjoy this same total prosperity during our lives here on earth, "Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater {works} than these shall he do; because I go to the Father. And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do {it.} If you love Me, you will keep My commandments."

Jesus Christ followed God's commands and doctrines; He didn't rely in the least on His own ability. He relied totally upon God's Word and upon God's Holy Spirit living within Him. Because Jesus followed all of God's commands, He enjoyed total prosperity, not just financial prosperity, but total prosperity of the spirit, soul, and body, throughout His earthly ministry.

God wants His children to prosper instead of the evil sinners who now enjoy much of the world's prosperity. Look how Job put it, Job 27:16-17, The evil man may accumulate money like dust, with closets jammed full of clothing yes, he may order them made by his tailor, but the innocent shall wear that clothing and shall divide his silver among them. (TLB)

If we follow God's commands, God will not withhold any good thing from us. Psa 84:11, No good thing will he withhold from them who walk along his paths. Each day we are told that He loads us down with benefits. Psa 68:19, Blessed be the Lord, who daily loadeth us with benefits.

Gal 5:22, But the fruit or the production of the Spirit is love [virtue-love], joy [inner happiness], peace [inner peace and overt prosperity], patience [which refers to patience as well as longsuffering], kindness [meaning graciousness, generosity, or sensitivity]. The seventh fruit of the Spirit is faithfulness. Gal 5:22, But the fruit or the production of the Spirit is love [a reference to virtue-love], joy [inner happiness], peace [inner peace

and overt prosperity], patience [which refers to patience as well as longsuffering], kindness, [or graciousness], goodness, [the production of divine good],

The seventh manifestation of the fruit of the Spirit is now mentioned which is the Greek noun *pistis*, which doesn't refer to doctrine here, as it does in many other passages. Here *pistis* refers to: 1) The trust that one has in another, our trust in God and His word, Bible doctrine. 2) A virtue, and a result of the production of the Spirit, being faithful, trustworthy, reliable, and steadfast. 3) Having confidence, assurance, conviction, belief, and doctrine. Since this is a divine characteristic being reproduced in the believer by the Holy Spirit, we need to understand what divine faithfulness is so that we can identify what the Holy Spirit will accomplish for us. There is only One who has always been, and will always be, totally faithful to you, and that is God, who because of His perfect character, can only be faithful. Divine faithfulness is God's grace expression to believers using His perfect character as the basis for that expression.

Faithfulness hinges on the essence of God who is perfect, fair, and stable to Himself, and He will be all of these things to you as well, Lam 3:22-23, The Lord's lovingkindnesses indeed never cease, For His compassions never fail. They are new every morning; Great is Thy faithfulness.

God can be faithful to you because of the doctrine of propitiation, which means that God the Father is satisfied with the sacrificial ministry of our Lord on the cross. God's faithfulness does not depend upon your spiritual status. Divine faithfulness manifests itself in divine discipline to the apostate, and in blessing to the mature believer living in the PPOG.

Faithfulness is a loyal attitude to something or someone in life who you love, respect, admire, or recognize their authority. You are alive, and have all that you have because of God's faithfulness to you. He is faithful and loves you every moment, Deu 7:9, "Know therefore that the Lord your God, He is God, the faithful God"

1Jo 1:9 says, If we acknowledge our sins, He is faithful and righteous, with the result that he forgives us our sins [known sins] and cleanses us from all unrighteousness [unknown sins]. If you name the sins you know, God is faithful to forgive all the sins, known or unknown! David set the pattern in Psa 32:3-5, When I kept silent about my sin, my body wasted away Through my groaning all day long. For day and night Thy hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. I acknowledged my sin to Thee, And my iniquity I did not hide; I said, "I will confess my transgressions to the Lord"; And Thou didst forgive the guilt of my sin. Selah.

God knew every sin we would ever commit, and He imputed them all to Christ on the cross and judged them. Jesus Christ took our place, and therefore God is justified to forgive us because He has been propitiated by the sacrifice of His perfect Son. There is no compromise to His integrity when He faithfully forgives us when we name our sins.

The basis of God's faithfulness is His grace, Jam 1:17, Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

God's faithfulness is also manifested in His perfect plan, 1Co 1:9, God is faithful through whom you were called into fellowship with His Son, Jesus Christ our Lord.

We were called in eternity past when God was aware of all our failures, and God found a way to take us through His grace plan without any compromise of His essence. Knowing

every sin, human good deed, and evil thing we would ever do, God still selected us to have human life at birth, and elected us to equal privilege and opportunity at salvation. As a part of His faithfulness, He has provided every believer with a personal plan in which to function as the basis for equal opportunity to reach spiritual maturity.

God's faithfulness is also manifested in logistical grace provision and supergrace blessing, 1Th 5:24, Faithful is He who calls you, and He also will bring it to pass.

You need not worry about the basic necessities of your life because God will provide everything you will ever need. Remember that it was harder for God to find a way to save us than it is for God to bless us in time. If He could do the most for us at salvation, it follows, a fortiori, that He can provide the lesser blessing of logistical grace support in time. God's perfect faithfulness to you in eternity past inevitably leads to His perfect faithfulness to you in time.

There is also God's faithfulness in testing. God will not allow us to be tested or tempted beyond our capacity and capability to pass the test or to say no to the temptation, 1Co 10:13, No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it. Rom 8:18 says, For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

We need to remember that God is faithful, because we will be tested in life by God! We are tested in the area of logistical grace support from God, Luk 12:29-31, "And do not seek what you shall eat, and what you shall drink, and do not keep worrying. For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek for His kingdom, and these things shall be added to you."

We are also tested regarding our love for doctrine versus the various aspects of social life. Even in spiritual maturity, we face testing, as Abraham did when he was commanded to offer his only son Isaac as a sacrifice.

So, we are tested in all stages of spiritual growth but never beyond our capacity. As a part of God's faithfulness, He always provides the doctrine, or the opportunity to get the doctrine necessary to pass each test before it comes. Therefore Bible doctrine is your way of escape from each test, and that doctrine is provided by the faithfulness of God who will never give you something for which you do not have the capacity, be it blessing or testing. This is why we are told that God is faithful to the Royal Family of God, Heb 10:23, Let us keep on holding fast to the profession of our confidence unbending, because the One having promised is faithful.

You have the most fantastic escrow blessings on deposit not only promised to you, but also protected by the faithfulness of God. As you advance to spiritual maturity, the things around you, which were formerly distracting to your spiritual growth, will become less important. God is even faithful to the apostate believer, 2Ti 2:13, If we are faithless, he remains faithful; for he cannot deny himself. Since God has perfect character, He must be faithful to us even if we reject and deny Him, because God cannot be anything less than He is. God is even faithful in keeping the degenerate believer alive for discipline. That

same believer still goes to heaven after an entire life of rejection of Bible doctrine, just as surely as the apostle Paul went to heaven. God is also faithful to the believer in the realm of the angelic conflict, 2Th 3:3, But the Lord is faithful, and He will strengthen and protect you from the evil one. God keeps His word; He has never made a promise that He has not kept, 2Co 1:20, For as many as may be the promises of God, in Him they are yes; There never was a time when God was unfaithful even toward those who had failed miserably against Him, Hos 14:4, "I will heal their apostasy, I will love them freely, for My anger has turned away from them." Unfaithfulness is totally incompatible with the very nature and essence of God, Mal 3:6, "For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed." The very existence, function, and provision of blessing for the Royal Family of God, both now and forever, depends on the faithfulness and character of God. How refreshing it is to know that in spite of all the evil and the uncertainty in the world, there is One who is faithful in all things, at all times, even unto the end, Deu 7:9, Know therefore that the Lord your God, He is God, the faithful God, This quality is essential to His being; without it He would not be God.

God is faithful to us when He tells us the best, but He is also faithful to tell us the worst. He has faithfully described the ruin that N.V.T.D. leads to, faithfully diagnosed the terrible results and effects of sin. God is faithful in all things, Num 23:19, God is not like man that He should lie, has He not said and He will do it, or has He spoken, and will He not make it good?

Think of all the rebellion that the children of Israel fell into and yet God was faithful. In 1Pe 4:19 to those who are going through some measure of suffering, Entrust your soul to the faithful Creator who will do what is right! God is also faithful in disciplining His people. He is faithful in what He withholds just as He is in what He gives. He is faithful in sending sorrow as well as in giving joy. Therefore the faithfulness of God is a truth to be acknowledged by us, not only when we are at ease, but when we are in trouble. To agree with this means that we humble ourselves before Him and owe up to the fact that we fully deserve His correction, and instead of any murmuring or complaining, we thank Him for it. Psa 119:65-68, Thou hast dealt well with Thy servant, O Lord, according to Thy word. Teach me good discernment and knowledge, For I believe in Thy commandments. Before I was afflicted I went astray, But now I keep Thy word. Thou art good and doest good; Teach me Thy statutes.

Psa 119:71-72, It is good for me that I was afflicted, That I may learn Thy statutes. The doctrine from your mouth is better to me Than thousands of gold and silver {pieces}.

Psa 119:75, I know, O Lord, that Thy judgments are righteous, And that in faithfulness Thou hast afflicted me. God is not only faithful in stopping affliction but in sending it as well, Psa 89:33, Even if they sin and rebel I will not deal falsely in my faithfulness. Hos 5:15, in their affliction they will seek me earnestly.

Understanding these principles will preserve us from being worried and concerned, which is to reject the fact that God is faithful! He doesn't change and therefore the same One who has cared for us throughout the years is the same One who will not forsake us in old age. Psa 37:23-25, The steps of a man are established by the Lord; And He delights in his way. When he falls, he shall not be hurled headlong; Because the Lord is the One who

holds his hand. I have been young, and now I am old; Yet I have not seen the righteous forsaken, Or his descendants begging bread.

The sooner we trust Him in all of our affairs, being fully persuaded and convinced of His love toward us, the sooner we will find true satisfaction in life. Throughout the Bible there is case after case of the faithfulness of God. In Gen 12:13-19, Abraham willfully lies to deceive the pharaoh and protect his own life, and yet God was faithful to him.

There was Isaac, would he learn from his father Abraham and be faithful to God? In Gen 26:7, he committed the same sin as his father Abraham; he lived in fear of losing his life and therefore willfully lied and told the men of Gerah that Rebekah was not his wife but his sister; however, once again the Lord was faithful to him!

Then we have Jacob. In Gen 25:31-33, he was naturally crafty and sly and stole the birthright from Esau. In Gen 27:18-29 we have a record of his master deception over his father Isaac, and yet God was faithful to him, and by the way, he sinned willfully; in fact it was well planned. The interesting thing is that the Lord changed his name to Israel, which means a prince with God. It is interesting that when the Lord appears in the O.T. He says, "I am the God of Abraham, Isaac, and Jacob." Then we have Moses. In Exo 2:12 he willfully killed a man with his bare hands. It was murder! He made excuses to the Lord in Exo 3:11 saying that he was not fit to be used by the Lord. In Exo 4:10 he gave excuses saying that he was not eloquent, and he could not speak. In Exo 4:13, he asked the Lord to send someone else. However, in spite of all this the Lord was still faithful to him.

Then we have Gideon, a man troubled with fear. The Lord called him for a task, and as usual he began to make excuses. In Jdg 6:13, he said I can't go because the Lord has forsaken Israel. In Jdg 6:15, he said he was not fit for the job. In Jdg 8:24-27 he foolishly makes a golden ephod which becomes a snare to Israel, and yet in spite of all this and much more the Lord was faithful to him. We have the record of Samson. He was separated for the Lord as a Nazarite, and yet in Jdg 14:1-3 he kept associating with evil people, basically wild and perverted women. He was very spiritual at times according to Jdg 13:25 and Jdg 15:14, yet he was under the power of carnal lust. He had a deep desire for prostitutes and then finally for a ravishing woman named Delilah. According to Jdg 15:4 he was childish in his plans, yet courageous in battle, Jdg 15:11-14. He was mighty in physical strength, yet weak in resisting temptation. In Jdg 16:28 he called upon the Lord for strength, and after all this, the Lord was faithful to him.

Then we have David; we could spend an entire year on God's faithfulness to him. We have noted how in 1Sa 21:1-10, David willfully sinned and told a lie, and the result of his lie was that an entire city was wiped out (city of Nob). David told a lie and a whole city was destroyed. Then he faked madness to make the enemy believe he was crazy, and as a result hundreds died (1Sa 2 11-18). Thousands were killed in battle because David pretended to be crazy in the city of Gath. Then David failed in his responsibility as the King in 2Sa 11:1. He should have led his troops in battle, but he stayed home in Jerusalem and as a result there was disaster on the battlefield. He committed adultery, got a man drunk, and then committed murder, and he willfully lied. In 2Sa 6:1-13, he did not honor the word of God. He purposely disobeyed God's command about the ark! He

ignored the word of God and men were killed as a result. In 1Ch 21, David rejected the promises of God and even questioned the faithfulness of God; as a result 70,000 people died. We have his failure to forgive completely his son Absalom. David, who was oriented to grace better than almost anyone, failed to use grace in regard to one he loved dearly. After all this, in spite of all this, the Lord was still faithful to him!

Then we have David's son, Solomon, born from the woman he murdered for, Bathsheba. He lived an excessive luxurious lifestyle in 1Ki 4:22-23. He married all kinds of ungodly women in 1Ki 11:1-2. He lived in excessive sensuality in 1Ki 11:3. He even sanctioned idolatry in 1Ki 11:4-7. And yet in spite of all this, the Lord was faithful to him.

In 1Ki 19, Elijah just had a tremendous victory and then he runs from the threat of a woman. He sits under a tree and complains to the Lord, wants to die, and yet in spite of his cowardice and his depression, the Lord was still faithful to him.

There was Jonah, the reluctant self-centered, filled-with-hatred missionary, who kept running away from the Lord. He was very disappointed at the success of his own ministry because it was too successful. Yet in Jonah 4:4-11, the Lord was faithful to him and taught him a superb lesson on divine love.

We have men like Peter, Lot, and women like Sarah, and we could go on and on and on with the faithfulness of God toward those who failed. Perhaps the greatest illustration that we could give and the one that you know the most about is the faithfulness of God to you! Think of how faithful God has been to you over the years. Think of how many times you got yourself into a jam and the grace and faithfulness of God pulled you out. Think of how many times you were worried about the future and the grace and faithfulness of God still came through. Think of the things that you've done that the faithfulness of God bailed you out of.

So then Gal 5:22, But the fruit or the production of the Spirit is love [a reference to virtue-love] joy [inner happiness], peace [inner peace and overt prosperity], patience [which refers to patience as well as longsuffering], kindness, [or graciousness, goodness, the production of divine good], faithfulness, As spiritual babies, we begin by learning the grace principles of salvation and rebound; this is our grace orientation. When we have this grace orientation, we realize there are things we have to believe, and when we do, we make those things a part of our soul. This is the function of the fruit of the Spirit, which is faith, in the believer's life! The beginning of faith is to believe God when He makes promises to us (Pro 3:5-6, Psa 37:4-5, 1Pe 5:7, Psa 4:8, Psa 34:19, Psa 55:22, Psa 56:11, Deu 31:8).

In spiritual childhood, we reach out with our faith and claim promises such as these. But, the faith developed as a part of the fruit of the Spirit has far greater implications than just mixing the promises of God with our faith. There are different spheres of operating in faith: 1) The function of faith perception. This is the function of the second power option in the P.P.O.G., the reality of Bible doctrine circulating in your soul. 2) Mixing the promises of God with your faith. 3) The application of the doctrinal rationales to your experience. The doctrinal rationales include: the essence of God rationale, the plan of God rationale, the policy of God rationale, the a fortiori rationale. 4) The plaintiff function before the Supreme Court of Heaven as a victim of injustice, real or imagined.

We can never react to unfairness or injustice in our life without becoming spiritual losers. 5) Faith execution which demands true humility and the avoidance of self-absorption. Faith execution demands integrity which gives you the spiritual strength to make the right choices and good decisions from a position of strength. Heb 4:1 warns us about missing out on this faith and rest that God gives, Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.

For the Christian, God's rest is entering into His happiness. Your happiness depends entirely upon what thoughts are circulating in your soul. When you have this true rest, you are capable of facing any problem in life and handling it; you are capable of making the right choices in resolving the problem. This is the utilization of divine promises in the Bible. The blessing that comes from claiming God's promises and utilizing Bible doctrine circulating in the soul is the basis of entering into this rest. This is a rest of great tranquility of soul in the midst of the greatest adversities in life. This is also a rest of being able to deal with stress from Bible doctrine resident in your own consciousness.

The believer comes short of God's rest through scar tissue in the soul, garbage in the subconscious, the arrogance and emotional complex of sins, and the control of the soul by the lust pattern. Failure to claim the promises of God through your own faith results in building up stress in your soul. And stress in your soul cannot be cured by any system of counseling.

Adversity is an outside pressure; stress is an inside pressure of life. Stress is what you do to yourself; adversity is what circumstances do to you. Always remember that adversity is inevitable; stress is optional.

The eighth and ninth fruit of the Spirit:

Gentleness and Self-control.

Gal 5:22, But the fruit or the production of the Spirit is love [a reference to virtue-love], joy [inner happiness], peace [inner peace and overt prosperity], patience [which refers to patience as well as longsuffering], kindness, [or graciousness], goodness, [the production of divine good], faithfulness [pistis], We have seen that being rightly related to the vine will cause us to have the following virtues: 1) Personal love for God and then impersonal love for all mankind. 2) Joy or inner happiness 3) Peace or overt prosperity. 4) Patience as well as longsuffering. 5) Kindness or graciousness. 6) Goodness or the production of divine good. 7) Pistis or faithfulness.

Gal 5:23, gentleness, self control; against such things there is no law. The eighth manifestation of the production of the Holy Spirit is gentleness, which is the Greek noun praotes meaning gentleness, humility or meekness. These are among the most important ingredients from the fruit of the Spirit. No one, by self effort, could ever attain praotes, because it would cause the individual to become proud. Therefore, this is a quality and characteristic that only God can achieve! Humility does not consist in pretending to be less than one really is, but rather is demonstrated when one does not pretend to be more than one really is. In 2Co 10:1 reference is made to the gentleness of Christ, Now I, Paul, myself urge you by the meekness and gentleness of Christ,

Gentleness is commanded to the believer many times in the Word of God. Zep 2:3, Seek the Lord, All you humble of the earth who have carried out His ordinances; Seek righteousness, seek humility. In Eph 4:1-2, I, therefore, the prisoner of the Lord, entreat

you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love, Humility and gentleness is something that we need to walk in. This gentleness and meekness, like other virtues, is to be put on by that which God provides, Col 3:12, And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

This virtue is commanded in 1Ti 6:11, But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness. Gentleness, meekness, or humility is the right condition of mind that we must have so that the Word of God may be received,

Jam 1:21, Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. James speaks of the gentleness of doctrine or wisdom in Jam 3:13, Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

1Pe 3:15 says, but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet [do it] with gentleness and reverence;

This gentleness or humility is provided for every believer through the ministry of God the Holy Spirit. Biblical humility is freedom from pride and arrogance. Humility cannot and does not exist in the cosmic system. Cosmic one is the arrogance complex which begins with mental attitude sins. Arrogance has so many facets, and sooner or later, people are captured by it once they are out of the PPOG. Humility is also a prerequisite for learning doctrine, which requires the three R's: Reception, in which the pastor communicates Bible doctrine to a group of believers. The information goes to the believer's human spirit where the Holy Spirit makes the doctrine pneumatikos, or spiritual phenomena. It then goes to the nous, or left lobe, and becomes gnosis doctrine. Then the positive believer has faith perception; then metabolization of that Bible doctrine goes into the kardia, or right lobe where it becomes epignosis doctrine. Only epignosis doctrine has momentum. Retention or epignosis doctrine is how we grow in grace, the basis for momentum. Recall is where we apply that epignosis doctrine to experience, the basis for creating invisible heroes, which is the objective of the spiritual life.

There's a difference between enforced humility and genuine humility. Enforced humility is submission to legitimate authority. Genuine humility is the virtue of complete grace orientation through perception of Bible doctrine. There is also a difference between humility and humiliation. Humility is the virtue of freedom from arrogance. Humiliation is to reduce your view of self to a lower status in your eyes or in the eyes of others. Humility is recognition of, and submission to, the authority of The Lord Jesus Christ (TLJC). We submit by our daily intake of the Word of God. If we become neglectful of doctrine, we are in a state of rebellion. Most believers do not realize what rebellion really is. In 1Sa 15:1-23 we saw that sincerity is not accepted by the Lord, but rather accuracy is required. Samuel said that it is better to have doctrine in the soul than to run around sacrificing and serving. Saul and the people served God in their own way, they did a right thing in a wrong way, and God does not accept it. The people had a chance to get rich, take the goods of the Amalekites, and cheat a little, but justify it by giving some to the Lord. They tried to bribe God to keep something that God had said to destroy. God is not

interested in superficiality; He is only interested in the believer having Bible doctrine in his soul. The only thing that really counts is how much doctrine is in your soul. The verses in 1Sa 15 teach that to hear, listen and obey doctrine is better than sacrifice.

One doctrine needs to be reviewed if the believer is to have these first eight manifestations of the fruit of the spirit. The Doctrine of Forgiveness.

Point 1. Forgiveness means to give up resentment, excuse a guilty party, to release from payment, and to forget an offense never bringing it up again not even to discuss it. The principle of legal pardon is no different from the principle of personal pardon and forgiveness. This means that if someone asks for your forgiveness, and in honor you forgive them, then integrity and loyalty to doctrine demands that you forget whatever was done against you. It also means that you never again recall what the individual has done to you or penalize the individual for doing so. If you desire to know how many times you should forgive someone, Luk 7:4 says, "If someone sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

Point 2. The ultimate expression of forgiveness was the cross of Christ. This is where all the personal sins of the human race were imputed to TLJC on the cross. God the Father judged every one of those sins in Christ. This was why our Lord screamed out, "My God, My God, why have you forsaken me?" By His work on the cross, TLJC opened up the way for God the Father to forgive us! Eph 1:7, In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. We do not have the right to remain angry or bitter toward someone who has legitimately wronged us or hurt us because Christ paid for that sin, and they, in reality, have sinned against God even though it may have been directed toward us. This is why not forgiving others is actually a sin against God.

Point 3. Scripture Passages on Forgiveness. The pattern for such pardon and forgiveness is found in Isa 43:25 "I, even I, am He who blots out your transgressions for My own sake [because of My honor and integrity]. Furthermore, I will not remember your sin." This pattern of forgiveness is applied to the believer as part of the Royal Family honor code, Col 3:13, Bearing with one another and forgiving each other. Whoever has a complaint against anyone else, just as the Lord forgave you, so also you should forgive others. You do this because it's to your own benefit. Forgiving and tolerating others may not benefit them, but it always benefits you because you will be free of mental attitude sins. Eph 4:32, Be kind to one another, tender-hearted, forgiving each other just as God in Christ has also forgiven you. This command is for the believer who has attained spiritual adulthood.

Mar 11:25 says, "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions."

Col 2:13, And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

1Jo 2:12, I am writing to you, little children, because your sins are forgiven you for His name's sake. Notice that it is for His name's sake that our sins have been forgiven.

Point 4. One of the greatest illustrations of forgiveness is found in the story of Joseph. Joseph was thrown into the pit and then sold into slavery by his brothers because they were jealous of him. Joseph was a victim of great injustice, but it became a part of God's perfect plan for his life. The world is filled with acts of injustice, and only the grace of

God and understanding our subject of forgiveness can get you through. Joseph had a change of circumstances but not a change of God's grace support. Look at what Joseph went through: 1) He was thrown into the pit by his brothers, which was a part of God's plan for his life, which he failed to recognize (Gen 37:1-24). 2) He was sold to a caravan and taken to Egypt, God's geographical will for Joseph (Gen 37:25-36). He had a change of environment and circumstances, but it did not hinder his spiritual growth. 3) He became a servant to Potiphar, who was an officer of Pharaoh, and Joseph learned that God can provide prosperity in any situation (Gen 39:2-6). Joseph was totally prosperous while a slave. God can bless us in one geographical area as much as in another. 4) Joseph was then tempted many times by Potiphar's wife to have sex with her, and he passed the test magnificently (Gen 39:7-10). 5) Mrs. Potiphar reacted against the rejection by Joseph, and falsely accused him of trying to seduce her, and this was a total act of injustice (Gen 39:11-18). 6) Potiphar believed his wife and threw Joseph into the dungeon for his second pit experience (Gen 39:19-20). 7) In Gen 40:1-4, Potiphar abuses his authority and gives Joseph double duties as a slave to two aristocrats in the Egyptian prison. If you are ever going to grow up spiritually, you must learn how to handle being mistreated. 8) In Gen 40:14-15, Joseph fails again by relying on man rather than the Lord, and the two men both forget to help Joseph in his prison experience.

This is the background to one of the greatest illustrations of forgiveness in the Bible. In Gen 45:1, Joseph's brothers, unknowingly, are begging Joseph for some food for the existing famine. After putting his brothers through certain tests, Joseph discovered that their attitude toward each other had changed. The brothers finally had love for each other, and love for their father. Notice Joseph's attitude in Gen 45:1-4, where Joseph brings their fears and worries right to the surface by stating what they lived in fear of, the fact that they sold him into slavery, and then showed unconditional love, and total forgiveness. This is why Joseph had been promoted by God. In Gen 45:6 Joseph shows that he completely understood that all these injustices had happened to him as a part of God's gracious plan for his life, and he reveals his tremendous humility. In Gen 45:9-15 Joseph would not only show his forgiveness, but he also would provide for his brothers and their families for the rest of their lives. In Gen 47:11-12, we see what true and gracious forgiveness will do. Joseph gave his father, brothers, and their families the best of the land of Egypt and continued to provide for all of them. When God blesses and God promotes, the disasters, tragedies, and heartaches of life are all blotted out. So great is the blessing from God that the bad times are completely forgotten.

In Gen 50:15, Joseph's father Jacob has died, When Joseph's brothers saw that their father was dead, they said, "What if Joseph should bear a grudge against us and pay us back in full for all the wrong which we did to him!" Unfortunately Joseph's brothers have learned absolutely nothing from the principles which are found in the life of Joseph. The brothers are believers, but they are losers. They are in self-induced misery, and they are actually making their own unhappiness. They had one of the greatest illustrations of forgiveness before them, but they still did not learn. They assume that Jacob's death will remove Joseph's restraint and tolerance of them and that he will seek revenge. The brothers judged Joseph by assigning to him their own flaws, their own sins, and their own weaknesses. They would not have forgiven anyone for doing to them as they had done to

Joseph. Remember what our Lord said in Mat 7:12, "Therefore, however you want people to treat you, so treat them," Believers who are losers always assign to others their own flaws, sins, and failures. Gen 50:16-17, So they sent a message to Joseph, saying, "Your father charged before he died, saying, Thus you shall say to Joseph, 'Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong.' and now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him. Notice that Joseph wept! They attacked his motives and maligned his character, and they still have not learned that Joseph is a man with character and integrity. They had so little understanding of God's matchless grace.

Gen 50:18-19, Then his brothers also came and fell down before him and said, "Behold, we are your servants." But Joseph said to them, "Do not be afraid, for am I in God's place?" He was in God's place, in the place of God's geographical will. Joseph, long ago, had put the matter in the Lord's hands. Gen 50:20-21, "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them. Joseph has no intention of ever seeking revenge. He is a visible hero, a spiritual champion. He is functioning under doctrinal orientation plus grace orientation. Joseph was not in any way handicapped because he had a difficult childhood. Environment is not the issue; the issue is God's timing. He deferred any punishment that might come to them to the wisdom of the sovereignty of God. Joseph operated in the character and nature of God defined for us in Psa 78:28, But he, being compassionate, forgave their iniquity, and did not destroy them; Joseph knew the principle of Psa 130:3-4, If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou may be respected. Joseph knew the principle behind Dan 9:9, To God belongs mercy and forgiveness. To have forgiveness toward others we've got to know God. It is through occupation with TLJC that we develop a capacity to forgive.

The ninth and last manifestation of the production of the Holy Spirit is the Greek word *egkrateia*, meaning self-discipline or self-control. If you have self-discipline you are going to have an organized life. You will have the right priorities, which means a time for everything. An organized life is also based upon Bible doctrine which will give you the capacity to organize your life, and have inner happiness with the right priorities. It is the organized person who is persistent and consistent in the perception of doctrine. Sooner or later you have to get organized. You have the same opportunity as anyone else to advance to spiritual maturity if you choose. However, if you have the wrong priorities you will never make it.

Most people who complain about their life have made a series of bad decisions, and are in self-induced misery. They have wrong priorities; they are disorganized and do not have *egkrateia*. The believer must have organization in his use of time, in his use of energy, and have the right priorities in life. This is why the apostle Paul said to the Ephesians, to redeem the time because the days are evil, Eph 5:15-17, Therefore be careful how you walk [walk in the PPOG not in the cosmic system], not as unwise men [non-thinking

individuals], but as wise [those with metabolized doctrine], making the most or the best of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. The self-disciplined believer comes to Bible class, he is teachable through humility, and he has organized his life on the basis of Biblical priorities and a doctrinal scale of values.

Self-control is taught in many passages in the Bible: Pro 25:28, A city that is broken into without walls is like a man who has no control over his spirit. When an individual lacks self control he is totally defenseless from the attacks of the cosmic system. Self-control over the tongue is taught in Jam 3:2, For we all stumble in many ways. If anyone does not stumble in what he says, he is a mature man, able to control the whole body as well (see also Psa 39:1). Self-control over the lust of the flesh is taught in Rom 6:12, Therefore do not let the sin nature reign in your mortal body that you should obey its lusts, Self-control or *egkrateia* also means good manners when you're sitting in Bible class. The Apostle Paul said that self control must characterize the one who would contend for a crown: 2Ti 2:4-5, No soldier on active duty entangles himself in the affairs of everyday life [a person on active duty in the army of God does not live a normal life and is not in bondage to the details of life], so that he may please the one who enlisted him as a soldier [God enlisted you as a soldier for Him on the day of your salvation]. And also if anyone competes in the athletic games, he does not receive a winner's crown unless he trains according to the rules.

Every athlete in the ancient world went through identical training no matter what his event. This is analogous to every believer having the identical equal privilege and equal opportunity inside the PPOG as the place in which we train and compete. Only the believer inside the PPOG is living the Christian way of life, and therefore is qualified to compete in the angelic conflict. The ancient world athletes trained under the rules of the national gymnasium for ten months. They were not allowed to leave the large walled area of the gymnasium and had to exercise under the authority of the ruler of the gym, whose authority is analogous to the pastor. Everyone participated in group exercise, naked outdoors, regardless of the weather. This is analogous to everyone getting the same doctrinal teaching. Daily trumpet calls had to be met each day at various times; if you missed one you were disqualified. Everyone had equal privilege and opportunity to compete.

Each winner in the national games received many rewards and privileges. The winner received a crown of ivy leaves, which represented the rewards he would receive when he returned home. This is analogous to the winner believers receiving eternal escrow blessings when they go home to heaven. The winner had a special entrance cut into the wall of his hometown city which he passed through when he returned home. A plaque in his honor was put up after the wall was sealed up again. This is analogous to having your name recorded in the permanent historical record section of heaven because of your invisible impact on history during the Church-age. The winner received many other rewards including money, parades, and he was exempt from all income taxes for life. The Apostle Paul writes in 1Co 9:24-27, Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who

competes in the games exercises self control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave [he keeps it in training], lest possibly, after I have preached to others, I myself should be disqualified.

When believers become undisciplined they become incapable of understanding advanced doctrine, and start yearning for the basics again. They are more interested in fellowship with other believers than the true priority of fellowship with God and doctrine (Heb 5:11-13).