

The Fruit of the Spirit: Galatians 5:13-26

Summary Questions

1. *What two forces are constantly fighting in your life?*
Galatians 5:19, 22, see also Romans 7:21-25
2. *How does Christ distinguish His true servants from those who are still of this world?*
Matthew 7:16-17; compare Philippians 1:9-11
3. *Why must God's Spirit produce fruit in us?*
4. *How important is love, as an aspect of the fruit of the Spirit, to our spiritual growth?*
John 13:35, Romans 5:5
5. *What are some important ways we should express the spiritual fruit of joy?*
Nehemiah 8:10, Philippians 1:3-4, Luke 2:8-15
6. *What are the two kinds of peace that we have as Christians?*
a): Philippians 4:7, b): Romans 5:1
7. *Why is seeking peace with others a significant fruit of God's Spirit?*
James 1:14, 3:17-18
8. *Why is patience* a part of the fruit of the Spirit? *The correct term in context is "longsuffering" though patience is correct in related contexts.*
2 Peter 3:9, Colossians 1:11-12, Ephesians 4:2-3, James 1:23
9. *Why should kindness* be part of our character? *The correct term in context is "gentleness."*
*Romans 12:10**, Ephesians 4:32**, Nehemiah 9:17**; compare Joel 2:13**. **Romans 12:10, Ephesians 4:32, Nehemiah 9:17, Joel 2:13 refer to kindness rather than "gentleness" and will be addressed separately.*
10. *Why is goodness another godly trait we should emulate?*
Psalms 107:8, Psalm 31:19, 2 Peter 1:5. *2 Peter 1:5 refers to "virtue" rather than "goodness." "Virtue" is not a fruit of the Spirit itself but an outgrowth of the spiritual fruit of faith. See Question 11.*
11. *Why are faith and faithfulness* essential fruits of God's Spirit? *Faithfulness is not a fruit of the Spirit and it is not the same as faith. Scripture defines faithfulness as steadfastly doing God's will as God said to Eli. "And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed for ever" 1 Samuel 2:35.*

Scripture defines faith differently in that "Now faith is the substance of things hoped for, the evidence of things not seen" Hebrews 11:1 e.g. the assurance of the Lord's Return and the reality of His presence "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" 1 Peter 1:8. "Faith" is a fruit of the Spirit in that it is "the faith of our Lord Jesus Christ, the Lord of glory" James 2:1, "faith...the gift of God" Ephesians 2:8 whereby "faith cometh by hearing, and hearing by the word of God" Romans 10:17. Seeded with conversion faith can then grow, as fruit does, which is why it is a fruit of the Spirit, and as the Lord illustrated to His disciples. "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" Luke 17:6.

a): Hebrews 11:6, b): Luke 16:10-12, Revelation 17:14**. *Luke 16:10 and context refer to "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" so the passage is not directly related to the fruit of the Spirit but will be addressed nevertheless. **Revelation 17:14 refers to "they that are with him...called, and chosen, and faithful" so it is not directly related to the fruit of the Spirit but will be addressed nevertheless.*

12. *Why is gentleness* part of the fruit of the Spirit? *See Question 9. The correct term in context is “**Meekness.**”*
Matthew 11:29, 2 Timothy 2:24, 1 Thessalonians 2:7-8*, James 3:17*. *2 Timothy 2:24, 1 Thessalonians 2:7-8, James 3:17 all refer to the spiritual fruit of “**gentleness**” and are addressed under Question 9.*
13. *How crucial is self-control* as a fruit of God’s Spirit? *The correct term in context is “**temper-
ance.**”*
Galatians 2:20, 5:17, 22-23, Acts 24:24-25

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Answers to Summary Questions

See Dr Ruckman's commentary *The Books of Galatians Ephesians Philippians Colossians* pp 165-169 for detailed comment.

1. *What two forces are constantly fighting in your life?*
Galatians 5:19, 22, see also Romans 7:21-25

These are ***“the works of the flesh”*** and ***“the fruit of the Spirit”*** Galatians 5:19, 22 such that as Paul states ***“So then with the mind I myself serve the law of God; but with the flesh the law of sin”*** Romans 7:25.

The defeat of the flesh is effected as Paul explains ***“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof”*** Romans 13:14. Instead make provision for the Spirit by means of scripture memorisation for as the Lord said ***“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life”*** John 6:63. Scripture memorisation helps overcome indolence, the flesh's ally.

2. *How does Christ distinguish His true servants from those who are still of this world?*
Matthew 7:16-17; compare Philippians 1:9-11

The Lord Jesus Christ states ***“Ye shall know them by their fruits”*** with respect to ***“good fruit”*** versus ***“evil fruit”*** Matthew 7:16, 17. Paul's prayer for believers is with respect to them receiving ***“knowledge and...all judgment; That ye may approve things that are excellent”*** Philippians 1:9-10.

Today's believer should ask God for wisdom to distinguish ***“the tares among the wheat”*** Matthew 13:25 as James exhorts.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” James 1:5.

3. *Why must God's Spirit produce fruit in us?*

It is the Lord's directive will for today's believers, with application to both spiritual and ministerial fruit *and with respect to effective prayer for sustaining that fruit as Paul explains.*

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” John 15:16.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it” 1 Thessalonians 5:23-24.

4. *How important is love, as an aspect of the fruit of the Spirit, to our spiritual growth?*
John 13:35, Romans 5:5

It is essential for a good testimony and unity of believers as the Lord states ***“By this shall all men know that ye are my disciples, if ye have love one to another”*** John 13:35, which is made feasible as Paul states ***“because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us”*** Romans 5:5.

That is why Paul urges ***“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel”*** Philippians 1:27.

5. What are some important ways we should express the spiritual fruit of joy?
Nehemiah 8:10, Philippians 1:3-4, Luke 2:8-15

- The joy of giving. “...send portions unto them for whom nothing is prepared” Nehemiah 8:10.
- The joy of prayerful intercession. “I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy” Philippians 1:3-4.
- The joy of bearing witness to “good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” Luke 2:10-11. “And when they had seen it, they made known abroad the saying which was told them concerning this child” Luke 2:17.

Spiritual joy is really *individuals ministered to going on with God* as Paul states.

“Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved” Philippians 4:1.

6. What are the two kinds of peace that we have as Christians?
a): Philippians 4:7, b): Romans 5:1

Philippians 4:7 refers to “*the peace of God, which passeth all understanding*” in the midst of for example “*a great trial of affliction*” 2 Corinthians 8:2.

Romans 5:1 refers to “*being justified by faith*” so that therefore “*we have peace with God through our Lord Jesus Christ.*”

Paul could therefore urge in all earnestness for today’s believers “Now the Lord of peace himself give you peace always by all means. The Lord be with you all” 2 Thessalonians 3:16.

7. Why is seeking peace with others a significant fruit of God’s Spirit?
James 1:14, 3:17-18

It denotes victory over “*the corruption that is in the world through lust*” 2 Peter 1:4 with James 1:14 and bears witness to “*the wisdom of God*” Luke 11:49, 1 Corinthians 1:21, 24, 2:7 in the believer i.e. “*the wisdom that is from above*” that “*is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy*” James 3:17.

“...*the fruit of righteousness is sown in peace of them that make peace*” James 3:18 with respect to ministering reconciliation with God of men estranged from God by sin, *before or after conversion*, as Paul exhorts that thereby ministers peace of *both* kinds, see *Question 6*.

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God” 2 Corinthians 5:19-20.

8. *Why is patience* a part of the fruit of the Spirit?* *The correct term in context is “**longsuffering**” though patience is correct in related contexts.
2 Peter 3:9, Colossians 1:11-12, Ephesians 4:2-3, James 1:23

- *God suffers long over men’s souls. “The Lord is not slack concerning his promise...but is **longsuffering** to us-ward, not willing that any should perish, but that all should come to repentance”* 2 Peter 3:9. Today’s believer should as well, as indeed Paul did. *“Then Agrippa said unto Paul, **Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds**”* Acts 26:28-29.
- *“his glorious power” enables “all patience and **longsuffering** with joyfulness”* Colossians 1:11 *for today’s believer.* The spiritual fruit of suffering long “with joyfulness” is evidence of the spiritual fruit of joy. See *Question 5* and note Paul’s testimony whereby the outcome of his suffering long “with joyfulness” was the encouragement of other believers in that if God could get Paul through his sufferings and God did, the Lord could do so for his Christian readers. *“I Paul...made a minister...now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church”* Colossians 1:23-24.
- *“...all lowliness and meekness, with longsuffering, forbearing one another in love” is necessary for “Endeavouring to keep the unity of the Spirit in the bond of peace”* Ephesians 4:2-3. The spiritual fruit of suffering long “with all lowliness and meekness” is essential for the spiritual fruit of peace. See *Questions 6, 7* and note Paul’s exhortation that can only be effected by believers *“With all lowliness and meekness, with longsuffering, forbearing one another in love”* Ephesians 4:2 *with thankfulness for each other.* *“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful”* Colossians 3:15.

James 1:23 *“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass”* and context could be said to reveal what brings forth the fruit of suffering long in that as the Lord Jesus Christ said when the devil tempted Him *“It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God**”* Matthew 4:4.

9. *Why should kindness* be part of our character?* *The correct term in context is “**gentleness.**” *Romans 12:10**, Ephesians 4:32**, Nehemiah 9:17**;* compare *Joel 2:13**.* **Romans 12:10, Ephesians 4:32, Nehemiah 9:17, Joel 2:13 refer to kindness rather than “**gentleness**” and will be addressed separately.

“**Gentleness**” is a fruit of the Spirit that has particular application to *ministry to new believers* and *right responses to unsaved sceptics according to God’s wisdom* as Paul explains for today’s believer’s guidance.

“But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us” 1 Thessalonians 2:7-8.

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” 2 Timothy 2:24-25.

“Put them in mind...To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men” Titus 3:1-2.

“the wisdom of God” Luke 11:49, 1 Corinthians 1:21, 24, 2:7 in the believer i.e. ***“the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy”*** James 3:17 is clearly vital for *ministry to new believers and right responses to unsaved sceptics according to God’s wisdom.* See *Question 7* and related remarks on James 3:17 with respect to the spiritual fruit of ***“peace.”***

The above raises the issue of responses to critics of the 1611 Holy Bible.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php and titles such as:

The 1611 Holy Bible versus lying Satanic Jacob Prasch – Prequel

The 1611 Holy Bible versus Papal Puppet Paul Peters

The AV1611 Holy Bible versus Dodgy Duke and Smarty Marty etc.

This writer’s view is that the critics:

- *Are members of the Legion. “My name is Legion: for we are many”* Mark 5:9.
- *Are subservient to “a spirit of an unclean devil”* Luke 4:33
- *Are fifth columnists* www.timefortruth.co.uk/why-av-only/ *Royal Law - James 2:8*
- *Are a menace to young believers, violating the priesthood of all believers, 1 Peter 2:5, 9 as Paul warns. “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you”* Galatians 2:4-5.

They are therefore dealt with spiritually as David dealt with the enemy physically, smiting decisively at close quarters.

“And David said unto Saul, Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him” 1 Samuel 17:34-35.

Kindness in scripture comes under the heading of ***“longsuffering”*** Galatians 5:22 because it has to do with giving way to others and forgiveness towards others, as God Himself has shown for His people.

Romans 12:10 states ***“Be kindly affectioned one to another with brotherly love; in honour preferring one another”*** with respect to deference or giving way to others as Paul exhorts further. ***“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others”*** Philippians 2:3-4.

Ephesians 4:32 states ***“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you”*** in the light of kindness as germane to God’s forgiveness of and forbearance with His errant people as the Old Testament references reveal.

Nehemiah 9:16-17 state ***“But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.”***

Joel 2:13 states ***“And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.”***

As the Psalmist says **“But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath”** Psalm 78:38.

In sum, **“gentleness”** is a fruit of the Spirit and kindness may be grouped under the heading of the fruit of the Spirit specified as **“longsuffering”** but the two are not the same and should not be confused **“For God is not the author of confusion, but of peace, as in all churches of the saints”** 1 Corinthians 14:33.

10. *Why is goodness another godly trait we should emulate?*

*Psalm 107:8, Psalm 31:19, 2 Peter 1:5**. *2 Peter 1:5 refers to **“virtue”** rather than **“goodness.”** **“Virtue”** is not a fruit of the Spirit itself but an outgrowth of the spiritual fruit of faith. See *Question 11*.

Goodness as a spiritual fruit is a reflection of God’s goodness.

“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!” Psalm 107:8, 15, 21, 31.

“Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” Psalm 31:19.

“Goodness” in the believer is that which urges him to carry out **“every good work”** 2 Corinthians 9:8, Colossians 1:10, 1 Timothy 5:10, 2 Timothy 2:21, Titus 1:16, 3:1, Hebrews 13:21. It was **“goodness”** in Reverend Patrick Bronte, father of the famed authoress Bronte sisters, that prompted him in 1849 to petition the General Board of Health in London for improved sanitation in Haworth village. The petition led to the Babbage Report of 1850 which gave detailed recommendations for the village but it was not until 1856 after quiet persistence by Patrick Bronte that the village received a clean water supply. See bancroftsfromyorkshire.blogspot.co.uk/2010/04/babbage-report-of-1850-about-haworth.html.

As Solomon observed **“By long forbearing is a prince persuaded, and a soft tongue breaketh the bone”** Proverbs 25:15. That was an outcome of **“goodness”** as manifested by Reverend Patrick to a very practical end.

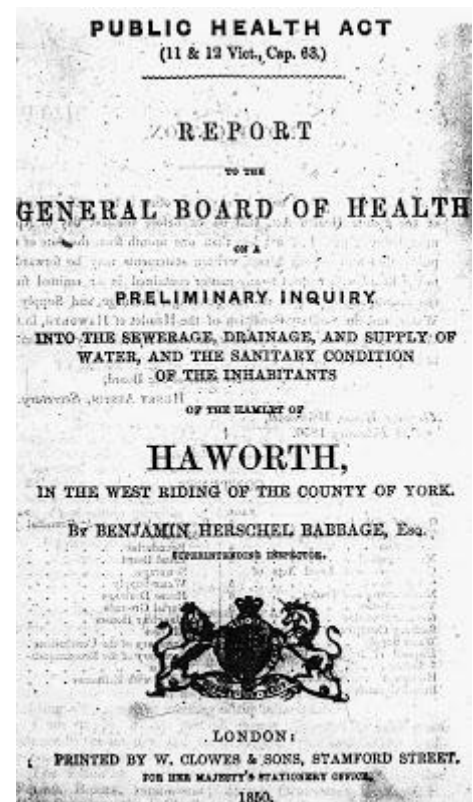
2 Peter 1:5 describes not **“goodness”** as such but **“virtue”** that proceeds from the spiritual fruit of faith.

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge” 2 Peter 1:3-5.

“Virtue” is the quality of being virtuous such that in the believer it is trustworthiness.

“Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil” Proverbs 31:10-11.

Trustworthiness as an attribute of virtue which is an outgrowth of faith is essential for faithful ministry of **“the faith of the gospel”** Philippians 1:27 as Paul shows.



“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts” 1 Thessalonians 2:4.

11. Why are faith and faithfulness* essential fruits of God’s Spirit? *Faithfulness is not a fruit of the Spirit and it is not the same as faith. Scripture defines faithfulness as steadfastly doing God’s will as God said to Eli. **“And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed for ever”** 1 Samuel 2:35.

Scripture defines faith differently in that **“Now faith is the substance of things hoped for, the evidence of things not seen”** Hebrews 11:1 e.g. the assurance of the Lord’s Return and the reality of His presence **“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory”** 1 Peter 1:8. “Faith” is a fruit of the Spirit in that it is **“the faith of our Lord Jesus Christ, the Lord of glory”** James 2:1, **“faith...the gift of God”** Ephesians 2:8 whereby **“faith cometh by hearing, and hearing by the word of God”** Romans 10:17. Seeded with conversion faith can then grow, as fruit does, which is why it is a fruit of the Spirit, and as the Lord illustrated to His disciples. **“And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you”** Luke 17:6.

a): Hebrews 11:6, b): Luke 16:10-12*, Revelation 17:14**. *Luke 16:10 and context refer to **“He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much”** so the passage is not directly related to the fruit of the Spirit but will be addressed nevertheless. **Revelation 17:14 refers to **“they that are with him...called, and chosen, and faithful”** so it is not directly related to the fruit of the Spirit but will be addressed nevertheless.

Further concerning **“faith”** as an essential fruit of the Spirit, note Paul’s explanation of why that is so with respect to Enoch *and looking forward to the Lord’s Return as today’s believer should*, citing Hebrews 11:6 as indicated.

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God, But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” Hebrews 11:5-6 as Paul further urges for today’s believer to keep looking and keep seeking.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” Philippians 3:20. Such a focus *by faith* ensures that as Paul testifies and as today’s believer should be **“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world”** Galatians 6:14.

Concerning Luke 16:10 and faithfulness, see remarks above on 1 Samuel 2:35 and note that Luke 16:10 likewise points to doing God’s will steadfastly as illustrated further by the life of David, which today’s believer should emulate.

“Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king’s son in law, and goeth at thy bidding, and is honourable in thine house?” 1 Samuel 22:14.

“And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will” Acts 13:22.

Concerning Revelation 17:14 and **“they that are with him...called, and chosen, and faithful”** these include those in the End Times **“which keep the commandments of God, and have the testimony of Jesus Christ”** Revelation 12:17 **“which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands”** Revelation

20:4. Revelation 17:14 therefore like Luke 16:10 points to faithfulness as doing God's will, which should characterise the life of today's believer according to Acts 13:22 above. However, as indicated, faith and faithfulness are not the same and should not be confused **"For God is not the author of confusion"** 1 Corinthians 14:33.

12. Why is gentleness* part of the fruit of the Spirit? *See Question 9. The correct term in context is **"Meekness."**

Matthew 11:29, 2 Timothy 2:24*, 1 Thessalonians 2:7-8*, James 3:17*. *2 Timothy 2:24, 1 Thessalonians 2:7-8, James 3:17 all refer to the spiritual fruit of **"gentleness"** and are addressed under Question 9.

"Meekness" is a fruit of the Spirit because it is an attribute of the Lord Jesus Christ according to Matthew 11:29 **"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."**

Note the term **"lowly"** in association with **"meek"** because that is how Paul defines **"meekness"** as **"lowliness"** and **"humbleness of mind"** as it should be evident in the life of today's believer *with respect to the contribution of "meekness" in maintaining unity of believers.* See Question 8 on the spiritual fruit of **"longsuffering"** Galatians 5:22 and on **"forbearing one another in love"** Ephesians 4:2.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace" Ephesians 4:1-3.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" Colossians 3:12-13.

The life of King David provides a good example of **"meekness,"** also as it leads into the ninth fruit of the Spirit **"temperance."**

See www.timefortruth.co.uk/alan-oreilly/ *Temperance and 'Self-Control'* p 5 and this extract.

"Meekness." David does show meekness in the circumstances. He is forthright in addressing Saul but not spiteful.

1 Samuel 26:19 ***"Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods."***

David is not out for personal revenge, *even though God created the opportunity for it,* verse 23. He wants to be right with God and the king and he wants ***"the punishment of evil doers"*** 1 Peter 2:14 to be carried out, as necessary. None of this has to do with self on David's part and he is thereby showing **"meekness."**

"Temperance." Last but not least, David does display temperance in dealing with Saul. As indicated, he does not give in to personal motive, opportunity and peer pressure, even when he gets not one but two opportunities to kill Saul and his peers are telling him, ***"God wills it!"***

That kind of restraint, of *Spirit-controlled* self-control is part of **"temperance"** but so are all the other fruit of the Spirit that David has displayed to this point. Together, they are **"temperance."** 1 Samuel 18:14 states, ***"And David behaved himself wisely in all his ways; and the LORD was with him."*** **"Temperance"** is really wise or even-tempered behaviour that doesn't give in to pressure, in dependence upon God, according to James 3:17.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

Note the overlap with Galatians 5:22, 23. *“Temperance”* is the bringing together of all the fruit of the Spirit in right proportion and perfect consistency. That in itself is a spiritual fruit.

13. *How crucial is self-control* as a fruit of God’s Spirit? *The correct term in context is “temperance.”*

Galatians 2:20, 5:17, 22-23, Acts 24:24-25

Galatians 2:20 refers to *“the life which I now live in the flesh I live by the faith of the Son of God”* whereby *“faith”* is a fruit of the Spirit in that it is *“the faith of our Lord Jesus Christ, the Lord of glory”* James 2:1, *“faith...the gift of God”* Ephesians 2:8 whereby *“faith cometh by hearing, and hearing by the word of God”* Romans 10:17. See *Question 11*.

To *“faith”* is added *“virtue”* and to *“virtue”* is added *“knowledge”* and to *“knowledge”* is added *“temperance”* as Peter shows *“giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness”* 2 Peter 1:5-6. See *Question 10*. *“Temperance”* therefore emerges as a fruit of the Spirit that stems from *“faith”* combined with *“virtue”* and *“knowledge”* as intermediates with *“knowledge”* as Paul declares in Colossians 1:9-10 as *“the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”*

It is the *knowledge* of the Lord’s will in any given set of circumstances and with it *a deeper knowledge of the Lord Himself* that enables a balanced or *tempered* response to those circumstances and enables victory for the *right* side when *“the flesh lusteth against the Spirit, and the Spirit against the flesh”* Galatians 5:17. See *Question 12* and remarks on *“temperance”* with respect to the example of David, indicating as stated why *“temperance”* is crucial for the fruit of the Spirit because *“temperance”* is the bringing together of all the fruit of the Spirit in right proportion and perfect consistency. That in itself is a spiritual fruit, as indicated above.

The following extract from www.timefortruth.co.uk/alan-oreilly/ *Temperance and ‘Self-Control’* pp 6-9 provides further explanation of *“temperance”* as germane to *“the fruit of the Spirit”* Galatians 5:22. The graphic has been inserted:

“Temperance” in Scripture

...the word *“temperance”* is found 3 times in the scripture, each time in the New Testament, Acts 24:25, Galatians 5:23, 2 Peter 1:6. The related word *“temperate”* is found 3 times, again each time in the New Testament, 1 Corinthians 9:25, Titus 1:8, 2:2. Note in passing that in Titus 1:8, 2:2, the word *“temperate”* is associated with the word *“sober”* so *The Women’s Christian Temperance Union*¹ is quite scriptural. This is its pledge for teenage members.

“I promise, by the help of God, never to use alcoholic beverages, other narcotics, or tobacco, and to encourage everyone else to do the same, fulfilling the command, ‘keep thyself pure’” 1 Timothy 5:22. That’s quite refreshing, compared to the drunken ‘ladettes’² who infest the high streets of our towns and cities after closing time.



The New Testament verses show *“temperance”* and *“temperate”* as part of godly living but basic insights into the words are found in the Old Testament.

When you apply the principle of comparing scripture with scripture to a word like “*temperance*” the first occurrence of the word, or one of its derivatives, will be important. The word “*tempered*” is related to “*temperance*” and it first occurs in Exodus 29, 30.

Exodus 29:2 “*And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.*”

Exodus 30:34, 35 “*And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.*”

A similar verse occurs in Ezekiel 46:10.

Ezekiel 46:14 “*And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.*”

5 other verses are important in this context. The first 4 refer to “*an holy anointing oil,*” the 5th to the perfume of Exodus 30:34, 35.

Exodus 30:25 “*And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.”*

Exodus 30:30 “*And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.*”

Exodus 30:32 “*Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.*”

Exodus 30:33 “*Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.*”

Exodus 30:37 “*And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.*”

The Nature of “*Temperance*”

Several related terms emerge; “*tempered,*” “*temper,*” “*anointed,*” “*holy anointing oil,*” “*a like weight,*” “*confection,*” “*compound,*” “*composition.*”

In Exodus 29:2, “*tempered*” is the same as “*anointed.*” When oil is applied to “*temper*” bread and cakes or flour, Ezekiel 46:10, it will infuse and saturate the texture. In scripture, oil often pictures the Spirit of God, because just as oil is used for anointing, Exodus 30:25, 30, 32, the Lord Jesus Christ was anointed with the Spirit of God and therefore He was full of the Spirit of God, fully infused.

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

Luke 4:1 “*And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.*”

According to the Apostle Paul, in the familiar passages on communion, bread pictures the body of the Lord Jesus Christ “*broken for you*” 1 Corinthians 11:24 and also the body of Christian believers.

1 Corinthians 10:17 “*For we being many are one bread, and one body: for we are all partakers of that one bread.*”

Every Christian is anointed with the Spirit of God, Who *“shall teach you all things”* John 14:26, just as the anointing does and *“is truth”* 1 John 5:6, just as the anointing is. The Apostle John actually calls the Spirit of God *“the anointing.”*

1 John 2:27 *“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”*

Just like the bread, cakes and flour in Exodus 29:2, Ezekiel 46:10, every Christian should be fully infused or *“tempered”* as Paul says in Ephesians 5:18, *“be filled with the Spirit.”* You have to ask God to rid you of blockages so you can be fully infused or *“tempered”* with the Spirit of God.

This anointing or tempering is pictured with the *“holy anointing oil”* as applied to Aaron and his sons. It's intended only for the priests of the Lord, just as the Spirit of God only anoints or infuses Christian believers, who are *“a royal priesthood”* 1 Peter 2:9*. Observe that this oil is a *“compound”* or *“composition.”* These are very strong words. A compound is actually a new substance and the Spirit of God makes you *“new creature”* in Jesus Christ, 2 Corinthians 5:17 and a composition is the word used for musical works, so the Spirit of God should make the believers' lives a symphony unto the Lord, Ephesians 5:19, Colossians 3:16, *“singing with grace in your hearts to the Lord.”*

*The priesthood of all believers, 1 Peter 2:5, 9, is a major reason why no preacher or teacher has any business going to 'the Greek' etc. so-called to preach or teach the scriptures. Those that do are no different from 33rd Degree Royal Arch Masons³ with respect to *“the scripture of truth”* Daniel 10:21.

Observe in addition that components of the oil are designated in specific quantities, Exodus 30:23, 24. The same is true of the perfume in Exodus 30:34, 35, 37, except that the specification is simpler because the components are *“of a like weight.”* But they are said to be *“tempered together”* as *“a confection”* or *“composition”* that is fully consistent with all the right components in the right proportions such that the result is *“pure and holy.”*

With these components *“tempered together”* as *“a confection”* or *“composition”* that is *“pure and holy,”* you have a picture of a Christian fully infused with the Spirit of God. He manifests the fruit of the Spirit of God, in right proportion or balance, like each of the components of the *“composition,”* like David behaving *“himself wisely in all his ways”* and not giving way under pressure, however subtly or severely applied. He is *“temperate.”* Such a man could be described as resilient, or balanced...

And the temperate man is like the perfume of Exodus 30:34, 35, 37, as Paul explains in 2 Corinthians 2:15, 16, *“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life...”*

I believe that is *“temperance”* in action, the resilient, even-tempered outward manifestation of the Spiritual life infused by God's anointing. Such a man is as Paul writes in 1 Corinthians 15:58, is *“steadfast, unmovable, always abounding in the work of the Lord.”*

References

¹ en.wikipedia.org/wiki/Woman's_Christian_Temperance_Union

² *More Women Drunk and Disorderly* BBC Radio 1 Newsbeat May 2 2008
news.bbc.co.uk/newsbeat/hi/health/newsid_7380000/7380598.stm

³ www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven aspects of 'the Greek' & Seven aspects of 'in the Greek' - the heresy of Waite's 'Greek-onlyism'/'originals-onlyism' EXPOSED!*